CENTRAL ASIA.

PART I.

A CONTRIBUTION

TOWARDS

THE BETTER KNOWLEDGE

OF THE

TOPOGRAPHY, ETHNOGRAPHY, RESOURCES

AND

HISTORY OF THE TRANS-INDUS FRONTIER.

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1.

PREFACE.

This work is merely a compilation from the records of various Government Offices. It does not pretend to be a complete account of the Trans-Indus Border, and is now only printed as a preliminary account, to be improved and modified hereafter, when more information shall have been obtained.

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GLOSSARY.

Abí	Irrigated.
Dara	Glen, defile.
Gakháe	A pass.
Karéz	A subterranean aqueduct.
Kírí	A camp.
Khél	A sub-division of a tribe; also a collection of tents.
Kala	A fort.
Kóh	A hill.
Kotal	A pass.
Lora	A river.
Lalam	(land) dependent on rain.
Naráe	A pass.
Túí	A stream.
Tangí	A defile.
Záe	A tribe or section of tribe.

LIST OF ABBREVIATIONS.

Afgh.	Afghánistán.
Afgh. Túrk.	Afghán Túrkistán.
bk.	bank.
c.	country.
d.	district.
E.	East.
Elev.	Elevation.
f.	fort.
ft.	feet.
h. p.	halting place.
l.	left.
Lat.	Latitude.
Long.	Longitude.
m.	mile.
mt.	mountain.
N.	North.
R.	River.
r.	right.
S.	South.
t.	town.
v.	village.
W.	West.

A.

A'BA' KHE'L—

A division of the Báezáe clan of Akozáe Yúsáfzáes who inhabit Swát. Their villages are—Ghalizáe; Nagua; Najígrám; Manihár; Shingardar; Amlúk; Pararáe; Báríkót; Náwazáe. (*Bellew.*)

ABA'ZA'E—Lat. Long. Elev.

A fort and village, Péshâwar District, 24 miles north of Péshâwar, left bank of Swát river, one mile from its exit from the hills. The river here is 150 yards wide, and is crossed by a ferry to the village of Matah, on the right bank. There are four boats here, and it is the highest point in British territory at which the river is crossed. Supplies are not procurable for any body of troops here, except with previous arrangement. Water is plentiful and deliciously cool from the river descending from the snows of the Hindú Kúsh. The surrounding country is fairly cultivated.

The fort of Abázáe is a star with six bastions, and a square keep in the centre, all constructed of mud. It is surrounded by a ditch 30 feet wide and 8 feet deep. The wall is 16 feet in height, 10 feet thick at bottom, and 4 feet at top. Along two sides are ranged huts for the garrison. The magazine is situated in the east bastion, and the quarters for the officers, as well as a well, are placed within the square keep. There is a plan and sections of this fort in the Quartermaster-General's Office, Simla. The fort of Abázáe was built in 1852 to protect the division of Hashtnagar from the depredations of the Othmán Khéls and their Totáe neighbours, and to enable our patrols to watch the "Maira" of Yúsufzáe. (*Lumsden, Bellew.*)

A'BDU'RA *BA'LA'*—*Lat.* *Long.* Elev.

A village in the Khalíl division of Péshâwar District, about four miles south-west of Péshâwar. It contains 99 houses, of which only three are occupied by Hindús. (*Lumsden.*)

A'BDU'RA PAIEN—Lat. Long. Elev.

A village in the Khálíl division of Péshâwar District, about four miles south-west of Péshâwar. It contains 74 houses. (*Lumsden.*)

ABDU'L AZI'Z KHE'L—Lat. Long. Elev.

A village in Tírâh, 7 kos west of Súltánzáe, on the left bank of Tírah Toí, and in all probability the same as is entered in Colonel Walker's Map of Péshâwar and Kohát as "Abdullesh Khél." It is said to contain 500 houses, and to be able to turn out 450 fighting men. The inhabitants live in separate fortified dwellings. They are Shíás, and are friendly to the residents of Máni Khél, but are at feud with those of Míshtí and Shekhan. They used to be much under the influence of one Syad Madat Shah, a "pír" of Tírah. The situation of the village is said to be cool and pleasant, and the lands in the vicinity produce apples, grapes, &c., in plenty; but all cultivation is dependent on rain. (*Agha Abbas.*)

ACHI'NA BA'LA'—

A village in the Khalíl division of Péshâwar District. It contains 103 houses, of which three belong to Hindús and the remainder to Mahamadans. (*H. B. Lumsden.*)

ACHI'NA PAI'EN—

A village in the Khalíl division of Péshâwar. It contains 58 houses, three of which are held by Hindús. (*H. Lumsden.*)

ADI'NA—

A village of 101 houses in the Mánízáe division of Yúsafzáe, Péshá-war District, and situated in the plains one mile east of Sheva, on the dry sandy ravine and under the Kurramár ridge,—Yárhúsén being four miles distant in a southern direction. Its lands are richly cultivated, and supplied with water from 40 wells. (*H. Lumsden.*)

ADI'NZA'ES—

A division of the Khwázozáe A'kozáe Yusáfzáes, who inhabit the north bank of the river of the Swát Valley.

Their villages are—Chákdara ; Ramora ; Sangoh ; Aotla ; Achakzáe ; Sairsada ; Mushmakám ; Jaizugrám ; Kashmír ; Badnumáe ; Alímast ; Shiwa ; Kitiaráe ; Kutigrám ; Gadkalán. (*Bellew.*)

ADH MEYLA—

A village in the Záemúkht country, Afghánistan, on right bank of Sangróba River, and about 12 miles above Tal. It was formerly a hamlet of the Bangash village of Biland Khél, but was taken from it by the Záemúkht. (*Coke.*)

ADAURZAE—

A village in Músa Khel division of Murwut, Banú District, 20 miles south of Banú, 8 miles north of the mouth of the Bahín Dara Pass. It is surrounded by cultivation, and has a Thannah and a small party of Police for the protection of the surrounding country from Bataní robbers. (*Reynell, Taylor.*)

AFRI'DI'S—

A large tribe inhabiting the lower and easternmost spurs of the Súféd Kóh Range to the west and south of the Péshâwar District, including the valley of the Bárá and portions of those of Chúra and of Tíráh. To their east, they are bounded by the Khátaks of Akóra and the Momand and Khalíl divisions of the Péshâwar District ; to their north, they have the Momands ; west, the Shinwárís ; and south, the Orakzáes and Bangash.

The origin of this tribe, owing to want of written records, is very obscure. Their traditional records, however, says James, would lead us to believe that, in common with other Pathán tribes, they are the descendants of Khalid-Ben-Walid, a Jew, who embraced Islamism, and whose descendants had possession of great tracts in the western portion of Afghánistán in the tenth century, at which time, upon the convulsions in the country owing to the advance of Mahmúd of Ghazní, a chief, by name Áfríd, owing to his enormities and feuds, was obliged to fly from his country and seek refuge with a kindred spirit, by name Vazír, in the wilds of Shiritilla. Here he seems to

have settled and remained with his family for a considerable time. Turner gives something like the same story, *viz.*, Afríd, an individual of unknown country and parentage, came to Ghór, and there had an intrigue with a woman of the Kirreray tribe, the eventual result of which was the tribe of Afrídís. James says that Afríd had four sons,—A'ka, Adam, Ulah and Mírí,—who went off and formed for themselves settlements in the adjoining Tíráh, where their descendants remain to the present day. Turner's genealogical table is—

Afríd.

Adam.	Ulat.	A'ká.	Mírai.	Kaharun.	Bhyran.
Ahmad.	Allai.	Rallai.	Hasan.	Jawákí.	Gallái.

Cavagnari says of their origin:—The Afrídís are supposed to have been descended from a woman called Meimana, who had two sons,—Afríd and Adam. The former's descendants are divided into seven grand divisions.

Bellew gives the following genealogical table of the tribe. This may be considered more reliable than most of our authorities, and it is certainly the most recent of any :—

OOSMA'N.—1, Meta Khél; 2, Adam Khél; 3, Ulá Khél; 4, Aká Khél; 5, Míri Khél.

1.—*Meta Khel*—Not now found amongst the Afrídís; said to be in Hindustan and the Deccan.

2.—Adam Khél.

Husun Khél; Jowákee; Gullee; collectively styled Khatorizai :—

- Husun Khél.
  - 1.—Jánákhor.
  - 2.—Meam Khél.
  - 3.—Zako Khél.
  - 4.—Akorwál.
  - 5.—Paredee.
  - 6.—Kundáo Khél.
- Jowákee.
  - 1.—Mahwal Khél.
  - 2.—Aitam Khél.
  - 3.—Husun A'li Khél.
  - 4.—Páí Khél.
- Gullee.
  - 1.—Sewree Khél.
  - 2.—A'lum Khél.
  - 3.—Bákul Khél.
  - 4.—Shpalkai.
  - 5.—Kooheewal.
  - 6.—Sharukki.
  - 7.—Bostee Khél.
  - 8.—Zarghoon Khél.
  - 9.—Soonnee Khél.

A'lee Khél; Kálá Khél; Muhammadí; collectively styled Aeshazai.

Meer Ahmud Khél; Kummur Khél; Kookee Khél; collectively styled Feroz Khél,—Meer Ahmud Khél consists of Mulikdín Khél and Kumbur Khél :—

- Feroz Khél.
  - Meer Ahmud Khél.
    - Malikdín Khél.
      - Goolábkhán Khél.
        - 1.—Dawlut Khél.
        - 2.—Nuttoo Khél.
        - 3.—Jundá Khél.
        - 4.—Mutta Khél.
        - 5.—Nusrut Khél.
      - U'mar Khán Khél.
        - 1.—Kutti Khél.
        - 2.—Raurá Khél.
        - 3.—Sháhee Khél.
      - Karamna Khél.
        - 1.—Darwe Khél.
        - 2.—Meeree Khél.
        - 3.—Buhrám Khél.
        - 4.—Yár Muhammad Khél.
        - 5.—Aláí Khél.
        - 6.—Kálá Khél.
    - Kumbur Khél.
      - 1.—Durbee Khél.
      - 2.—Zoona ,,
      - 3.—Matkhán ,,
      - 4.—Khwojah A'lee Khél.
      - 5.—Alee Khél.
      - 6.—Shekhmal Khél.
      - 7.—Pubbi Khél.
      - 8.—Yárán ,,
      - 9.—Mírán Khél.
      - 10.—Wutur ,,
  - Kumur Khél.
    - 1.—Khudádád Khél.
    - 2.—Aemal Khél.
    - 3.—Paeen Khél.
    - 4.—Torkal ,,
  - Kookee Khél.
    - 1.—Sherkhán Khél.
    - 2.—Kutti Khél.
    - 3.—Máshee Khél.
    - 4.—Pareet Khél.
    - 5.—Abdál ,,
    - 6.—Tawur ,,
    - 7.—Sikandar Khél.

- **3.—Oolá.**
  - **Sipáh.**
    - Aboobukur Khél.
      - 1.—Ghebi Khél.
      - 2.—Jawáki.
      - 3.—Kara Khél.
      - 4.—Sooran Khél.
      - 5.—Mulik Khél.
    - Hurmuz Khél.
      - 1.—Baghdád Khél.
      - 2.—Abdál Khél.
      - 3.—Lundi Khél.
      - 4.—Drewandai.
  - **Zakhá Khél.**
    - 1.—Shán Khél.
    - 2.—Zowdeen Khél.
    - 3.—Páendeh.
    - 4.—Khusroozai.
    - 5.—Muhib Khél.
    - 6.—Pakhai.
    - 7.—Nasrooddeen Khél.
    - 8.—Baree Khél.
- **4.—Aká Khél.**
  - 1.—Bussee Khél.
  - 2.—Muddá Khél.
  - 3.—Garerai.
  - 4.—Sher Khél.
  - 5.—Rahímdád Khél.

5.—*Meeree Khél*—Not now found as a separate clan; incorporated with Mullickdeen Khél and Akákhel.

6.—Kuttí Khél.

7.—Meeree Khél.

8.—Sooltán Khél.

9.—Sunjal Khél.

10.—Esazai.

Political factions or Gundí.

- **Samal.**
  - Malikdín Khél.
  - Zakhá Khél.
  - Aká Khél.
  - Sipáh.
  - Kamar Khél.
- **Gárá.**
  - Kambar Khél.
  - Kúkí Khél.

Adam Khél, either one or other according to circumstances.

PESHAWAR:
The 2nd August 1870.

H. W. B.

It is, however, of little practical value to know what the descent of the Afreedíes is ; for all authorities are agreed to divide them into— 1, Kúkí Khél ; 2, Malikdín Khél ; 3, Kamba Khél; 4, Kamr Khél ; 5, Zákhá Khél ; 6, Aká Khél ; 7, Sipáhs (sometimes designated as Sipáh Bala, in contradistinction to the smaller clan of Orukzáe bearing the same name).

ADAM KHEL—

In the time of the Kings of Afghánistán, that is from the reign of Ahmad Sháh to that of Shújáh-úl-Múlk, the Afrídís were set down at 19,000 fighting men in the subjoined quotas from the several clans :—

Malikdín Khél	... 3,000	... In Maidán.
Kamba Khél	... 3,000	... "
Zákhá Khél	... 3,000	... "
Kúkí Khél	... 3,000	... In Rajgal and Khybar.
Aká Khél	... 3,000 (Aká Khél, Sipáh, Kámr Khél together)	... In Waran.
Sipáh		Bárá.
Kámr Khél		Sank Dara, in Bárá.
Adam Khél	... 4,000	... Kókát and Khattah hills.
Total	... 19,000	

The Meta Khél sept of the Afrídís is not now found amongst the other divisions. It is said to have been deported to Hydarabad and the Dakan by Jahángír, and their descendants are believed still to exist there. About a thousand families are settled in the Dakan, and some 40 or 50 are at Pánípat.

The Kúkí Khél consist of the following sections :—

1.—Shérkhán Khél	... 550	fighting men	Collectively styled the Hasan Khél (sections 1–4).
2.—Katti Khél	... 700	"	
3.—Mashú Khél	... 350	"	
4.—Parít "	... 220	"	
5.—Abdúl "	... 800	"	
6.—Tawar "	... 360	"	
7.—Sikandar Khél	... 450	"	
Total	... 3,430	"	

This is an important and powerful clan. It has a standing feud with the Shinwárris. The Kookee Khél are in two great divisions, separated from each other by the Zakhá Khél in Bázár. During the summer months most of the clan reside in Bur Bára and Tordurra. In winter they move down to their settlements at the mouth of the Khaibar and the caves in Kajoorai. The Sherkhán Khél quarters are Jamrood in winter, and Khassi Kot in summer. The Kutti Khél occupy Kudum and Gázrí, and have Baburi, in Upper Bárá, for their summer quarters. The Máshee Khél are in Surkai, near Jamrood, and in Tordurra, in Upper Bárá. The Pareet Khél are with the Máshí Khél in the Surkai caves, and at Baragat, in Tordurra. The Abdool Khél are in

Tordurra and Ali Musjíd. The Tawur Khél are at Torawula in summer, and Shádee Bagyár in winter. The Sikundur Khél are at Dwatawí in summer, and the Shungur caves in winter. The Bar Bárá Kookee Khél are separated from the Sungoo Khél Shínwarrees by the Rajgul Range, over which are three or four very stiff passes leading down to Pesh-bolák, in Nungnuhur. Those most used are the Názián and Nugastoorra passes. Both are very difficult, and only practicable to footmen in summer. The Kookee Khél are entirely confined to the eastern slopes of Rajgul. On the western slopes are the Sungoo Khél, who are enemies of the Kookee Khél. There is no free intercommunication at any time. But convoy, or *budraka*, can be arranged on due payment. The Kookee Khél are noted and desperate robbers. Their fixed villages are Jamrood, Kudum, (both Gagri), Tungee, at the mouth of the Khaibar, Lála Cheena, and A'li Musjíd in the Khaibar, and Sikundurkhélogarhi, Kardurra, Tordurra, Sarawela, Malánokas, Sparwarai, Babari, Baragat, Torawela, Khassi Kot, Kooka Ghoz and Patai, in Upper Bárá.

The Malikdín Khel—Are entirely located in the central portion of the Tiráh Maidan, whence most of them come down to Kajurai and Bagyarai and Lower Bara for the winter months. In Maidan they have the Kúkí Khél and Saralgad mountain to the north; the Kamburkhel, of Shalobar, to the east; the Akákhel, in Warán, and the Zakhákhel (the Charai spur between them) to the south; and the Kambarkhel, of Káhú and Tapán, to the west. The Malikdín Khél number about 3,500 fighting men, and consist of the following sub-divisions, collectively styled Dreplára, *viz.*, 1, Guláb Khán Khél; 2, Umár Khán Khél; 3, Kala Karamna.

The Guláb Khán Khél—Consist of the following sub-divisions:—

1.—Dawlat Khél	... 650	fighting men	
2.—Nattú Khél	... 80	do.	
3.—*Jandá Khél*	... *120*	do.	This is the Khan Khel, or chief's tribe.
4.—Matta Khél	... 150	do.	
5.—Nasrat Khél	... 80	do.	
Total	... 1,080		

The Umar Khán Khel—Consist of the following sub-divisions:—

1.—Kattí Khél	... 400	fighting men	All in the Maidán of Tiráh, west of Shalobar.
2.—Raurá Khél	... 350	do.	
3.—Sháhí Khél	... 320	do.	
Total	... 1,070		

The Kala Karamna—Consist of the following sub-divisions:—

1.—Darwe Khél	... 300	fighting men.
2.—Mírí Khél	... 80	do.
3.—Bahrám Khél	... 200	do.
4.—Yár Muhammad Khél	... 150	do.
5.—Aláí Khél	... 180	do.
6.—Kaḷa Khél	... 260	do.
Total	... 1,170	

All three sections of the Malikdin Khél are located close together in the central part of the Tíráh Maidan between Shalobar and Káhú. Between three and four hundred of this clan are serving in the ranks of the Police and Punjab Frontier Force.

The Kambar Khél—Are entirely located in the Maidan of Tíráh in two great divisions, separated from each other by the Malikdín Khél, who occupy the central portion of the Maidán. They consist of the following sub-divisions:—

1.—Darbí Khél ...	460	fighting men ...	In Káhú.
2.—Zuna Khél ...	300	„ ...	In Batán, the chief's tribe.
3.—Matkhán Khél ...	280	„ ...	In Batán.
4.—Khwájah 'Ali Khél,	400	„	In Káhú.
5.—'Ali Khél ...	450	„	In Káhú.
6.—Shekhwal Khél ...	580	„	In Shalobar.
7.—Pabbí Khél ...	360	„	In Shalobar.
8.—Yárán Khél ...	180	„	In Shalobar.
9.—Mírán Khél ...	150	„	In Shalobar.
10.—Watar Khél ...	200	„ ...	In Bar Bárá.
Total ...	3,360	„	

About 1,500 of the Kambar Khél are located in Shalobar, where they have the Kúkí Khel to the east and north; the Kamar Khél and A'lí Khél to the south and east; the Aká Khél to the south and west; and the Malikdin Khél and Zakhá Khél to the west.

The remainder, about 2,000 fighting men, are located in the glens of Káhú and Batán,—the Darbí Khél, A'lí Khél and Khwájah A'li Khél in the former, and the Matkhán Khél and Zuna Khél in the latter. The Zúna Khél, or Juna Khél, or Nazzun Khél, is the Khán Khél, or chief's tribe. The Watar Khél, though originally Sangú Khél, Shinwarris, have long since been incorporated with the Kambar Khél. They are located separately in Bar Bárá amongst the Kúki Khél. In winter most of the Kambar Khél come down to the caves in Kajurai and Lar Bára. About 250 of this clan are in the Police and Frontier Force and Punjab Regiments.

The Kamr Khel—Consist of the following divisions:—

1.—Khudadád Khél ...	260	fighting men	In Sank Dara and on spurs of the Takhtazáe hills.
2.—Aymal „ ...	350	do.	In Sank Dara and on spurs of the Takhtazáe hills.
3.—Paín „ ...	480	do.	In Sank Dara and on spurs of the Takhtazáe hills.
4.—Torkal „ ...	380	do.	In Sank Dara and on spurs of the Takhtazáe hills.
Total ...	1,470	do.	

This is a small clan scattered about the hills south of the Dwátawí Pass to Tíráh Maidán, and in the glens of the Takhtazáe and Chauk Dara. They have the Sipah on the east, the Kúkí Khél on the north, the Shalobar Kambar Khél on the west, and the Alíkhél Orakzáes on the south. Their principal villages are—Karna Khél and Kamr Khélogarhíe, on the north and south of the Bárá

River respectively, a little below the junction of the Maidán Tawi. Most of the clan, however, are scattered over the hills in detached hamlets or single huts. They are rich in cattle, and lead much of a roving life within their own limits. In winter they move down to the hills about Lár Bárá and Kajúráe.

The Zakha Khel—

Are divided into—1, Valí Beg Khél; 2, Valí Khél; 3, Neki Khél; 4, Pakhí Khél; 5, Súltán Khél; 6, Sádú Khél; 7, Dalika Khél; 8, Ján Khél; 9, Básh Khél; 10, Lál Khél; 11, Shekhwál Khél.

They inhabit the Khaibar Pass from Gar-gorah to Garhí Lál Beg, on the boundary of Lohargí. Their total number is estimated at 3,000 families, but is probably now somewhat larger. This tribe has always been divided by internal inveterate and hostile factions. Alí Masjid forms their boundary towards the Kúkí Khél.

The Básh Khél Section of this sept, who number about 500 families, and are settled in Bazár, are the most notorious and desperate robbers, thieves and assassins, and derive their means of subsistence exclusively from the practice of these crimes. The soil which they cultivate is insignificant in extent, and is dependent entirely on rain. Bellew's information, however, differs from the above. He gives the following sub-divisions of the Zákhá Khél clan :—

1.—Shan Khél ...	500	fighting men	In Bárá and Tíráh Maidán.
2.—Zaodín ...	450	„	
3.—Páendeh ...	600	„	... In Bárá.
4.—Khasrozáe ...	550	„	In Bazár Bárá and Maidán.
5.—Mohib Khél ...	380	„	
6.—Pakháe ...	500	„	... In Bárá and Khaibar.
7.—Nasr-ú-din Khél ...	400	„	In Bárá Bazár and Maidán.
8.—Bárí Khél ...	550	„	
Total ...	3,930	„	

This is the most important and most powerful of all the Afrídí clans. They can muster between 4,000 and 5,000 fighting men. Their several sections hold land in the Maidán of Tíráh, in Bárá, in Bazár, and in Khaibar. Their winter quarters are in the caves and hamlets of Bazár and Khaibár, and their summer quarters in Maidán and Bárá. Their fixed villages in Bárá are Shan Khél, Paendeh, Bútán Kala, and Zaodín, situated on the river banks between the Sipáh on the west, and the Aká Khél on the east. Bazár, from Chúra westward, belongs entirely to them, and is their great winter retreat. In the Khaibar they possess Bostan Kala, Lálá Beg, and Allahdád Kalla. The Zákhá Khél are the proudest Afrídís, bold and clever robbers. They have not been known to take service in the army or in the Police.

A'KA' KHE'L—

A section of Afrídís, is divided thus by Cavagnari :—1, Basí Khél; 2, Maruf Khél; 3, Mirghat Khél; 4, Shér Khél; 5, Súnyál Khél: 6, Súltán Khél; 8, Madá Khél; 1, Mírih Khél. The villages of the

Marúf Khél being—Margochíno, Gúrakú Meyla, Phattú Meyla, Kamr Kallah, Khormasang, Dorgur, Kútú Meyla, and Pasta Kalla; and of the Mirghat Khél the villages are—Kagarhí, Jae, Enghardógh, Allah Khán Kalla, Shérí Kalla, Nowa Kalla, Sehl Khana, Díngar Meyla, Iro Mela. Both these two sections live east of the Bárá River towards the Kóhát Pass. They have Akhór on south and the Momands on the east; the A'kákhél on the north and the Orakzáes south-west. Their homes are only about two miles from Jání Garhí, in the Momand division of Péshávar, and they say, that when there is rain they cultivate at Aemal Chabútra and Kót Káe, within the British border.

The villages of the Shér Khél are—1, Ilgarhí, or Dwakáe; 2, Pítao Meyla; 3, Mans Kallah; and, 4, Shéranda Kalla. Those of the Súnyal Khél are—1, Batúray, 60 fighting men; 2, Gandérí Kalla, 70; 3, Landeh Sar, 70; and 4, Toda Chínah, 50; and Nawagaroy, 50,—total of Súnyál Khél, 300 fighting men.

The Súltán Khél inhabit—1, Mandahye, 50; 2, Mír Kallah, or Spor Kallah, 50; 3, Híro Mela, 50; 4, Rajmeer Mela, 30; 5, Kundovee, 30,—total, 200; and the Mada Khél—1, A'lam Kalla, 70; 2, A'lam Khél, 60; 3, Gaza Mela, 50; 4, Súnetsí, 20; 5 Nawagaroy, 60, 6, Míroz Khél, 200,—total, 480. These four last sections live on the west of the Bárá River towards the Khaibar.

The Míreh Khél has only one village, and lives more to the west and bordering the Sipáhs.

The Basí Khél have—1, Kharma Sang, with 50 fighting men; 2, Marghochína, 100; 3, Gúrúká Melá, 20; 4, Zao, 60; 5, Shérí Méla, 80, 6, Pasta Poílá, 50; 7, Silli Khána, 60,—total Basí Khél, 420 fighting men; total of A'ká Khél, 1,700 fighting men.

Bellew differs from the above, and sub-divides the A'ká Khél as follows:—

1.—Basí	Khél...	600	fighting men	At AemálChabútra, Bárá, and Tíráh Maidán.
2.—Mada	„ ...	200	„	
3.—Gareráe	„ ...	120	„	Collectively styled the Kaml Khél, and residing in Bárá Maidán and Eromela.
4.—Shér	„ ...	300	„	
5.—Rahímdád	„ ...	60	„	
6.—Kalí	„ ...	100	„	
7.—Míreh	„ ...	80	„	
8.—Súltan	„ ...	350	„	... At Bára and Maidán.
9.—Sanjal	„ ...	200	„	On the plain north of the Kohát defile.
10.—Isazáe	„ ...	200	„	
Total	...	2,210	„	

This clan (says Bellew) is distributed in three principal gatherings or settlements, *viz.*, in Maidán, Bárá, and the plain west of Fort Mackeson and Mataní. This locality and Bárá are their winter quarters; Maidán and Bárá being their summer quarters. Their number at Waran, in Maidán, is reckoned at about 1,200 families.

The Míreh Khél, formerly a separate section, does not so exist. It only numbers a couple of hundred families, who are, in equal divisions, incorporated with the A'ká Khél and the Kálá Karamma sections of the Mallikdín Khel.

The Sipah Section consists of the following sub-divisions:—

1.—Ababakar Khél	800	fighting men	...On the north side of Bárá.
2.—Hurmuz Khél...	650	" "	on the south side of Bárá.
3.—Lundí Khél ...	60	" "	
Total	1,510		

This is a small clan located in Bárá between the Kamar Khél and Zakhá Khél. In mid Bárá they are separated from the Zakhá Khél of Bazar by a long range of hills called Surghar. There is a pass over this range at Mangal-bágh Kandáo. The road goes from Ghebi Khél to Mairah defile, and on, through Bázár Valley, to Chúra, and thence by Tangi to Jamrúd. To the south of the Sipáh are the Ali Khél (Orakzais), the Torghar range intervening. The winter quarters of the Sipáh are the eaves in Kajúrai, in the vicinity of Gandáo and Mehmáni. The Sipáh quota of the Khaibar Pass extends from Bagyarai ravine to the Shagai bridge.

The Sipáh have the following fixed villages in Bárá, *viz*:—

Ghebi Khél ...	150	houses	All on the north bank of the Bárá river, and belonging to the different sections of Abábabar Khél.
Jawáki ...	40	"	
Kárá Khél ...	100	"	
Súrán Khél ...	250	"	
Malikgarrhi ...	50	"	
Lundi Khél ...	*35*	"	... On the south of Bárá.
Baghdád Khél	100	"	All on south bank of Bara, and belonging to sections of the Hurmuz Khél.
Abdál Khél ...	80	"	
Drewandai ...	80	"	

The Sipáh cultivate the soil and rear cattle and mules, and, with others, supply the Péshawar market with charcoal wood for fuel.

The *Adam Khel* are descended from A'dam, son of Afríd.

They muster and are sub-divided thus:—

GALI' KHE'L.	Tór Sapar	400	matchlocks.
	Akhóra	80	"
	Spalkáe	20	"
	Zargún Khél	180	"
	Túrí Khél	30	"
	Shéroki	130	"
	Bóstí Khél	140	"
	Total	980	"

Ashoo Khe'l.	Kandú	... ...	120	matchlocks.
	Alí Khél	... ...	60	„
	Kalla Khél	... ...	500	„
	Farídí	... ...	50	„
	Muhammadí	... ...	30	„
	Total	... ...	760	„
Jawa'ki'.	Bórí	... ...	140	matchlocks.
	Túrkáe	... ...	300	„
	Súrkáe	... ...	300	„
	Jamú	... ...	100	„
	Gharíba	... ...	60	„
	Páyá	... ...	120	„
	Bazíd Khél	... ...	20	„
	Total	... ...	1,040	„
Hasn Khe'l.	Kúí	... ...	200	matchlocks.
	Tarúna	... ...	200	„
	Jání Khór	... ...	300	„
	Akhór	... ...	180	„
	Total	... ...	880	„
Total of Adam Khél...		...	3,660	fighting men.

Cavagnari, however, sub-divides them somewhat differently, *viz* :—1, Galí Khél; 2, Ashoo Khél; 3, Jawokí; 4, Hasn Khél.

The Galí Khél, or Afrídís of the Kóhát Pass, are divided into the following sections :—Sharakí; Bóstí Khél; Zargún Khél; Tór Chapar, or Gághí Khél,—Sharakí sub-divided again into Básh Khél and Tashí Khél.

and Básh Khél again into—

Bákar Khél.
Rahím Dín Khél.
Alí Khán Khél.
Múbárak Khél.

Tashi' Khe'l. { Landí Khél. Darmái Khél. Aemal Khél.

The Sharakí section is said to have 200 fighting men; the first three sections of Básh Khél numbering some 120 fighting men. The Bóstí Khél is divided into Misrí Khél and Umes Khél, and can raise about 100 fighting men.

The Zarghún Khél is divided into Mahamad Khél; Mírí Khél; Múlá Khél; Tallun Khail; Súní Khail; Isppilkáe; and numbers about 300 fighting men.

The Chapar Gághí Khél are divided into—Nékzem Khél; Utrlík Khél; Fíróz Khél; A'lam Khél; Bakhil Khél; Kúí Khél; and can muster at least 300 fighting men.

The Ashú Khél division of the Adam Khél Afrídís are divided into Kalla Khél, Mahamadí, Farídí and Alí Khél sections. The Mahamadí and Alí Khél sections number about 400 fighting men. The Kalla Khél generally migrate to Tíráh for the summer months, and return in autumn to their home at Achalghar.

The Jowáki division of the Adam Khél is sub-divided into Haibut Khél and Kímat Khél, each of which is split up into minor sections.

The Hasn Khél A'dam Khéls are divided into two great sections,—Tátar Khél, or Akhórwál, and Jánákhórí.

The Akhórwál is divided into three sections:—

1.—Bo'la'ki' Khe'l.	Bar Killí Kuz Killí	numbering 80 fighting men.
2.—Gadi'a Khe'l.	Timúr Khél Kamr Khél Landí Khél Razá Khél Dalláil Khél,	numbering 80 fighting men.

3.—Pi'rwal Khe'l—numbering 50 fighting men.

The Jánákhórí are divided thus into four:—

1.—Zukho Khe'l.	Alladáh Khél. Valídád Khél. Báe Khán Khél. Chachar Khél. Tela Khél. Búchí Khél. Darvésh Khél.
2.—Mi'a'm Khe'l.	Sarmast Khél. Múríd Khél. Bazíd Khél. Zarín Khél.
3.—Tatkae.	Madú Khél. Hindú Khél. Kúí Khél. Ghazí Khél.
4.—Barka'e.	Baizád Khél. Mashkái. Shínkar.

Bellew's account of this section is as follows:—

The *Adam Khél* section is one of the most numerous and most powerful of the Afrídí clans. It is located in the hills and glens westward of Jalala Sar, and in the glens on each side of the defile leading from the Péshávar valley to Kóhát, and holds the entire pass in its grasp. The Adam Khél are largely engaged in the salt-carrying trade, and possess many camels. The clan numbers about 4,500 fighting men, and consists

of two main divisions,—the Khatorízáe and the A'eshazai. The Khatorízai comprise the Hassan Khél, Jawáki and Galli clans, each of which has several sub-divisions. The A'eshazai comprise the A'líkhél, Káĺákhél and Mahammadí clans, all of which are numerically small. They are located about and to the south of Fort Mackeson. During the summer months about 2,000 families from the different sections of this clan are located in the Tiráh Maidán, and about 250 families are permanently settled there in the glens between Warán and Batán.

The *Hassankhel* consist of the following sub-divisions:—

1.—Jánakhor ...	160	fighting men	In the hills and glens south of Shamshattu.
2.—Miamkhél ...	180	"	
3.—Zakokhél ...	180	"	
4.—Akorwál ...	300	"	At entrance to the defile.
5.—Paredí ...	80	"	In hills and glens between the Jánakhor and Akorwals.
6.—Kandáokhél...	300	"	
Total ...	1,120	"	

The *Jawáki* consist of the following sub-divisions:—

1.—Mahwal Khél	200	fighting men	Between Mackeson Fort and Shamshattu.
2.—Aitam Khél...	300	"	
3.—Hasan A'li Khél,	500	"	Hills and glens east of Kóhát Pass and north of Bangash tribe.
4.—Pái Khél ...	600	"	
Total ...	1,600	"	

The *Gallí* consist of the following sub-divisions:—

1.—Sewri Khél...	120	fighting men	On and about Torsappar hill, on west of Jawákí.
2.—Alam Khél ...	150	"	
3.—Bákal Khél...	130	"	
4.—Shpalkáe ...	40	fighting men	In glens on each side of the Kóhát defile.
5.—Kúhi Wál ...	80	"	
6.—Sharakhí ...	200	"	On east half of the Kóhát Kotal.
7.—Bóstí Khél ...	250	"	On west half of the Kóhát Kotal.
8.—Zargún ...	200	"	In glens on west side of the Kóhát defile.
9.—Súní ...	60	"	
Total	1,230	"	

The *Aesházáe* consist of—

1.—Alí Khél ...	80	fighting men	South of Fort Mackeson between entrance to the Kóhát defile and Shamshattu.
2.—Kálá ...	250	"	
3.—Mahammadi	100	"	
Total	430	"	

The strength of the Afrídí clans may now be recapitulated as follows, *viz* :—

Kúkí Khél	... 3,500	fighting men.
Malikdín Khél	... 3,500	"
KambarKhél	... 3,500	"
Kamr Khél	... 1,500	"
Zákhá Khél	... 4,000	"
A'ká Khél	... 2,500	"
Sipáh Khél	... 1,500	"
A'dam Khél	... 4,500	"
Total	... 24,500	"

Of these the following are serving in the ranks of the Punjáb Frontier Force :—

Hasn Khél ...	2	Sipáhs ...	10
Malikdín Khél ...	210	Jawákí ...	4
Kambar Khél ...	210	Alí Khél ...	8
Kúkí Khél ...	75	Míáh Khél ...	1
Zákhá Khél ...	24	Kamr Khél...	64
A'ká Khél ...	3	Other sections	28
A'dam Khél ...	58		
		Total ...	697

Besides these, there are large numbers of Afídrís in the ranks of the Bengal Army and also in the Police. Of these, I regret to say, I have no return.

The Afrídí in appearance is generally a fine, tall, athletic highlander, whose springy step, even in traversing the dusty streets of Péshâwar, at once denotes his mountain origin. They are lean but muscular men, with long gaunt faces, high noses and cheek-bones, and dark complexions. They are described as brave and hardy, and make good soldiers, but apt to be somewhat home-sick withal. They are careful shots and skirmishers, waiting with the greatest patience for the chance of an easy shot at an enemy. This quality is less shown when, as soldiers of the British Government, they are supplied with unlimited ammunition, but still their '*specialité*' is hill fighting. There are a very large number of them in the ranks of the army,—more perhaps than will be believed. They wear a coarse home-manufactured blue shirt, loose trousers, closing in tight round the ankles, neat sandal of straw or the leaf of the dwarf palm on the feet, a large turband placed jauntily on the head, with a waist-band to girt up the loins. From this may be seen obtruding the handle of a Khaibarí knife, one or two pistols with old flint locks, together with all the paraphernalia required to carry about a magazine, in the shape of powder-horn, cartridge-cases, flint and steel, with a huge knife, or *choora*, and, to complete all, a matchlock, with a wooden fork attached to the barrel for a rest. Generally speaking, there is no doubt that the Afrídís are now better armed than they have ever been,—almost every fighting man possesses a gun or pistol, besides

other arms, and many of the firearms are rifled, and some have percussion locks. Altogether it is probable that there are not under 20,000 matchlock-men in Afrídí land.

Of the moral attributes of the Afrídís it is quite impossible to say anything in praise. Mackeson, writing of them, says:—The Afrídís are a most avaricious race, desperately fond of money. Their fidelity is measured by the length of the purse of the seducer, and they transfer their obedience and support from one party to another of their own clansmen according to the comparative liberality of the donation. Unlike Mahomedans in general, the Afrídís are said to have but little regard for the sanctity of marriage rights, although in other respects strict observers of the precepts of the Korán; and such is their shameless and unnatural avarice that frequent cases occur of a man in good circumstances in the first instance marrying a good-looking girl, but as times get harder exchanging her for one of fewer personal attractions and a bag of money. Their women appear at all times unveiled in public, and are always willingly offered to the embraces of those who can pay for the indulgence. And it is a custom among them to marry the widows of their departed brothers. Ruthless, cowardly robbery, cold-blooded, treacherous murder, are to an Afridi the salt of life. Brought up from his earliest childhood amid scenes of appalling treachery and merciless revenge, nothing can ever change him: as he has lived—a shameless, cruel savage—so will he die. And it would seem that, notwithstanding their long intercourse with the British, and that very large numbers of them are or have been in our service, and must have learnt in some poor way what faith and mercy and justice are, the Afrídí is still what he was when he drew from his reprobate progenitor the seeds of his life and hopeless barbarity; yet he is reputed brave,—and that by men who have seen him fighting.

Hardy he is in his own hills, but he is very impatient of heat, and does not like work in the plains, but immediately longs for the cool breezes of Tíráh and Chúrah. As soldiers of the British Government, they have gained a greater reputation for fidelity than at any other stage of their career. Much has been said of their fidelity in fighting against their own people for us, but when it is remembered that an Afrídí generally has a blood feud with nine out of ten of his own people the beauty of this attachment fades. They have always been more noted in action for a readiness to plunder than fight, as was the case with Sháh Súján at the battle of Ishpán. On the whole, says Elphinstone (generally so eager to record anything good of Afgháns), they are the greatest robbers among the Afgháns, and, I imagine, have no faith or sense of honor; for I never heard of anybody hiring an escort of Khaibarís to secure his passage through their country—a step which always ensures a traveller's safety in the lands of any other tribe.

Hospitality is said to be one of the virtues of an Afrídí, and it is possible that, if there was no chance of robbing, if not murdering, a traveller before he came to his door, he would offer such cheer as was forthcoming; but the wanderer who breaks bread with an Afrídí

must be cautious; for his host, even while providing his best, will surely be concocting some devilry to entrap his guest as soon as he has left the confines of his lands or even the shelter of his roof. Still there are not wanting instances of their giving refuge to a fugitive and laying down their lives in his defence.

The Afrídís are very ignorant, and, although nominally under the rule of their Maliks, have but very little respect for anything like authority. The men who have most influence amongst them are their Múlás and Syads. They are all of the Súní persuasion of the Mahomedan faith, except the Sipáhs, who are Shíás.

The Afrídís are seldom at feud with their neighbours as a tribe against tribe, whatever may be the relations of individual members with those of neighbouring tribes. For some years past their extra-tribal feuds have been in a state of quiescence. But amongst themselves they are eternally at feud. Generally, the quarrel is confined to the two sections between whom the dispute happens to be but in cases where the general interests of the whole tribe are concerned, the clans range themselves in the two great factions of Sámal and Gárá,—the Sámal faction including the Malikdín, Zákhá, A'ka Khél, Sipáh and Kamr Khél sections; and the Gárá, the Kambar Khél and Kúki Khél. The A'dam Khél belong to neither faction, but side with one or the other as their interests may dictate.

Though in themselves the most disunited of people, in the event of a threatened invasion of their country it is probable that the Múlas and Maliks would induce them to lay aside their petty animosities and unite to face the common danger and defend their common faith. On such occasions it is usual to assemble a council composed of the heads of villages in each clan, and, through the medium of priests, to patch up their internal disputes.

They manage this in rather a primitive manner, and in a style much more to the point than the crafty usages and subtile technicalities adopted by many more refined modern diplomatists; for each negotiator takes a stone and, placing it on the top of that of his clansman, swears a sacred vow that until the common cause be finally settled, and these stones removed, the feud between the two parties shall be dormant,—and their oaths, on these occasions, are seldom violated. These councils also arrange all the plans of the campaign and the number of men required from each branch of the tribe, which are furnished in quotas from villages in proportion to their numerical strength,—and each party is headed by its own mullick. On taking the field each man brings with him a sheepskin full of flour and the amount of ammunition that he can manage to collect; but, should hostilities be protracted beyond the time that the supply of provisions will last, the tribes are either kept together and fed by contributions from villages in the neighbourhood, or disperse for a few days to make ammunition and to replenish their commissariat; but, should the latter contingency be adopted, it frequently happens that mistrust in each other and the fear of treachery in their neighbours prevent their again uniting.

When no external enemy is in the field the different tribes of this race are continually warring amongst themselves, and it is no uncommon occurrence to find even one-half of a village out carrying on a skirmish with matchlocks with the other half,—and this may be carried on for two or three consecutive days,—the parties firing from towers or from behind rocks or any other shelter upon each other, and, after seven or eight casualties have occurred on either side, or all their ammunition is exhausted, to settle the point at issue by interchange of marriages.

When not engaged in plundering, the Afrídís of the Khaibar do simply nothing; time hangs heavily on their hands; for all the common necessary duties of daily life are performed by their women, while the men sleep or talk of the last midnight murder or robbery. All such domestic labors as fetching wood and water and cooking fall to the lot of the women, as they do in more civilized countries, but in addition nearly all the out-door labor in the fields falls to them. The consequence is that they are anything but womanly in appearance, habits or manner,—indeed, they are said to be deadly shots with stones, and to frequently distinguish themselves in the defence of their homes. But the Afrídís round the Kóhát Pass are different. Their minds have become more open to the beauties and the results of industry. They are great traders, or rather carriers. They convey the salt from mines in the Kóhát District to Swát, Bajáwar, and even Chitrál. They also cut and sell the firewood of their hills to the British Garrisons of Péshávar and Kóhát. By these means they are relieved from the old necessity of robbing, and procure a comfortable subsistence.

From the nature of their country agricultural pursuits are limited. Rice and the common cereals are the main products of their country. These crops are raised mostly in the Bara Valley and the Maidán of Tíráh. The principal crop in Bara is rice, a considerable portion of which finds its way to the Péshávar market. Most of the clans possess great stock in cattle. Cows, sheep and goats are in plenty; but buffaloes are scarce, except amongst the A'dám Khél and the A'ká Khél inhabitants of the plain, who, alone of all the Afrídís, possess camels. Most of the clan possess a number of mares and donkeys, and breed mules largely. The Afrídí donkeys and mules enjoy a local notoriety for the superiority of their breed.

The Afrídís in their mountains, which they chiefly inhabit in the summer, have moveable huts of mat. They come down into the low hills in the winter, where they chiefly live in caves cut out of the earthy part of the hills. They are migratory in their habits. In the autumn months they descend from the pasture grounds about Maidan and Upper Bara, with their families and flocks, and pass the winter in the Khaibar, Bazár, Kajuráe, Bagyáráe and Lower Bárá districts. In these several localities each clan has its own apportioned limits, and in all they generally live in caves, which are formed in long galleries in the cliffs and banks of ravines in all parts of the hills. None of the sections live in tents. They have few villages

formed by a collection of houses close together. As a rule, each family has its own separate dwelling, proportioned in size to the members of the household and their cattle and flocks. Generally a family of brothers, with their respective children and blood relations, constitute the little communities of these separate dwellings, which always are fortified by walls and towers, and are located on commanding sites on the hills. Sometimes these little forts contain 30 or more separate houses within the enclosure. In April and May they again move up to Maidán. The A'dam Khél, A'ká Khél and Kúkí Khél are the only sections who reside in the lower settlements all through the year.

Some families of each of the clans sharing Bara and Maidan hold on to their possessions at all seasons. The majority, however, with their cattle and flocks, avoid the winter snows, and pass the cold season in the low valleys and hills bordering on the west of the Péshávar basin between the Khaibar on the north and the Kóhát ridge on the south. The elevation of Maidan above the sea is probably not much,—under 7,500 or 8,000 feet. Snow is said to cover the entire Maidan to a depth of three or more feet for some three months or so. The Maidan clans are, as a rule, certainly fairer in complexion than the clans located at a lower level. The Malikdin Khél, Kambar Khél and Kamar Khél, with some of the Kuki Khél, are notoriously fairer than other Afrídís. The elevation of Dwatawi and Tordurra is perhaps above 6,000 feet. Below this the Bara valley is said to fall rapidly till it enters on the Péshávar valley. Maidan is covered with orchards and corn fields. Lots of rain falls, and violent storms are of frequent occurrence,—in the summer and autumn chiefly. Walnuts and the edible pine are found as low down as Dwatawi and the neighbouring portion of mid Bárá, or Mauz Bárá.

None of the Afrídí clans are located westward of the Sufed Koh and Rajgal. Individual families, who have been forced out of their own tribe by feuds, are to be found both in Nangrihar and in Kurram; but they are there only on sufferance as refugees.

The Afrídís have no steady and free intercourse with the territories westward of their own country. The only routes existing are with difficulty practicable only to footmen during the summer season,—and then only under protection of a convoy, or *badraka*. The most frequented route from Bara towards Kabul is through Bazar and Khaibar to Jalalabad. Péshávar is the market to which the Afrídís resort for the disposal of their country produce and the supply of their domestic and other wants. It is also the great field for the practice of their thievish propensities.

Of late years the Afrídís have become very wealthy, and it is said their clans have all considerably increased. They have had no great feuds with their neighbours, and even private feuds amongst individual clans and sections are said to be on the decline. It is said that between three and four thousand of the tribe are scattered over India in the military service of the British Government and of native

chiefs. All the clans are represented in these emigrants except the Zakhá Khél, who, it is said, do not leave their own country.

Their great security lies in the strength of their country for defence and the unanimity of the clans on the approach of a common danger.

Their great point of weakness lies in the facilities with which they can be shut up in their own hills and cut off from communication with the outer world, provided adequate measures are adopted to effect such a purpose.

In their relations towards the British Government, the Afrídís are uniformly hostile, and where they find an opportunity they rarely fail to take advantage of it.

Their relations with the Cábul Government are not much better. So long as they are paid for a passage through their country, and are not otherwise interfered with, they are content to acknowledge the suzerainnty of the Cábul Ruler, and will fight for his cause if properly remunerated.

Under like conditions, they would act similarly towards the British or any other Government which acceded to their demands and left them alone to themselves, which is only natural, considering the advantages of strength and position which they possess.

The Afrídís derive their importance from their geographical position, which gives them the command of the Khaibar and Kóhát roads, and consequently the history of British connection with them has been almost entirely with reference to these defiles. Their history before the date of their connection with us can have no interest for any one, whatever the dynasty has been. Whether Jangéz, Timúr, Bábar, Nádar, Ahmed Sháh Sikh, or Farangi, has reigned, it has ever been a record of broken faith; and I will therefore now give a short sketch of their connection with us from the date of our annexation of the Punjáb until the present day. Before this event our connection with the Afrídís was only due to the passage of British forces through the Khaibar. A reference to that article will show how uniformly they opposed us, and how consistently they deceived us; but I think it also shows that their marauding propensities gave more annoyance than the bravery of their attacks did danger.

The following remarks regarding the Pass Afreedies are taken from Temple's Report on the Frontier Tribes :—

The Gullee, or Kóhát Pass, is the direct and best route from Kóhát to Péshávar. The Government post between these two important stations runs usually by this route.

Immediately after annexion, the British Government, following the example of all its predecessors, concluded an arrangement with the Afreedies in respect to this pass, and agreed to pay them Rs. 5,700 per annum, for which they were to protect the road through the defile. This was effected in April 1849. In February 1850 a party of sappers and miners working on a road in British territory were cut to pieces by these very Afreedies.

The chief causes of this outrage were probably the innate ferocity of the Afreedies, their distrust of a civilized Government, and the machinations of a noted freebooter who had, previously to annexation, forfeited, for his crimes, an estate in the Péshâwar District, and who hoped by disturbing the passage of the defile, to induce the British to conclude terms with him. But other causes were at the time attributed. It was by some supposed that the increased taxation of salt, the construction of a road through the pass, and the non-receipt of the stipulated allowances by the Afreedies were circumstances of provocation. But each of the three points admit of explanation. In the first place, the British tax on Trans-Indus salt did not injuriously affect the Afreedies. The duty leviable at the mines was indeed higher than the former taxes, but this was the only duty; while town and transit market duties, to which the salt had been previously liable, were remitted. The aggregate of the three kinds of previous taxes exceeded the single duty of the British at least two-fold in all cases, and even four-fold in some cases. But the rate of duty, while it might affect the western tribes or the consumers of the plains in Péshâwar or elsewhere, would not injure the Afreedies, who are great carriers, and not great consumers. If the price of salt were high, the consumer might suffer, but the carrier would realize his full dues. Moreover, experience shows that when the price of Trans-Indus salt is increased the profits of the carrier rise to a still greater degree. This fact has been repeatedly admitted by the Afreedies themselves at conferences; so that some have thought that, if the present duties were to be enhanced, the Afreedies at least would be actual gainers. But the duties have never been raised from the rate originally fixed (2, 3 and 4 annas per maund); while in the Punjab the duty amounts to Rs. 2 per maund, and has always been cheerfully paid. Furthermore, if the duties had been vexatious to the Afreedies, which they were not, still they had not come into operation when the party of sappers and miners were murdered. The temporary closing of the mines pending inquiry might perhaps have created some mistrust, but they had been re-opened just before the outrage took place. As for the road, no such work was being carried on within Afreedie limits, nor through any part of the pass. The unfortunate sappers were working within our territory, near Kohât, at a place where a regular road has been since constructed. As for the allowances being paid not to the Afreedies, but to another party, who failed to pass it on to the proper recipients, the British Officer at Kóhât deposed that the money was disbursed to the Afreedie mulliks in his own presence.

An expeditionary force under Sir Charles Napier consequently proceeded to the Péshâwar end of the pass and demanded the surrender of the murderers. This was refused. The force then marched through the pass to Kóhât. The four Afreedie villages in the pass were destroyed. The force then fought its way back to Péshâwar. No further arrangement with the Afreedies was at that time effected. They seized a tower erected on the crest of the hill near Kóhât; they closed the defile; they remained overtly hostile, and even planned the murder of British Officers. An agreement was brought about in June,

but was immediately broken. They were then debarred from entering either the Péshâwar or Kóhát valleys, and were thus deprived of their trade. In a short time the Afreedies were quietly reduced to submission. Willing to treat them considerately, the British Government consented to renew their old allowances on condition of their being responsible for the security of the pass. In order to strengthen the arrangement, Rehmut Khan, a chief of the neighbouring Orakzais, was admitted to a share of the responsibility, and was granted a personal allowance of Rs. 2,000 per annum and Rs. 6,000 as the pay of a mounted guard to be maintained on the crest of the ridge near Kóhát. As then revised (November 1850), the payments aggregated Rs. 13,700 per annum. Rehmut Khan and the Afreedies were at constant feud, but the pass remained open (occasional robberies only being committed) until the middle of 1853.

About the same time that these events occurred in the Kóhát pass, the Afreedies of the Jowakee pass proved troublesome. Their mountains are very strong: even among the Afreedie clans they were considered particularly daring and ferocious. When the Afreedies of the Kóhát pass misbehaved the Jowakee Afreedies offered to engage for that pass, or to conduct the communication through their own pass. The Jowakee pass was actually used for a short time, but the Jowakee Afreedies soon proved themselves to be worse even than their neighbours. They committed numerous raids and murders in the Péshâwar and Kóhát districts, and even robbed boats on the Indus. They also murdered a British officer named Dr. Healey, who was travelling towards Kóhát, for no other reason than that he was a defenceless infidel, with a little property about him. Proceedings were taken against them. Preparations were made for their castigation. At last, those belonging to the Kóhát, or southern end of the pass, tendered submission, and agreed to respect life and property, and to make good all property that might be carried off to their country. This engagement was made in 1851, and from that time these villages have behaved remarkably well. But the Afreedies at the northern, or Péshâwar, end did not behave so well; and among these villages one in particular rendered itself afterwards conspicuous for crime.

During 1853 the feud between the Gullee Afreedies and Rehmut Khan reached its climax. In October of that year the Afreedies attacked and seized Rehmut Khan's post on the crest of the pass, which was defended by only 20 men instead of 100. The pass became virtually closed, and no security was maintained,—postal communication was suspended, and even British officers were fired upon. In November the Afreedies of the pass were summoned to Péshâwar, in order that matters might be considered. Rehmut Khan was out of the question; he had failed to keep up stipulated force, and had exasperated the Afreedies, his colleagues. The Afreedies refused to undertake the management unless they received Rehmut Khan's late allowances in addition to their own. This additional amount could not be conceded, as they had been the very men to break the peace.

The Bungush tribe of the Kóhát valley, and British subjects, offered to guard the pass, and asserted that they had an hereditary claim, stronger than that of the Afreedies, to occupy the ridge. The pass was then made over to them ; and, as the Afreedies refused to open the pass, it was resolved to establish a blockade ; so again the Afreedies were debarred from entering the Kóhát and Péshâwar valleys. It had long been contemplated to build a fort on the Péshâwar side of the pass, near its mouth ; so a force was moved out to that point, and the work commenced. This post was called Fort Mackeson ; it commands the mouth of the Kohát pass, and is connected with a post near the mouth of the Jowakee pass.

While these arrangements were progressing the Gullee Afreedies suddenly attacked the Bungush people on the pass, and seized that post. Several Bungush Chiefs were killed in the encounter, and Major Coke, who was present, was slightly wounded. Upon this check, the Bungush people obtained the alliance of two small, though warlike, tribes, named Buzotis and Sipahs. These were independent, and dwelt in the hills near the pass. The southern section of the Jowakee Afreedies also joined the league.

In the meantime the Gullee Afreedies were suffering from the blockade. The British authorities had acted on the principle that if the Afreedies will not keep the pass open the doors of the pass must be shut upon the Afreedies; so the Gullee Afreedies rendered submission and offered to re-open their part of the pass. This offer was accepted. Another set of Afreedies, called Bussee Kheyl, who dwell near the Péshâwar end of the pass, were also admitted. The aggregate allowances of the pass were divided as follows :—

		Rs.
Bungush	...	3,200
Buzotis	...	2,000
Jowakee Afreedies	...	2,000
Sipahs	...	500
Gullee Afreedies	...	5,400
Bussee Khel Afreedíes	...	600
Total	...	13,700

This arrangement was concluded by the close of 1853. At the same time, also Rs. 6,000 were paid in cash by the British Government to those friendly clans who had furnished our troops with supplies. From that time the pass has remained open, with the exception of one brief interval of twenty-six days. This interregnum was occasioned by a feud among the Afreedies of the pass, during which some robberies were committed. The heads of the confederacy traced the perpetrators to one of the villages in the pass, by name Bostee Kheyl, destroyed the offending village, and compelled the inhabitants to make good the value of plundered property, and to pay a fine besides.

In the previous account of the Jowakee Afreedies it was remarked that all the villages at the southern (Kóhát) end of the pass had behaved

well since 1851. At the close of 1853 the other Jowakee Afreedies, at the northern, or Péshâwar, end, seeing a force in the field, and having lands at the foot of the hills exposed to operations, executed satisfactory agreements, with one exception. This exception was the Boree clan, inhabiting a cluster of strong and defensible villages in the interior of the hills. The Boree people had always continued to rob and murder, for which purpose they employed a set of horsemen who followed robbery as a profession. During 1852-53 they had committed ten serious raids in the Péshâwar District, some of which were attended with loss of life. They also kept prisoners (British subjects) captive to extort ransom. At the close of 1853, as a force was lying off the mouth of the Kóhât pass, where the fort was being constructed, and a good opportunity offered of bringing the Boree people to their senses, they were required to release their prisoners, make good the plundered property, and to give up the horses of their mounted robbers. They refused, and the next day the troops marched against the place and destroyed it. Many of their noted desperados were killed. The destruction of so strong a place and the loss of its prestige, as being believed impregnable, had the best effect. During this operation the neighbouring Afreedies showed the best possible spirit, and even supplied water to the troops. Their chiefs received presents and written acknowledgments of their good conduct on that occasion.

In February 1855 a murder with robbery was committed near the Péshâwar end of the Kóhât pass. After some inquiry, this was traced by the heads of the confederacy to the Bussee Kheyl. These Bussee Kheyl people, probably apprehending punishment from their clansmen, resolved to break the peace. At that time the camp of Lieutenant Hamilton, Assistant Civil Engineer, together with his office and treasure-chest, happened to be pitched near the foot of their hills. One night they descended on this camp to kill and rob. Lieutenant Hamilton fought bravely for his life, and escaped with some wounds; but several of his people were killed and wounded. The assailants made off with some Rs. 10,000 of Government treasure and property, besides some private effects. The Bussee Kheyl were then excluded from British territory, and reprisals were made to the value of about Rs. 6,000.

In March 1856, after a long blockade and exclusion from the plains, the Bussee Khel made their peace with our Government by complying with the terms demanded by the local authorities of Péshâwar and Kóhât. These involved the payment of a heavy fine and the forfeiture of their share in the allowance for keeping open the Kóhât pass enjoyed by the tribe. The Bussee Kheyl had been in the habit of making large profits by the sale of timber in the Cantonments of Péshâwar, and their losses, resulting from their exclusion, are computed at Rs. 50,000. Their submission was not made until they had vainly attempted to excite other branches of the Afreedies to the commission of outrages like those for which they themselves were punished, and their ultimate surrender fully justified the policy pursued towards them.

The boundary of the Afrídí country runs thus:—Commencing from the point where the easternmost spur of the Tahtara ends, in the plains north of Jamrúd and due west of Regiha, it ascends to the Táhtara peak; thence it runs along the crest of the northern range of the Khaibar defile to the spur which connects it with the south range, and over which is the Khaibar Pass; thence it descends to the pass, and again ascends to the crest of the south range, whence, turning north-west, it keeps to the crest of the watershed of the Bárá River, following it round the sources of that river, and turning south-west, south-south-east, and finally due east, according to the turning of the range,—at this last turn dividing the Afrídís from the Orakzáes. Then, descending the Moolla Ghur range to its end in the Bárá, it crosses that river, and, taking to a spur over which the path from Akhor to Bizotí Khél leads, it runs along its summit to a point west of Bóstí Khél, where the hills of the Basí Khéls are connected by a ridge with the great range bounding the Orakzáes on the south. This ridge is half way between the Bizótí U'blan and the Kóhát Kótál. From it the boundary descends sharply south to the British border, due north of Kóhát, about two miles. From this point the southern boundary of the Afrídís runs east, and is the same as the northern boundary of the Kóhát District as far east as Nárrái Sar. Thence the boundary is north to ½ mile east of Khishto Bánda, whence it runs up a spur to the Dargáe ridge, turns north-east to Hinkae Sir, descends to the plain at Tút Káy, then, going over the shoulder of Jalála, turns west, passes by Dolusghinbíán Zíarat, and ½ mile above and north of Jáná-khor turns north to one mile from Bábá Sáhib Ziárat; then, turning west, the boundary is that of the Péshávar District, passing above Shamshatú, Azá Khél, Mackeson, Jani Gárhí, Bárá Fort, Jamrúd, to the point whence we started. The country thus described has an extreme length of about 80 miles, and a breadth varying from 8 miles nearly due south of Fort Mackeson to 38 miles on a line drawn roughly from Tártara to the northern end of the Tíráh River. It is mountainous throughout, and consists briefly of the valleys of the Chúráh and the Bárá, and the spurs of the Orakzái hills, which, to east, form the abode of the Akóra Khataks. But little is known of it, and that little has been gained, so to speak, at the point of the bayonet; for, though we have been intimately connected for more than 20 years, no Englishman has ever entered Afrídi land as a friend. The divisions of Afrídí land are those of the different septs of the clan, *viz.*, Kúkí Khél, Mallikdín Khél, Kambar Khél, Kamr Khél, Zákhá Khél, A'ká Khél, Sipáhs, and A'dam Khél. It is impossible to lay down the boundaries of the divisions; the tribes are ever changing,—in the cold weather they come down to the lower hills, in the hot they retire to the cool recesses of the Upper Bárá Valley. But with the A'ká Khél and A'dam Khél sections it is easier. Their trade as carriers of wood and salt keeps them more to their own villages. The first of these inhabit the outer slopes of the Afrídí hills, extending to the west from a couple of miles above Bárá Fort to near Bazíd Khél; while the second occupies the whole country east of Akhór and the Orakzáe boundary to the Khattak limits at Jalála Sir, Hinki Sir, and Naráe Sir. In the northern portion of the Afrídí country we have the Khaibar Range, barren,

rugged and inhospitable to the last degree (*vide* KHAIBAR); to the south are the watershed of the Bárá River. I have said that of the higher portion of these nothing is known, but it is believed that there are many delightful, well-watered little valleys and plateaux. The lower portion of this range, as well as those inhabited by the A'ká Khél and A'dam Khél, partakes of the sterile nature of the Khaibar range, here, however, relieved by the existence of small flat valleys, to a great extent cultivated and tended; yet even in these there is a bare, uninviting, craggy and burnt look that becomes quite oppressive.

The rivers of the Afrídí land are the Chúra and Bárá (which see), together with the smaller ones, which seam rather than water the eastern glens. These will be sufficiently described when I come to treat of the villages situated in them.

The Afrídí country, in its lower and eastern part, must in summer have the stifling heat of the Péshâwar valley intensified by the radiation from the burnt rocks around; while in the west and higher portions of the Bárá valley the climate is reported to be cool, pleasant and healthy. In the winter the more elevated parts of this valley become too cold to make them a pleasant residence; while the other part of the country has a temperature probably above that of Péshâwar at the same period.

The amount of the rain-fall cannot be given; yet it is probable that it is very slight. Irwin says that in Tirah it is said to have four months' rain, but the showers are light. During the rains and commencement of winter a great deal of dew falls. With regard to the winds also I have no information; yet I conjecture that, judging from like situations, it is probable that it is often very strong and sustained down the Bárá valley, and perhaps also, in a less degree, in the Khaibar defile. Those who have been to Kóhát will remember the Hangú breeze. This is what I mean that it is probable they have in the valleys of the Afrídí country.

The only notice of any mineral productions in Afrídístan is Irwin's, who says that there are two lead mines in this country.

The Afrídí hills produce a quantity of stunted bushes, which are cut for firewood for the garrisons of Kóhát and Péshâwar.

The following extracts from the report of Colonel Coke on the Kóhát District may prove of use at some future period in carrying on operations against some of the sections. Talking of Hasn Khél Adam Khéls, he says:—The firm hold we are now taking of the Khwara and Zera valleys will enable the Government, in case of further disturbance on the part of this tribe, to attack them from both these valleys by passing any requisite body of troops from Ráwálpindí across the Indus at Shadípúr to aid the attacks from Péshâwar and Kóhát.

Again he says of the Jawákí Afrídís:—They are almost the sole wood carriers of Kóhát: large quantities of grass too are brought in from their hills to cantonments. They possess a large number of camels

which are constantly employed either in carrying wood, grass, or salt, and the trade they derive in this way is very great. In case of any outbreak of this tribe, they may be attacked on three points,—one from the Zera valley against Paia Ghárîbá and Jámú ; a second column might enter at Gúndíálí and Tógni and attack Túrkí and Swérí, both villages in the same open valley; a third column might attack from Péshávar. If these attacks were made on the same day, the whole of their village would be destroyed without their being able to assemble in any one point, as each portion of the tribe would either defend its own village or submit to the demands of Government.

With reference to the Gálí Afrídís also he says :—The best mode, in my opinion, to punish this tribe when they plunder travellers in the pass, refuse restitution, or commit murder, is this—to close the pass at once, seize all the Afrídís to be found in the Péshávar and Kóhát Districts, put the men in jail, sell their cattle, stop all pass allowances held by the Afrídís, and, when the matter is settled, cause all losses to be made good not from their confiscated allowances, but from the allowances from the time they may commence.

Cavagnari also says in one of his reports :—The whole of the A'dám Khél Afrídís are entirely dependent for existence on their trade with Brítísh territory, and a protracted blockade would, at all times, be sufficient to reduce them to any terms. Similarly, the A'ka Khél Afrídís, the principal clan of which is Bússí Khél,—past experience having shown how dependent they are on their lucrative trade with British territory. (*Coke, Edwardes, Mackeson, Temple, James, Lumsden, Turner, Pollock, Cavagnari, Bellew.*)

AGA'RA'E—Lat. Long. Elev.

A large village in the Chamla valley, Búnér, situated on the right bank of the river, two miles east from Koga, and close to Súra. The valley is here four miles wide. (*Roberts.*)

AHMADZA'E—Lat. Long. Elev.

A village in Lakí Division, Banú district, 23 miles from Banú, situated in a level, open and well-cultivated country. Supplies and water procurable. There is a brick "Tháná" here, and a police guard of four horse and 22 foot. There is also a rest-house for travellers. (*Thorburn.*)

AHAD-I-SABU'R—Lat. Long. Elev.

A hill in the Kóhát district, situated on the road to Sámalzáe, west of Mahamadzáe and Nasrat Khél. The foot of the hill is covered with jungle. On the side is a cave, on the outside of which are two stalactite-looking pillars,—the whole being evidently natural. The remains of a fort are said to be just perceptible on the top of the hill, and there is a spring of water and a large peepul tree on it. (*Agha Abbas.*)

AEMAL CHABU'TRA—Lat. Long. Elev.

A village at the Péshávar entrance of the Kóhát Pass. There was formerly a tower built here for 25 foot and 25 horsemen, but it was afterwards enlarged, and might now hold 100 men. It has a well with 25 feet of water inside. It is one of the forts for the protection of the pass. (*Edwardes.*)

AISHAZA'E—

A division of the Iliászáe clan of Yúsafzáes. They inhabit a part of Búnér. (*Bellew.*)

AISUA—Lat. Long. Elev.

A small pass leading from the Banú District in front of Jání Khél into the Vazírí country. It is between the Saktú and Sarobá Passes, and was extensively used by the Mahsúds till lately in carrying off stolen property from British territory. (*Thorburn.*)

AKA' KHE'L—

A division of the Afrídís (which see).

AKA'LGARH—Lat. 31° 50′ 36″. Long. 70° 55′ 44″. Elev.

The fort of the Derá Ismáil Khán Cantonment, situated half a mile north-west of the north-west angle of the city. It is a quadrangular structure of sun-dried bricks, having round towers at the angles and demi-towers in the centre of the east and west faces. This fort was built by the Sikh Prince Nao Nihál Sing in 1836, and considerably strengthened and put into thorough repair by Captain Fitzgerald. Within are a bomb-proof magazine and two double-storied houses for the use of the officers of the garrison.

To the south-west two company double-storied barracks have been erected for the British garrison placed here to protect the magazine. There is a 3rd class magazine here for the supply of the frontier garrisons and posts of Banú and Derá Ghází. (*Johnstone, Edwardes, Punjab Reports.*)

AKA'ZA'E—

A division of the U'tmánzáe clan of Mandaur Afghans. They are situated beyond the British border, and occupy the south spurs of Máhában to the right bank of the Indus—(See Mandaur. U'tmánzáe). (*Bellew.*)

A'KA' KHE'L—Lat. Long. Elev.

A village of 170 houses in the U'tmánzáe sub-division of Yúsafzáe, Péshawar District, situated in the open plain about one mile west of Kallabat. This village, together with Yár Khél, are called by some the village of Margház, while many others name them separately, a stream of water being all that divides them (*vide* Yár Khél). (*H. B. Lumsden.*)

A'KA'ZA'E—

A division of the I'sázáe clan of Yúsafzáes. They are settled next to the Chagarzáes on the spurs of the Máhában and Dúmáh mountains, on the right bank of the Indus. They have also possessions on the left bank, on the west slopes of the Black Mountain, and also the one village of Shahtút in the Agrór valley. Coxe places their number at 1,000 fighting men. They are said to be very brave and hardy. At various times they have given the British Government a great deal of trouble. They were engaged against us in the Black Mountain Expedition of 1852, and again in 1868. (*Bellew, Coxe.*)

A' KHEL—

A section of the Orakzái tribe, who inhabit the Samána range north of the village of Kaí, in Míranzáe. They number about 500 fighting men, and are Gár in politics, and supporters and friends of the village of Káí, in Míranzáe, Kóhát District. (*Coke.*)

AKHO'R—Lat. Long. Elev.

A village in a sub-valley to the west of the road in the Kóhát Pass, six miles south from Fort Mackeson, 16 miles from Kóhát. It belongs to the Hasn Khél Afrídís. It can turn out 250 fighting men, and has one good well inside the village and two tanks. It is commanded by the hills to the west, or, as Edwardes says, behind it, and is easily open to attack from the Péshávar side. It was to have been destroyed by a force from Péshávar on 24th November 1853, as a diversion to Major Coke's operation of crowning the Kóhat Kotál, but the Afrídís gave in. Brigadier-General Stewart also threatened it during Colonel Keyes' Bízótí raid in March 1869. (*Aga Abass, Edwardes, Coke, Turner.*)

The following extract from Major Edwardes' programme for the attack of Akhór in 1853 may prove useful:—

"Our attack will then be at daylight, thus: Start at 4 A. M. Whole force (consisting of Infantry from Camp 900, Hodson's Guides 350, Cavalry, two troops, Artillery 6 9-pounders, six mountain train, Sappers and Miners) goes to Kótgí. One troop of Cavalry and 100 Infantry will there form a reserve with the Sappers and Miners and material. The heights, right and left, to be then crowned with 200 Goorkhas each, the 6 9-pounders sweeping over both open stations and down the Pass. 400 Infantry, advancing in Light Infantry order, will then form the advance and open the Pass, pushing up the hill behind Akhór, crowning and holding it until the village is destroyed. One-half Mountain Train to be attached to the advance. The centre of 300 Infantry, with the other half of Mountain Train following up the advance, will attack and take the village of Akhór; after which, the Commanding Officer having seen that all his surrounding posts are completely arranged for keeping off the enemy, the Sappers and Miners and materials will be removed down from Kotgí and destroy the village and walls. A troop of Cavalry will advance for observations a little way up the pass. After destruction of village the force to return in inverse order of advance."

A'KO KHE'L—

A sub-division of the Razáí Division of the Yúsafzáe plain, Péshávar District, comprising the village of Smailah and Gárhúsén. (*Bellew.*)

AKO'RA—Lat. 34°3'. Long. 72°10'. Elev.

A small town in the Khattak division, Péshávar District, half a mile from the right bank, Kábul River, 11 miles from Atak and 34 miles from Péshávar. It is built of white stone with mud cement, and contains 371 houses, of which 52 are inhabited by Hindús. It has a stone square, the walls of which are closely pierced with loopholes. It has a good bazaar and encamping-ground, with abundance

of grass and forage for cattle. There is a table-land of the finest mould near the village, which is irrigated by several Persian wheels. It is the chief place of the Northern Khattaks, who are better known by the name of the Akóra Khattaks. (*E. Moorcroft, Hough, H. B. Lumsden.*)

A'KO'ZA'E—

A grand division of the Yúsafzáe clan, comprising the Báezáes and Khwázózáes, who inhabit the Swát valley. The Akózáes are estimated to number 90,000 souls. (*Bellew.*)

ALA'DE'R—

A village in Péshâwar District on the right bank of the Indus, three miles above junction of Kábúl River in the division Búlák and south of the Mairá. Between this village and Bajáur, on the right bank, and Kárá Khél, on the left, the river is said to be sometimes fordable in the month of January, but there is no certainty about it. There are two branches to cross, and the water does not reach above the breast. It is called Attadéyr in Walker's Map. (*Leech.*)

ALLA'H DAUD—Lat. Long. Elev.

A village in the Swát valley, Afghánistán, on the left bank of the river, about equi-distant from the Moráh and Malakand Passes into that valley. It is important as being the residence of the Chief of the Ranízáe branch of the Yusafzáe clan of Agháns, one of the two most powerful Chiefs of Swát. (*Lumsden, Raverty.*)

ALA'ZA'E—

A section of the U'tmánzáe Yusafzáes. (See Utmanzáe.) They are situated on the spurs of the Máhában, on the right bank of the Indus. (*Bellew.*)

ALI'—Lat. Long. Elev.

A village of 52 houses in the Daolatzáe division of Yusafzáe, Péshá-war District, situated at the head of the Mokam Ravine, a mile above Bazár, just where the dry bed emerges from the Búnér hills. The land in the neighbourhood is poor, and the hills on each side come down within a mile of the village, which has ten wells for the purpose of irrigation. The Búnér border is about three-fourths of a mile above this village, and a party of Búnér people is always ready on the frontier to demand an arbitrary duty from all Hindús passing up and down. (*H. B. Lumsden.*)

ALI' SHE'R KHE'L—

A section of the Gadáizáe Iliászáe Yusafzáe, who inhabit Búnér. The villages of these Alí Shér Khél are Ghází Khánái and Sultán Wáis. (*James.*)

ALI' SHE'R KHE'L—

A section of the Nasrozáe Iliászáe Yúsafzáe, who inhabít Búnér. The villages of the Alí Shér Khél are Bar Kalla; Chínar; Dara-i-China; Kitmae; Ambéla; Kand Koí; Maskípúr. (*James.*)

ALI' SHE'RZA'ES—

A section of the Orakzáes, who inhabit the corner of country between the south bank of the river which runs past Kílát, the Samána range,

and the Záwá Ghar. They have six-villages and seven forts, the cultivation of which is dependent on rains. They number 3,000 fighting men, are Súnís, Sánal in politics, and are friends with the villages of Káí and Tóráwarí, in Míranzáe. Coke, however, says they only number 1,000 fighting men. They are of the Lashkarzáe branch of the Orakzáes. (*Agha Abbas, Coke, Cavagnari.*)

ALI'ZA'E—
A section of the Mahsúd Vazírí tribe. See Vazírís. (*Coxe.*)

ALI'ZA'E—Lat. Long. Elev.
A village in Sámalzáe valley, Kóhát District, about nine miles west of Kóhát. It contains 200 houses, and can turn out 80 fighting men. The inhabitants are Bangash. Cavagnari says that, in the event of a raid into the Bizotí, Othmán Khél or Sipáh country, the best way would be for one column to proceed by the U'blan against the two former, while a second advanced from Alízáe *viâ* Morád's Garhee towards Toézmíla, and thence along the Toíz against U'sía, and join the U'blan column. From Morád's Garhí to the Alízae Kotal the route lies over low undulating ranges for about two miles. If the Kotal were suddenly occupied, all difficulty to an advance would be removed. Mules and elephants can ascend it, but in a few places it is necessary for a horseman to dismount and lead his horse. From the crest the descent is by an excellent road.—(*Agha Abbas, Coke, Cavagnari.*)

ALI'ZA'E—
A division of the U'tmán Khél tribe.—See. (*Turner.*)

ALU'— Lat. Long. Elev.
A village in Lúnkhór, Yúsafzáe, situated on the right bank of the Jóge Ravine, midway (5 miles) between Lúnkhór and Kúí. It contains 91 houses, and is connected by good roads with both the above villages. The ravine, which supplies it with water, is almost 60 yards wide and 40 feet deep. (*H. B. Lumsden.*)

A'LAMZA'E—
(See Mohmands.)

AMA' KHE'L— Lat. Long. Elev.
A village in Tank, Dera Ishmáil Khan District, 47 miles south of Banú, and about 6 miles from the south entrance of the Baíen Dara. There is a force of police, a small mud enclosure with a keep, and a rest-house for travellers here. It is four miles from the frontier post of Múlazáe. (*Taylor.*)

AMA'N KHA'N— Lat. Long. Elev.
A village in Búnér, Afghanistan, to the east near the Indus, said to contain 400 houses, inhabited by Shérzaés and Esufzáes (Yúsafzáes ?) (*Aleemoola.*)

AMA'N KO'T— Lat. Long. Elev.
A village of 16 houses in the Ishmaélzáe division, Yúsafzáe, Péshávar, situated on the top of the Gooroo Hill above Súrkháwí. It is supplied with water from springs on the hill and from an old Buddhist well in the village. This village is on the Búnér border,

on the northern side of a good pass into that country. This road is good for camels and bullocks. (*H. B. Lumsden.*)

AMA'N KO'T— Lat. Long. Elev.

A village of 10 houses in the Mahmúdzáe division, Yúsafzáe, Péshávar District, situated on the side of a hill on the Búnér boundary, and which forms the south side of a pass leading to the villages of Bágh and Chingláe, in that country. It is badly supplied with water from a spring in the hill, which sometimes becomes dry. Amánkot is four miles north-east of Shirva. The country to the east of the village along the foot of the hills is much intersected by ravines. (*H. B. Lumsden.*)

AMA'ZA'E—

A section of the U'smánzáe clan of Yúsafzáe. About half of it is settled within, and the rest beyond, the British border. It has two divisions,—1, Daolatzáe; 2, Ishmáilzáe. Within British territory the Daolatzáe inhabit the Súdúm valley, and their chief villages are Chárgóláe and Rústam.

The Ishmáilzáe occupy a strip of country in the "Samah" of Yúsafzáe, south of the Karamár range, and crossing the road from Mardán east. Their chief village is Kapur-dá-garhí. (*Bellew, Coxe, Lumsden.*)

The boundaries of the Amázáe beyond the border meet the *Jadúns* at Bírgalí, a little to the north-east of Ghabasní. A small stream which falls into the Indus at Ashra divides the two tribes on the north and south; while to the east the village of Shérbartí, nominally under Tanáwal management, forms the boundary of the Amázáe and Tanáwalís in that quarter. The Amázáe border continues parallel with the course of the river from opposite Bírgalí to Bhetkalí, including the village of Phirúsa in its course. At Bhetkalí it meets the Mada Khél boundary, and thence takes a north-west direction to the main north spur of Máhában; it then runs down this to the Baramdóh River; from this it follows the river to the point where the north spur of the Sarpatáe Mountain, which is above Nagrí, hits it, whence, following it to the crest of the main ridge, it follows that to nearly due south of Malkáh, and then runs, slanting south-east, to Birgalí. The country thus enclosed is narrow and rough, drained by many mountain torrents, all of which, except the Ashra stream, drain to the Baramdóh, and are perennial. It contains about 30 villages, situated along the courses of the different hill streams. Charóráe is the chief village. The whole of this district is well wooded with pines. Cultivation is scanty, but as much as the surface will permit of. Cattle are plentiful, and ghee is the chief product of the country.

Lumsden gives the number of Amázáes at 8,000, but this is surely much exaggerated; Bellew says 2,000; and Coxe 1,500,—average 1,750. The Amázáes still intermarry and communicate with their brethren under British rule, but in matters of internal government are quite distinct from them. They have a tribal chief of their own, who resides at Cháróráe; and in matters affecting the politics of the tribe

in connection with their neighbours they side with the Búnérwáls, the authority of whose chiefs they acknowledge. They are all highlanders, are rich in cattle,—buffaloe especially,—and cultivate every available space of ground with wheat and Indian corn. The relations of this tribe with Amb have generally been of a friendly nature, though there is a party in the tribe who were rendered hostile on account of the ill-advised interference of the minister of Amb in a dispute regarding the possession of the village of Bhetkalí.

In any operations having the Máhában Mountain for its object, we should necessarily be brought into contact with the Amázáes. Malkáh is situated in their territory. It is noteworthy that the only point from which an advance could be made against this tribe, without entering the territory of any other, is from Ashra, opposite Lálúgarhíe. There is a road from Amb to Cherórâe, and also one from Máhábáráh (opposite, four miles above Draband) by the gorge of the Baramdóh. But these are open to the possible political objection that in the first case it traverses Amb territory, in the second that of the Mada Khél.

In Khash Alee's account of the Yúsafzáes, written by order of Major Leech, there is the following list of Amázáe villages, which, though perhaps not accurate in the present day, cannot be without some interest or value :—

Parahe	... 50	fighting men.		Goojur ...	100	fighting men.	? Goojurat.
Deegara	... 150	do.		Ooriga ...	100	do.	? Oooribandha.
Betgullee	... 200	do.		Machae ...	300	do.	Muchey.
Gureekapori,	600	do.	Kot Ismailzáe.	Soodeyree,	200	do.	Soorphdeyree.
Ghumat	... 100	do.	Goombut.	Bazar ...	100	do.	Ditto.
Kot	... 100	do.		Bareegool,	200	do.	
Dowlutzáe	... 600	do. }	Ditto.	Kavtarpan	100	do.	? Koturpan.
Kot	... 50	do. }		Alideyr ...	100	do.	? Allai.
Bargadee	... 200	do.		Noor Aly	100	do.	
Surbazgad	... 200	do.	?Shahbazghuree.	Chargolae,	200	do.	Ditto.
Aladeyr	... 100	do.?		Humzakot,	50	do.	Ditto.
Bashkalee	... 250	do.	Bukshalee.	Cheena ...	100	do.	Ditto.

Total, 4,250 fighting men.

AMBAR—Lat. Long. Elev.

A village, containing 150 houses, in Yúsafzáe, Péshávar District, situated 7 miles west of Thánérí, and near the high uncultivated ridge which runs down from Panjpír to the Khattak border. It is supplied with water from 12 wells. (*Lumsden.*)

AMBAR—Lat. Long. Elev.

A district of the Utmán Khél country, north-east of Afghanistan, on the right bank of the Swát River, comprising the south spurs of the Kóh-é-Móhar range, and containing the following villages:—Agrah; Zarraména; Shota; Byakhán; Sangar; Uglí Sháh; Bampókh; Hotáe; Shóráe; Shágey; Jarandgara; Jaramenar; Ghilzodara; Kharkanáe; Rambat; Gúmbat; Bakmalsháh.

Turner says he cannot give any further at all satisfactory particulars, but he hoped to do so some day—a wish which I believe he never lived to carry out. (*Turner.*)

AMBELA—Lat. Long. Elev.

A pass which leads from the Súdún valley, Péshâwar District, into that of Chamla, in north-east Afghanistan. Its entrance is five miles east of the village of Rústam. It is sometimes called the Súrkháwí from the small village of that name south of the road at the entrance.

The distance from Súrkháwí is nine miles. A short distance beyond Súrkháwí the path enters a narrow defile, down which a stream of clear water flows.

The stream rises near the crest of the pass. The path runs due east, crossing and re-crossing the stream innumerable times, and sometimes running up its bed. Steep mountains rise on either side of the stream to the height of about 1,000 feet.

Their sides, though not absolutely precipitous, are very difficult for troops to climb, being covered with huge rocks and overgrown with thorn and prickly spear grass. The path admits only of troops marching in single file; for laden animals it is everywhere difficult,—in some places almost impracticable.

The path was very much improved by Sir Neville Chamberlain's force in 1863, and when it left was a very fair road. This pass is one that should be avoided by a small force; a large force might move along the heights on both sides and hold all the commanding points above the road. A small one could not protect its baggage if seriously menaced. The ascent is very gradual even up to the crest. The crest is commanded from both sides. Near the summit there is an abundance of firewood, water and grass. The crest is quite capable of defence. Thence to the village of Ambéla is about 2½ miles. The breadth of the gorge gradually increases towards the mouth, being there about 600 yards in width. The path is commanded on both sides the whole way down. It is easy, with a very gradual descent. The Gúrú Mountain, on the left, rises to a height of about 6,000 feet; on the right the hills may be about 4,500 feet. From Súrkháwí to Ambéla is about 11½ miles.

The elevation of crest is 2,768.

Wilde's force took five hours from south entrance to summit. The path was strewn with rocks and stones, along which his men could work their way but slowly in single file.

The Ambéla Pass owes its chief notoriety to its having been the scene, in 1863, of a long and well-contested fight for its possession between a British force, under General Chamberlain, and almost the whole fighting strength of the Yúsafzáe clan under the Akhún of Swát, the Chief of Panjkóra, and other leaders. A complete account of this would here be out of place, but a summary of the leading events of this memorable contest may be interesting, and perhaps useful.

The Hindústaní fanatics who had been driven out of Mangal Thánáh and Sítáná in 1858, by Sir Sydney Cotton, returned in 1863 to the slopes of the Máhában, with the avowed intention of remaining there. They occupied Malkah, in the Amázáe country, on the north

slopes of the Máhában, and it was with the object of driving them from this that the Ambéla Campaign arose.

The force that undertook this service assembled at Nowa Kala on the 18th October 1863, under the command of Sir Neville Chamberlain, and consisted of about 5,000 men and 11 guns. The road chosen for the advance was by the Ambéla Pass; thence it was proposed to advance down the Chamla valley and come to Malkáh from the north. The object of this was to separate the Hindústánís from the tribes beyond, and compel them to fight with their backs to the Indus. In order to mask the intention of taking the Ambéla Pass, reconnaissances were made on the 16th and 18th October to Panjtár and the Daran Pass respectively. On the 20th the force advanced and occupied the crest of the Ambéla Pass,—scarcely any opposition being offered. It had been proposed to reach Kogah in the Chamla valley on the first day, but up to the evening of the 21st but a small portion of the baggage had reached camp; and it was not until the 22nd that a small body of cavalry was sent forward to reconnoitre. On its return it was attacked by a party of Búnérwáls, who had descended from the Búnér Pass for this purpose. The attack failed, but it was followed by a general attack on the picquets of the force on the same night. Under these circumstances the advance on Malkáh was not only delayed, but became an object of secondary importance. The Búnérwáls, alarmed at the presence of a force so near the most practicable road into their country, had taken up arms, and the British force was now called on to defend the position it had taken up on the crest of the Ambéla Pass. The position occupied is thus described by General Chamberlain :—On the left it is enclosed by the Gúrú Mountain, which divides the Ambéla Pass from Búnér. This mountain, which is estimated roughly to be 6,000 feet high, rises in a succession of ridges, steep, but not precipitous, the general direction of which is parallel to the Pass; occasional plateaux and knolls are found on its sides, which afford convenient and safe situations for our picquets; and about 1,000 feet above the camp is a very remarkable heap of enormous granite rocks, which forms a conspicuous object from the entrance and throughout the Pass, and marks the point at which the crest or watershed is reached which separates Yúsafzáe from Chamla. The sides of the Gúrú Mountain are clothed with fir trees of large growth, interspersed, on the lower slopes, with the wild fig and the date tree,—a remarkable mixture of the vegetation of a cold and of a tropical climate. To the front of camp the pass widens as it descends, and opens out into little plateaux, which at last meet the plain of Chamla. The latter is distant about three miles from the camp, and has the appearance of being well cultivated, with a stream flowing through the middle of it, the head of which gives water to the camp. A range of hills, much lower than the Gúrrú, was on the right of camp, and was crowned by our picquets. To the rear of the camp, but far below, is seen the plain of Yúsafzáe.

The loss in the operations of the 22nd October was 1 officer killed and 23 men wounded.

On the 24th all the sick and all baggage, except that absolutely necessary, and all carriage rendered spare by this arrangement, was sent to the rear. No attack was made by the enemy.

On the 23rd or 24th—but on the latter date—re-inforcements from the Chagarzáes, Hasnzáes and Mada Khél arrived. At daylight on the 25th these tribes attacked the right picquets, but were driven off by Major Keyes. On this the Búnérwáls applied for help to the Akhún of Swát.

On the 26th the enemy attacked the Eagle's Nest Picquet in force, but were repulsed, with the loss of 158 killed, by Major Brownlow and by Colonel Vaughan,—the British loss, however, being 38 killed, 91 wounded.

On the 31st October General Chamberlain reported that the enemy had been joined by the Akún of Swát, and that that High Priest had summoned the people of Bajáwar and Málízáe to his aid.

The first result of the arrival of the Akhún was an attack on the right picquets by the Hindústánís, and on the front of the camp by the Swátís. On the right the Crag picquet was captured by the enemy, but was soon after retaken in the most brilliant manner by Major Keyes. The British loss on this day was 13 killed, 39 wounded. From this date till the 6th November the enemy attempted nothing more serious than firing as usual at the breast-works and picquets, and advancing from time to time as if to attack the camp; but on the 6th they came out in considerable numbers and attacked the troops engaged in covering the working parties making a road to the front, and, though the retirement was conducted in good order, Major Harding, Commanding, 2 officers and 35 men were killed, and 2 officers, 39 men were wounded. On the night of the 12th the Crag picquet, then under Major Brownlow, was again very hotly attacked by the enemy, who made repeated assaults on it, all of which, however, were repelled by the steadiness of the defenders, and, failing to dislodge the picquet, they withdrew towards morning. Major Brownlow's detachment was now relieved by another under Lieutenant Davidson; but about 10 A. M., on the 13th instant, the attack was renewed in the most determined manner, and the garrison driven out, Lieutenant Davidson, behaving in a most heroic manner, being killed at his post. The enemy then pressed down on to the camp, but were stayed in the most resolute manner by Major Ross, Commanding the advanced defences. The picquet was then retaken by the 101st Regiment. The loss in this day's operations was 1 officer and 50 men killed, 1 officer, 107 men wounded.

At daylight, on the 18th November, the position of the force was changed to the east heights of the pass, and the enemy, thinking the British force was in retreat, attacked the left front of the new position, but were repulsed by the troops under Major Ross, though at a loss of 4 officers, 40 men killed, 1 officer, 74 men wounded.

Throughout the 19th the enemy kept up a fire on the Crag and Water picquets, causing a loss of 1 officer, 1 man killed; 1 officer, 5 men wounded.

About 9 A. M., on the 20th, the enemy began to collect in great numbers near the Crag and Water picquets, and proceeded to attack them; but up to a late period of the afternoon they had made no impression on the Crag, though numerous standards had been gradually advanced under cover to within a few yards of the breast-work.

About 3 P. M., however, the unaccountable conduct of a portion of the garrison gave the enemy possession of the post. On the fall of the Crag the 71st Regiment was got under arms, and, under Colonel Hope, immediately stormed and recaptured it. In this day's action the loss was 2 officers, 25 men killed; 5 officers (among whom was General Chamberlain) and 105 men wounded.

Up to this date the loss was 213 killed, 49 mortally, and 682 otherwise, wounded. Of these, 14 officers had been killed and 15 wounded. General Garvock now took command; and from the 20th November till the 15th December the force held its position in comparative quiet,—no attacks being made by the enemy. On the 15th December a force of 4,800 men, formed into two brigades under Generals Turner and Wilde, left camp to attack the enemy's position, leaving 2,900 men in camp under command of Colonel Vaughan. The enemy's position is thus described by the General Commanding:—

"It was of the most formidable kind. Immediately before us, at a distance of some six hundred yards, rose a conical hill of considerable height. Its sides were rocky, precipitous, and scarped by nature, and its summit, strongly occupied, was strengthened by stone breast-works offering no ordinary obstacle. The ascent of this hill would be a matter of considerable difficulty under any circumstances. Below it, and to its proper left, were a number of temporary huts strongly protected by artificial defences. Beyond it stretched a narrow ridge terminating in a hill of lesser elevation, and then came a small picturesque level, backed by a lofty range, and containing the village of Lálú. On the right of our position was a deep valley, and on the left several steep descending spurs, stretching down into the gorge leading from our camp to the valley of Chamla."

The arrangements for the attack were soon completed, covered by the fire of the guns of the Mountain Train, which were admirably served, the whole line of infantry throwing its right shoulders forward, with the exception of some regiments on the extreme left, in admirable order. The men swarmed up the sides of the conical hill, and, having halted for a moment to recover breath under cover of the rocks near its summit, burst over the breast-works and at once carried the position.

The enemy made a determined attack on the left of the British line, and simultaneously attacked the camp; but in neither attempt was he successful.

On the 16th the force advanced into the Chamla Valley, the enemy abandoned the village of Ambéla, and retreated towards Búnér. The loss on our side was 24 killed, 148 wounded. With this terminated the operations on the Ambéla ridge.

The British loss during the defence of the ridge was 15 British Officers, 4 Native Officers, 34 British, 174 Natives; total 227 killed. 21 British Officers, 21 Native Officers, 118 British and 460 Native; total 620 wounded,—grand total, 847.

AMBE'LA—Lat. Long. Elev.

A village in valley of Chamla, north-east of Afghánistán, about 16 miles east north-east of Rústum Bazár, situated on some open ground near the head of the valley, and about 700 feet below the crest of the Búnér Pass. It contains about 80 houses. It belongs to the Búnérwáls, who took it from the Amázáes some 40 years ago. Supplies are procurable, and water is plentiful from a stream which flows from one end of the valley to the other. (*Allgood.*)

AMLU'K DARA—Lat. Long. Elev.

A village in the Talásh valley, in the country of the hill Yúsafzáes, containing 400 houses of Málízaes. (*Aleemoola, Bellew.*)

ANGAPU'R—Lat. Long. Elev.

A village in Búnér, Afghánistán, Asházáe District, and mentioned by Aleemoola. Said to contain 2,000 houses, 50 shops, 14 "Hujrahs," 2,000 "gareebs" of "tulmee," and 1,000 of "abee" cultivation; crops barley and wheat. The inhabitants live principally on rice, and are at feud with the Salárzáe and friendly with the Núrzáe Búnérwals.

ANGOH—Lat. Long. Elev.

A pass in the Khattak Division of the Péshâwar District over a spur from the Narra Sir peak in the Afrídí hills, 4 miles south of Shadípûr. The hill is composed of rotten sandstone. The road is passable, and could easily be improved. (*Lumsden.*)

ARBA'BS—

The title of the "Mullicks" of the Khalíls. Some have believed them to be a separate tribe; for instance, Brigadier Wilde says "there is another description of people to be had here, matchlockmen, named Arbabs, on whom some little dependence can be placed." He is probably alluding to the services obtainable from the Arbábs of the Khalíl Division of Péshâwar.

ARMU'LA—Lat. Long. Elev.

A pass leading from Lakí, Bannú District, into Vázírí hills. It enters by the ravine, called Oormoolee in the map, south of the village of Daraki, and goes towards the Gubr mountain. It is called also Karmúláh. (*Thorburn.*)

ASHA'IZA'E—

A section of the Iliászáe Yúsafzáe, who inhabit a portion of the plain of Búnér south of the isolated hill Sáfá Kóh, east of the Salárzáe, and west of the Daolatzáe. Their chief place is Tursak, and the other villages belonging to them are Angapúr, Iláe and Dághi.

In one of the manuscripts in the Quartermaster-General's Office I find the following entry, which I give for what it may be worth :—"In Ashaizáe there are four tribes :—Kadín Khél, village Yali Khél (Elai ?), Músaeeh Khél (one-fourth Toorsuk, three-fourths Nowakilla), and Kakeezae villages (one-half Toorsuk, one-fourth Nowakilla). (*Bellew, Aleemoola, Lumsden.*)

ASHI' KHE'L—

A section of the Khwázózáe division of Akózá Yúsafzáes. Their lands (? villages) are Dághi ; Chindakhór ; Kanjugan ; Diláí ; Akhun Kal ; Azárae ; Danghar ; Nímgoláe ; Gadáe ; Alígrám ; Bándái (?). This section is also called Shámízáe. (*Bellew.*)

ASHRAH—Lat. Long. Elev.

A village in the Tanáwalí territory, right bank of the Indus, about three miles below Amb. It is situated on a spot of great strength at the south end of a rocky height. It has but little cultivation. (*Coxe, Abbott.*)

ASO'TA'B—Lat. Long. Elev.

A village of 120 houses in the Khidarzáe division of Yúsafzae, Péshá-war District, situated on the sandy bed of the ravine which runs from thence to Ishmaíla in the open country, and its lands are watered from 23 wells. It is one mile south of Shiva, and three north-east of Kálokhán. (*H. B. Lumsden.*)

ASPI'NAS—

A salt mine in the Kóhát District between Tírí and Bahádúr Khél. They cover a space of about a mile, and, though not of very great extent, are capable of any extension. This hill derives its name from its being composed of white chalk, " Aspínas" signifying in Pashtú " white hill." (*Carne.*)

ATTARJOD—Lat. Long. Elev.

A village on the Kadapa road from Shabkaddar to Lálpúra, 12 miles from Gandál, consisting of some scattered huts of Alamzáe Mohmands. Water from a tank. Here the road separates,—the right, which is a gun road, goes by Músatod to Goshta ; the left, which is not, goes to Lálpúra, 14 miles. (*Leech.*)

AWA'NS—

A tribe residing among the Yúsafzáe in the plain of that name in Péshawar District. They number 3,000 souls. (*Bellew.*)

AZEE KHEL—

In Khash Alee's account of the Yúsafzáes a clan named Azee Khél is mentioned as possessing the following villages of the Yusafzáe plain :—

Hotee	...	...	100 fighting men.
Murdan	...	...	300 „
Baghdad	...	...	100 „
Guddur	...	...	200 „
Goojurgurhee	...	...	300 „
Fatima	...	...	50 „
Humzakhan	...	...	400 „
Syudabad	...	...	400 „
Peerabad	...	...	500 „
	Total	...	2,350 „

These villages are all entered in Bellew's account of the Yúsafzáes under the head of Kamálzáe.

AZI' KHE'L—

A section of the Báezáe division of Akózáe Yusafzáes, who inhabit the left bank of the Swát River. Their villages are Chalíar; Khwaza Khela; Jigdiaráe; Khouna; Churaráe; Pia. (*Bellew.*)

B.

BA'BARS—

A tribe who inhabit the Kóh-i-Dáman of the Dera Ishmáil District round Chaodwán, south of the Mián Khél and opposite the Sangao and Dahenah Passes. They are bounded on the west by the hills of the Ustaránáhs; on the south by the Sherín ravine south of Kot Thageh; east they extend as far as the boundary between the Kolachi and Dera Ishmail sub-divisions; on the north they are bounded by a line drawn from the point where the Kaorah stream, after leaving the hills, branches into two, to the point where these two join and re-form one stream. This was the boundary settled by Edwardes; but before that there had been a blood-feud raging for nearly 100 years between the Bábars and the Mián Khél, the former claiming the northern branch of the Kaorah, and the latter the south branch of the same stream, as the boundary; and on the ground between these two branches they had each year fought out their quarrel.

Elphinstone found the Bábars a civilized tribe, much addicted to merchandize, and the richest and most flourishing, quietest and most honest of the tribes of the Dáman; and Edwardes, writing forty years after, agrees with this eulogium, and says he considers them the most superior race in the whole of the Trans-Indus Districts. In complexion, too, they are the fairest, shewing evident traces of northern extraction. Their bravery has been sufficiently established by their blood-feud with the powerful Mián Khel, whom they almost rival in commerce also, and their general intelligence as a tribe has given rise to many proverbs—among others, that "a Bábar fool is a Gandehpúr sage."

Elphinstone gives their numbers at 4,000 families, but it is probable they have increased since his day. A large division of them inhabit Lehra, beyond the Súliman mountains. It is contiguous with the country of the Sheoránís, with whom those Bábars are connected, and whom they resemble much in their manners and customs. The passes in the hill border of the Bábars are as follows—The Chaodwán, the Torzáe and the Gajistán. Elphinstone also mentions some Bábars in these terms. "The space between the border of Zhobe, that of Bárí and the Súliman, affords room for the lands of the Hurrípals and Bábars." The Sheoránís do not plunder in Bábar territory, partly owing to their reputation for bravery, and partly to the admirable position of their chief town of Chaodwán, to the rear of which they must pass before they can reach the cultivated lands. (*Elphinstone, Edwardes, Taylor.*)

BA'BI'NA'S—

A village in the Jadún country (according to Lumsden), and belonging to the Mathkhwáizáe branch of that tribe. Walker, however, in his map, puts it in U'tmázáe territory within the British boundary. *(Lumsden.)*

BA'HE'NI'—Lat. Long. Elev.

A village containing 155 houses, in the Hotí Division of Yúsafzáe, Péshávar District, situated on the banks of the Gadí ravine, which is generally dry at this point. There are three wells in the mosques, which supply water for the people, and a pond for the cattle. The country around is open. No bazar in the village. (*H. B. Lumsden.*)

BA'HE'NI'—Lat. Long. Elev.

A village containing 72 houses, in the Hotí Division of Yúsafzáe. Péshávar District, situated in the open plain about one mile due east of Fátima, and supplied with water from two wells in the Musjíds. (*H. B. Lumsden.*)

BA'BU' DE'RI'—Lat. Long. Elev.

A village of the U'tmán Khél country, Afghánistán, one mile from Nowa Dand; it can turn out 40 fighting men. (*M. Turner.*)

BA'BU'ZA'E—

A section of the Baézáe clan of Akázáe Yúsafzáes. They are mostly settled in the north-east corner of the Yúsafzáe plain in the Lúnkhór Valley, but they have the following villages in Swát:—

Nawakilla.	Gozdara.	Bálográm.
Pájígráun.	U'digrám.	Kambar.
Nowikalla.	Sangota.	Margtúr.
Jambíl.	Kókáráe.	Dangraun.
Salámpúr.	Sopálbandí.	Kataelí.
Mingaora.	Sayadigrám.	Kakráe.

A portion of this tribe is settled in the narrow glens of Púran and Chakáisar on the right bank of the Indus. (*Bellew.*)

BA'BU'ZE'E—Lat. Long. Elev.

A village in Lúnkhór Division of Yúsafzáe, Péshávar District, about 8 miles north-east of Kátlang, situated under the hill called Kásime, a spur of the Pagar Range. The position of the village is strong, being placed between two spurs of Kásime which almost join, the gorge left being closed by a stone wall. It is supplied with water from a spring immediately above the village, and from a tank in front which has water in it the greater part of the year. There is a good path over the hill immediately behind Bábúzáe, connecting it with Súdúm. It is open to an attack from the rear, having been thus attacked by a company of the Guides in 1852. The Gada ravine runs about 1 mile from the village towards Kátlang. The inhabitants are U'tmán Khéls. The village was destroyed on account of its having joined the enemy. (*H. B. Lumsden.*)

BADABHI'R—Lat. 33° 54'. Long. 71° 54'. Elev.

A small post seven miles south of Péshávar; supplies are procurable on due notice; water is plentiful; the surrounding country is level, open and well cultivated.

BADEZAIE—Lat. Long. Elev.
A village in the Khalíl Division of Péshâwar, situated 6 miles north-west of Péshâwar. It contains 80 houses, of which three only are occupied by Hindús. (*H. B. Lumsden.*)

BADRA'E-KHWAR—
A stream of Yúsáfzáe, Péshâwar District, which rises at the west foot of the Máhában above Kandgalí, and passes through Jahangír-dara by the villages of Dandár, Shaídóh, Gúrgúshti, Kálí Kala, Bám-Khél, Tótaláe, Salún Khán, Manérí, Swabí, Kálá Dara, Panjpír, Kuday, Zédáh, and finally falls into the Indus between Húnd and Harían. It is dry during the summer months, but is impassable after a fall of rain in the hills, but seldom remains so for more than two days. (*Bellew.*)

BA'DSHA'H-KALLA—Lat. Long. Elev.
A village in Gadáizáe, Búnér, Afghánistán, containing 400 houses. (*Aleemoola.*)

BA'GH—Lat. Long. Elev.
A village in the Jowákí Afrídí hills, 29 miles from Mataní in Péshâwar District, and 20 miles from Kohát on the Jowákí road. This village is divided into two parts by a dry ravine; the other part is called Tandáe. Both parts are situated on hills, and are defended by towers, and are supplied with water from the ravine and from wells. (*Miller.*)

BA'GHDA'D—Lat. Long. Elev.
A village containing 51 houses, in the Hotí Division of Yúsáfzáe, Péshawar District, situated near the right bank of Kalpání ravine in the open country, distant from Hotí about three miles. Water supplied from wells.

BA'GH-DARA—Lat. Long. Elev.
A village apparently in Ránízáe, towards the Malakand Pass, said to contain 150 houses. (*Aleemoola.*)

BA'GHOBAND—Lat. Long. Elev.
A village containing 80 houses in the Torú Division of Yúsafzáe, Péshâwar District, situated on the road from Naoshahra to Torú, and distant from the latter about 5 miles. Its lands are watered from 11 wells, as well as from the Kalpání ravine, which passes within a few hundred yards west of it. (*H. B. Lumsden.*)

BA'GHO'CH—Lat. Long. Elev.
A pass which leads from the village of Naringi in Yúsafzáe, east over the Bághóch hill, to Chinglai, a village in the Khúdákhél country. This is said to be a difficult tract, used only by footmen. (*Bellew.*)

BAGRA—Lat. Long. Elev.
A village in the Panjpáe or Daolatzáe Division of the Búnér Valley, Afghánistán, containing 600 houses. (*James.*)

BAGATU'—Lat. Long. Elev.
A village, Tírí Valley, Kohát District.

BA'GI'A'RA'E-KHWAR—

A river or rather ravine of Yúsafzáe. It rises above Káldara in Ránízáe, midway between Mallakand and Hazárnao Mountains, and passes by the villages of Kharkái, Dargáe, Mordeh, Sangar, Sháhkót, Dobandíe, Songrái (of Ránízáe), and Shérgurh to Jalála. Below Jalála, except after floods, it does not contain any water in the hot season. Above Sháhkót the Bagíáráe receives a number of ravines on either side. Those on the west bring down the drainage from Hazárnao, and those on the east that from Mallakand. Between Sháhkót and Jalála it receives from the three or four ravines that drain the Totáe hills. From Jalála it runs south to Kot Júngráh, there receives a small branch from the east, and then, passing through a low ridge of rocks, joins the Kalpání on its west about two miles above Gújargarhí. (*Bellew.*)

BAHA'DU'R-KHE'L—Lat. 33° 54′ 13″. Long. 72° 3′ 12″. Elev.

A village and fort in the Kohát District, 53 miles south-west of Kohát, 31 miles north-east of Banú.

The village is situated in a rather exposed situation, commanding the entrance to the salt mine near from the west. It is the only habitable spot near the mine, as there is here a stream of running water on which the village is built. The water in the valley where the mine is situated is brackish and not fit for drinking.

Here is a large salt mine situated in the bed of a small water-course about 300 yards in breadth, on each side of which run craggy blades of hill, the north-west range of which divides the mine from the village. The mine is accessible by three roads, *viz.*, from Lattammar, from the village of Bahádúr Khél, and from Nurree. The mine consists of a space about four miles in length, and perhaps a quarter of a mile in breadth, which is one mass of exposed salt, the hill on both sides being salt, as is all the ground round. The mode of excavation of the salt is most simple and easy. A small pick is used to make an incision about one foot down each side of the rock and the same distance above and below the depth of about 8 inches, when an iron wedge is driven in the upper incision, which by degrees cracks the salt to the depth and size of the incision, producing a slab which weighs about 18 or 20 seers, Lahore weight. It takes 20 minutes' hard work to detach one such slab, and each, as it is cut, is piled and carefully watched by its owner, and these are generally sold as fast as they are cut.

The control and working of the mines is in the hands of the Government Officers. The salt is excavated and sold at the mine at a fixed duty of 2, 3, or 4 annas per maund of 80lbs. This rate is very moderate, and does not evidently press on the hill people nor affect their comfort, as is shown by the yearly consumption and proceeds as seen below :—

Years	1849-50	...	Rs. 28,289	
„	1850-51	...	„ 82,470	including arrears of 1849-50.
„	1851-52	...	„ 52,522	
„	1852-53	...	„ 69,849	
„	1853-54	...	„ 66,125	
„	1854-55	...	„ 74,925	

In the autumn of 1850, the Kábal Khél Vazíris, together with some of the Khattaks from the surrounding villages, made an audacious attack on Bahádúr Khél and its salt mines. The detachment at that time stationed there was small, and consequently retired; but troops were promptly brought up, and the attacking party dispersed without effecting much mischief. In consequence of this attack a fort on the plan of a strong pentagonal field-work, with a good profile and ditch, was built. It has accommodation for a whole regiment, and was built by the 2nd Punjab Infantry, aided by Sobhan Khan's Police Regiment.

The 2nd Punjab Infantry were stationed here at first, but now the ordinary garrison consists of 80 sabres and bayonets under an European officer. During the construction of the fort the Vazíris gave all the opposition in their power, and constantly harassed the working parties. On one occasion in November 1851 they attacked the village of Bahádúr Khél, but were roughly handled by the villagers and sustained more loss than they inflicted. (*Temple.*)

BAHA'DU'R-KHE'L—Lat. Long. Elev.
A village in the Khattak Division of Péshâwar District, situated 11 miles south-west of Akóra, containing 8 houses. (*H. B. Lumsden.*)

BA'HI'E—Lat. Long. Elev.
The nucleus of a village in the Mahmúdzáe Division of Yúsafzáe, Péshâwar District, containing at present 8 houses, situated under the foot of the Búnér hills close to Mánízáe, and 5 miles north of Shiva. Supplied with water from one well and a spring in the hills. (*H. B. Lumsden.*)

BAHI'N-DARA—Lat. Long. Elev.
A pass through the Battaní hills in Banú District, situated 15 miles to the north-west of the Pézú Pass leading from Marwat to Ták. It is practicable for artillery. There is no water in it. There is a post at the south entrance, with a garrison of frontier militia. (*Edwardes.*)

BAI'E—Lat. Long. Elev.
A village in Gadáizáe land, Búnér, Afghánistán, containing 400 houses and 3 hoojrahs. (*Aleemoola.*)

BAITU'LGHARI'B—Lat. Long. Elev.
A village in the Khattak Division of Péshâwar District, five miles south-west of Akóra, containing 20 houses. It is also called Pírán. (*H. B. Lumsden.*)

BAI'ZA'E—
A division of Kohát District, which extends from Kohát south-east to the Khattak boundary along either bank of the Kohát Bara. It is about 20 miles long, and has an average breadth of six miles. The inhabitants are Súnís, and could turn out 1,200 fighting men. The villages included in Baízáe are—Kohát, Pír Khél, Garí Mían-Kalán, Bezadí, Mír Ahmad Khél, Shekán, Kaghazíe, Nasrat Khél, Mahamadzai, Bar Kumr Daad, Súrzae Jaba, Jarmu, Shahpúr, Tógh, Tírí Tang, Kharmatú, Thattí, Gandiál, Kamd-i-ulí, Síáh Tarí Khél, Gadú Khél, Dhodáh, Shadí Khél, etc. (*Agha Abbas.*)

BAI'ZE'E—

A section of the Akázáe Division of the Yúsafzáes who inhabit mostly the south bank of the Swát River, Afghánistán. Its sub-divisions are: 1, Babúzáe; 2, Ránízáe; 3, Músa Khél; 4, Matúrizáe; 5, Abá Khél; 6, Azí Khél; 7, Zangí Khél (which see).

Their country is much scattered in extent. They extend from the Lúnkhór Valley, in Péshávar District, through Swát on the left bank of the river, and along the north slopes of the Illam and Dosorra mountains into the highlands of Ghorband, and throughout the valleys draining from these into the Indus. Collectively, the Báezáe clan is reckoned at 38,000 souls, and they are able to muster 6,000 matchlock-men. Khash Alí in his account of the Yúsafzáe gives the following list of Báezáe villages in Swát, *viz.*, Bakhta, with 400 fighting men; Tháná, with 700; Bázdara, with 300; Kotal, with 200; Lundkhór with 500. (*Bellew.*)

BAI'ZA'E—

A section of the Momands, who inhabit the country between the Alamzáe Section of that tribe and Bajáwúr. Their chief place is Goshtah, and their country has the reputation of being very fertile. The Báizáe Momands also have the reputation of being more civilized than the other branches of that tribe. They can, it is said, turn out from 12,000 to 13,000 fighting men. (*James.*)

BA'JA'—Lat. Long. Elev.

A village containing 97 houses in the Dáwezáe Division of Yúsafzáe, Péshávar District, situated on the open plain and supplied with water from four wells. Tháiní is six miles east of the village, and the road to it passes along the foot of the hills. Bámkhéle is within gunshot to the westward. Khash Alí says Bájá is inhabited by Bizad Khelees, and can turn out 50 fighting men. (*H. B. Lumsden.*)

BA'JA'—

A village mentioned by Khash Alí as being the Yúsafzáe plain inhabited by Bet Khéls and Mír Ahmad Khéls, and able to turn out 50 fighting men. I do not know whether this is the same as the village named above.

BAJA'WAR—

An independent district of Afghánistán, bounded north by Panjkora, east by the U'tmánkhéls and Momands, south by the Momands, and west by the Kúnar range.

According to Elphinstone and others Bajáwar, is an undulating plain about 25 miles long, from 2 to 7 miles broad in its upper end, and 8 to 10 in its lower end. In the centre there is a stream which falls into the Panjkóra. But Bellew, though he gives no account of it, seems by his map to make it a number of valleys draining south into a larger stream, which eventually falls into the Panjkóra.

Bajáwar is chiefly a pastoral country, the inhabitants possessing large herds of cattle, sheep and goats, for the grazing of which the country affords extensive and excellent pasturage. The shepherds generally

pass the summer season in structures of wood and mats (made from the Misseree grass) called "koodies"; a collection of these forms a hamlet (bándah) belonging to some large village, and around each is to be found a few acres of cultivated land. Most of the cultivated land in the country is dependent for water on rain, but there are also considerable tracts of land irrigated by "karezes." Wheat is the chief product, of which in average seasons 2 maunds are sold for 1 rupee, considerable quantities also being exported. A great supply of iron is also exported to Péshávar, being brought for sale in a half-wrought state, consigned to merchants of the Míán class. Most of it goes through the Momand hills, but some also by Swát. It is carried on mules and bullocks; the first of these are generally sold at Péshávar, but the latter are nearly always used to take back salt, sugar, indigo and spices. The last return of trade shows that 45,588 maunds, of the value of Rs. 1,91,876, were imported into Péshávar from Bájawar, and 10,055 maunds, of the value of Rs. 92,008, were exported to that place,—total, 55,643 maunds, valued at Rs. 2,83,884. Elphinstone mentions that the hills surrounding Bajáwar are covered with a dense forest of oak and pine. Lord says that some specimens of copper ore were brought to him from Bajáwar. They were principally malachite and peacock ore, and seemed rich in metal.

The climate of Bajáwar is described as being very much like that of Kábúl, and the country is covered with snow for a month or two in the year. The prevailing wind in summer is from the east, and in winter from the west and north, the last being productive of great cold. Bajáwar is inhabited by the Afghán tribe of Túrkolánís (which see) but it also contains other races, *viz.*, Hindkis, and a mixture of all tribes and nations called Rúdbárís; these number 30,000 souls. The Túrkolánís number 10,000 to 12,000 families, and can turn out, according to Lumsden, 15,000 fighting men. They have frequent disputes with their southern neighbours the Momands; on one occasion, however, they joined them against the Sikhs at Shabkadur, but, getting beaten, the Momands plundered them of all their property and sent them home with scarcely a rag on their backs—*hinc illæ lachrymæ.* The chief villages in Bajáwar are Bajáwarkhas and Nowazáe. Bajáwar is not subject to the Kábúl Government, but it has paid tribute whenever it has been forced to do so. Aleemoola, whose information, if a little indistinct, is worthy of some credit, says that the area of Bajáwar is 125,000 jareebs, and its revenue Rs. 2,00,000. The Chief has 13 guns, 40 shahíns, 700 large jezails, 8,000 foot, 2,000 horse (?), six pairs of state drums, 12 state horns, and standards. He has absolute authority over his people, even extending to their wives and daughters. The Bajáwarís have always been hostile to the British. During the Afghánistán campaign the Chief of Bajáwar was present with a contingent at the siege of Jalálábád, and Faiztulla Khán, Chief of Bajáwar, joined the attack on the British position at Ambela in 1863 with a large body of Bajáwarís, these being the only occasions on which it was possible for this clan to a show their disposition. It is not probable that there would ever be any call to attack the Bajáwarís in their own valley, but if it ever became necessary it would be advisable to obtain the co-operation, or at all events the neutrality, of the Momands, as the

best road to Bajáwar goes through their country, and there is no other road which does not go through the lands of other tribes.

BAKI' KHE'L—
(See Vazírís.)

BAKKAR—Lat. Long. Elev.
A pass leading from Banú District, connected with the Tóchí and Khyssora Passes, and passable for a single horseman. (*Urmston.*)

BAKSHA'LLE'H—Lat. Long. Elev.
A village of 134 houses, in the Daolahzáe Division of Yúsafzáe, Péshawár District, situated on the open plain on the right bank of the Mokum ravine about 15 miles below Chárgóláe. The country is well cultivated and watered from the Ravine, and also from 13 wells. No supplies to be had here. (*H. B. Lumsden.*)

BA'LA'GARHI'—Lat. Long. Elev.
A village containing 118 houses in the Daslahzáe Division of Yúsafzáe, Péshâwar District, situated on the right bank of Mokam ravine, opposite Sháhbáz Garhi, and about two miles from Garhí Kassúr. It is supplied with water from the ravine and 13 wells. It is close under the Karamár ridge. (*H. B. Lumsden.*)

BA'LANDI—
A small village in Lúnkhór, Péshâwar District, about ½ a mile south of Kátlang, situated on the right bank of the Gada Nullah, whence it is supplied with water. About one mile south-east is a large Zujamt, through which a road runs on through a pass to Súdúm, which might with little labor be made passable for guns. Bálandi contains houses. (*Lumsden.*)

BALA'R-KANDA'—
A ravine of the Péshâwar Division, Yúsafzáe, which commences on the plain between Dandak-kah and Dághí, and passing Yákúbáe, Bazár, Dobián, Gùmbat, Gídar and Kandaráe, joins the Mukam Rúd a couple of miles above its junction with the Kalpání. It does not run more than 8 or 9 miles, and carries off the drainage of the country south of Gar Husén; but sometimes after heavy rain it comes down with great force, sweeping away men and cattle. (*Bellew, Lumsden.*)

BALYAMI'N—Lat. Long. Elev.
A village, Kóhát District, situated immediately under the hills of the Kábiah Khél Orakzáes. Its bándahs or hamlets are Púl Darband, Lora Mera and Shagho. (*Coke.*)

BALYAMIN—
A district of Kúram Valley, Afghanistan, extending from Lúnkhór to Házir Pír's Ziárat, the last eastward of what used to be called Bangash-Bálá. On the north-east are the Záemukhts; south, the Vázírís and Míranzáe; west, Khóst; north, Kúram. The cultivation of this district is irrigated by streams which come down from the Záemukht hills. Many of the inhabitants are mule merchants, and others are engaged in the manufacture of loongees. It is semi-independent, and can turn out 1,500 fighting men. (*Lumsden, Agha Abbas.*)

BAMKHEL—Lat. Long. Elev.

A village containing 224 houses, in the Dorazáie division of Yúsafzáe, situated in close under the hills about six miles east of Manezrí on the road to Topí. Close to it is the village of Bájá, and these two are usually named together Bájá Bám Khél. Khash Alli says that this village formerly could turn out 300 fighting men. (*H. B. Lumsden, Khash Alli.*)

BAM KHEL—

A subdivision of the Khúdú Khél tribe (which see). Khash Alli calls them Bar Bám Khéls, and gives the following list of their villages:—Bám Khél, 300 fighting men; Nonípúr, 500; Sonapat, 700; Kharedee, 500,—total, 2,000. (*Bellew.*)

BAMPOKH—Lat. Long. Elev.

A village in Salárzáe, Búnér, said to contain 200 houses and 4 hoojrahs. The inhabitants are owners of large flocks and herds. (*Aleemoola.*)

BANDLI— Lat. Long. Elev.

A village 17 miles from Dera Ishmáil Khan District, in an open little cultivated country. Supplies and water procurable. (*Roberts.*)

BANGI KHEL—

A village on the road from Kohat to Péshâwar. (*Masson.*)

BANGI KHEL—

A tribe of Khattaks who inhabit the hills between Kálábágh and Rokwán on the Indus; the boundary between them and the Tíri Khattaks is by the Mittám ravine, passing by Mattor, Ziárat, Pákháe, Shewa and Daud towards Kanírosum, from whence the Bángí Khél boundary runs back by the Shak Dar to Rokwán on the Indus. They with the Barak Khattaks are esteemed the swiftest footmen and best mountaineers in the country, and, being notoriously plucky, Major Coke considers no race of Patháns better suited to make good frontier soldiers, but they have the greatest aversion to the service.

It is not a strong tribe, but they were formerly great thieves and highway robbers; since the annexation, however, they have behaved admirably, and have given up their bad habits. Their flocks are small, and there are but few of them; while the limited extent of cultivated land is scattered here and there in patches undeserving the name of fields. Their country is wild in its aspect and its soil unkind, and to rear the coarsest grain requires patient labour and a continuance of favourable weather. Should abundant showers not fall, the barren sandy soil is scorched by the July sun and deadened to vegetation. Their principal hunting-fields used to be on the left bank of the Indus. Wood also speaks of them as an hospitable and (amongst themselves) an honest race. There are 40 of this clan in the ranks of the Panjab Frontier Force. (*Wood, Coke, Reynell Taylor.*)

BANGASH—

A tribe of Patháns who inhabit the Miranzáe Valley, as well as the Valley of Kóhát in British territory, and also the Valley of Kúram in Afghanistan.

The last census of the Panjáb showed the number of the Bangash in our territory to be 31,774 souls; so that it is more than probable that Temple's estimate of 15,000 men as the muster of fighting men is very much exaggerated. They are not thought much of as soldiers compared to other Patháns.

During the Kohát pass difficulties of 1853, the Bangash came forward and asserted their right to the crest of the Kotal or pass as a part of their ancient boundaries. They asserted that in olden times they had received an allowance from the Mahomedan Emperors, and they had viewed the usurpation of Rahmat Khán, Orakzae (he being the Chief of a distant clan), as an injury and indignity, and they therefore asked to be allowed the responsibility of that portion of the pass from the Kohát side to the top of the Kotal, on the same emoluments as were enjoyed by Rahmat Khan. Their offer was accepted, and they occupied the Kotal in strength and commenced building breastworks and towers of loose stones. On the second day the Afrídís, who had been attentively observing the arrangements, suddenly made an attack with 700 or 800 men from their own side where the ridge is not very precipitous. They completely surprised the Bangash and drove them off the crest. In this affair several Maliks of the Bangash were killed, and Captain Coke, who was present with four orderlies, was slightly wounded. After this the Bangash entered into a confederation with the Jawákí Afrídís, the Sipáhs and Bazoties, the consequence of which was that the Bangash share of the pass emoluments was settled at Rs. 3,200, which they have retained ever since.

The Bangash have suffered a good deal at different times from the raids of their neighbours the Orakzaes, Túrís, and Vazírís. The Bangash formerly also owned the whole of Kúram. The Emperor Bábar (1504) enumerates Bangash as one of the 14 provinces then dependent on Kábúl, so that the settlement of the Bangash tribe is of very ancient date.

It was formerly divided into Bangash U'líah or Bálá, and Bangash Síflesh or Páín. The former, extending from Peywar Pass to Biland Khél, is now more the property of the Túrís than the Bangásh, and the latter, extending from Biland Khél to Gandíálí, east of Kohát, will be described under the titles Míranzáe, Kohát, &c.

It was about four generations back that the Túris first began to take root in Bangash-Bálá; but little by little they have gradually dispossessed the Bangash, until these now say they have only Shilofzán and Zírán under the hills and Uzza Khel in the plains that are free,—the rest is in the hands of the Tùrís, and the Bangash have been reduced to the condition of dependents. Now every Bangash is obliged to attach himself to a powerful Túrí, who is called his naick, and who protects him from other Túrís. If a Bangash leaves a son or a brother, the property is generally allowed to descend by inheritance, but often not, the Bangash naick declaring it a lapsed estate. The Bangash of Shilofzán and Zírán, who are strong in numbers and position, hold

their own, but none of them can travel about the rest of Kúram without taking a Túrí safe-conduct.

The numbers of the Bangash according to their villages are as follows —Shilofzán, 2,000; Zírán, 1,500; Bogakí, 200; Jallandar, 120; Shakkardara, 100; Azí Khél, 200; and Balyamín, Makazáe and Bogzáe together, 1,500,—total, 5,620.

The Bangash of Kùram join in all the Túrí wars, but not often in raids; if they are summoned and fail to join they are fined when the expedition is over.

The Bangash are all of the Shíah persuasion of the Muhammadan faith, and are Gár in politics. Agha Abbas, a Persian, mentions that he had often met Bangashes performing the pilgrimage to Mashad of their great saint (Pír) Madat Sháh, and they appear to hold him in extraordinary reverence. If they are seated and his name is mentioned they immediately rise and press the four fingers of their right hand, half closed, first to their lips and then to their foreheads.

BANU'—Lat. 32° 15′ to 33°. Long. 70° 20′ to 71° 20′.

A district of the Panjáb. The Trans-Indus portion of this district is bounded, generally speaking, north by the Khattak hills, west and north-west by the hills of the Vazírís, and south by the Bataní and Móhrat ranges, and east by the Indus.

It is not necessary to speak more in detail of the boundaries when they touch other British districts; but I will endeavour to lay it down clearly where it comes in contact with the Vazírí hills. It commences then about four miles west-south-west of Lattamar in the Kohát District, and from this point keeps the foot of the Káfir Kót range to the Kuram River, which it crosses about half a mile above the Kuram Post. Thence also it keeps the foot of the hills to the Sakhdu Pass. From this the line runs towards Valí for six miles, and at three miles from that place it again turns to the hills where the Shínlaie ravine leaves them. Thence it follows the foot of the hills as far as the exit of the Nugraun ravine, from which point it turns due south and cuts the Bataní range, and then continues along the base of the hills, cutting all the ravines just at their exit to the Chení Pass. From this it keeps the left bank of the Chení ravine for four miles, when it turns north-east towards a point 1½ miles above Amákhél on the Súhálí ravine, which, crossing it, makes for the south foot of the Bataní hills, which then form the limits to the Sigí Pass, whence, running south for five miles, it meets, at three miles due east of the Purána Pézu Ravine, the boundary of the Derá Ishmáil Khán District. The district thus limited has a length north and south of 60 miles, and a breadth west from the Indus of 55 miles. Its area is 2,036 square miles.

The divisions of Banú are—Banú, Lakí, Isá Khél and Bangí Khel. The general aspect of Banú may with truth be said to be an emerald set in stone, and this is not a mere fanciful simile, it is so in truth,—Edwardes saying in his beautiful language,—" In spring it is a vegetable

emerald, and in winter its many-colored harvests look as if Ceres had stumbled against the great salt range and spilt half her cornucopia in this favored vale."

Banú is watered by the Kúram and the Tóchí, which, issuing from the sterile hills of the Vazíris, are soon distributed over the face of the smiling valley, till at last little of them remains to join the Indus. Though set round with bare, desolate, stony mountains, the only hills within the district are those of Bittunní, Mórat and the Bangí Khél, if we except the dying spurs of the Maidáni range, which are cut by the boundary about 12 miles above where they are ended by the Indus.

Of the climate and meteorology of Banú I have no information.

Amongst Europeans the most common diseases are intermittent and remittent fever, which regularly appear at the approach of autumn; also Sind boils. Both are attributed to the malaria, from which the Cantonments and Civil Lines are never free at any season of the year, from the high irrigation of the surrounding country.

Amongst natives the following diseases are—common fever, spleen, diarrhœa, and dysentry, appearing in spring and autumn, and also opthalmia and scrofula. In Marwat and amongst those of the hill tribes that come down to Banú during the winter, stone and syphilis are remarkably prevalent. Cholera appears occasionally, and it is epidemic in its form. Small-pox is disappearing, except in villages near the border, which are frequented by men from the hills, where it appears to be endemic; consequently vaccination, though it does much, cannot prevent the importation of its infection altogether. There are two dispensaries in the district, *viz.*, at Banú and Lakí. Vaccination is carried on for 8 months out of the 12, and it is found as a rule that the Muhammadans make no objections, but the Hindús do. In 1866, 3,067 children were vaccinated.

The marked unhealthiness of a great portion of the Banú District is attributable to the redundant vegetation and the over-irrigation of the fields, and also, in the opinion of the natives, to the bad water of the Kúram, which all have to drink, and which is much charged with vegetable matter.

The hills north of Banú are formed of miocene clay, slates, sandstone and conglomerate. The miocene beds acquire great thickness west of the salt mines of Bahádúr Khél, and form the huge pile of miocene conglomerate known as the Káfar Kot range; thence they extend all the way to the Kúram near the Kúram Post, and form the hills west of that stream as far as is known of them.

The west face of the Maidáni range on the east of Banú is formed of very thick beds of miocene, dipping west; on the east aspect of the range several rocks of older formations appear under the miocene, and form a bold escarpment of white stone which has given the name to the range of Spínghar. The west boundary of the valley are the low hills of the Vazíris, entirely composed of miocene. The south boundary is formed by the semi-circular belt of the Battaní

and Móhrat ranges. The whole of this, with one exception, is composed of low hills of miocene and sandstone conglomerate, and there is no doubt that miocene beds continue under the alluvium of the valley for a great distance. The exception to the general formation of this range is the hill of Shékh Búdín, which has, as it were, been forced up through the miocene beds. These cover the flanks of the hill to a considerable extent, especially on the north side, the beds of which are all bent into sharp arches, with faults or fractures between the several arches. The top of the hill is composed of thin beds of coral. Under these are very thick beds of Triassic, rich in fossils. Under the Oxfordian the Triassic shales and gypsum are well developed, the shale especially, and are intermixed with beds of triassic limestone in fossils.

The alluvium of the Banú valley is a very thick, lacustrine, calcareous clay, often 40 and 50 feet thick; under this is a coarse gravel, in places a mass of pebbles. At one or two places this alluvium has escaped the erosion which has worn down most of it, and slight eminences are left standing,—such is the eminence on which is the ruin of Akra, and also that of the Tóchí Post.

Costello says it is not improbable that the Banú valley was once a lake, and the Kúram and Gumbéla its feeders; and it probably finally became emptied by the water gradually cutting its way through the pass in the hills through which the Kúram now joins the Indus.

The mineral productions of Banú are as follows. At Kálábágh there is a large alum manufactory, which turns out 10,000 maunds per annum. The shale from which the alum is extracted is practically inexhaustible.

Seams of coal or lignite have been found near Kálábágh, Chopre, Chashmán and Súltán Khél.

Saltpetre is produced in small quantities at Kamr Mashanee, in I'sa Khél.

There are large deposits of salt at Kálábágh; it lies close to the surface, and is in inexhaustible quantities.

There are two springs of petroleum near Jábá. The supply seems limited, and the hill at the foot which they lie is said to contain sulphur.

A few natives gain a livelihood by gold-washing in the bed of the Indus, but the yield is very small.

The wild animals in the district are numerous and various, *viz.*, markor, ooreeal, chikara and foxes, jackals, wolves, hyænas, wild cats and hogs are numerous, while bears and leopards have been seen, though seldom.

Of birds, quail, duck, teal, snipe, rock pigeons, black and grey partridge, obara, cranes, kulan, flamingoes, etc., are abundant.

Mahseer and porpoise are found in the Indus and trout in the Kúram, and also a small delicious fish resembling whitebait, which

can be caught in countless numbers in most of the irrigation channels.

The following statement of stock is taken from the Panjáb Report, 1868-69 :—Banú,—144,397 cows and bullocks; 1,974 horses; 962 ponies; 20,245 donkeys; 81,641 sheep and goats; 7,616 camels,—total live stock, 256,835. Carts 13, ploughs 35,381, boats 160.

"The Banúchís (or, as they call themselves, Banùwáls,)" says Edwardes "are bad specimens of Afgháns. Could worse be said of any race? They have all the vices of Pathans rankly luxuriant,—the virtues stunted. Except in Sind, I have never seen such a degraded people. Although forming a distinct race in themselves, easily recognisable at first sight from any other tribe along the Indus, they are not of pure descent from any common stock, and able, like the neighboring hill people, to trace their lineage back to the founder of the family, but are descended from many different Afghan tribes, representing the ebb and flow of might and right, possession and spoliation, in a corner of the Kábúl Empire whose remoteness and fertility offered to outlaws and vagabonds a secure asylum against both law and labor. The introduction of Indian cultivators from the Panjáb and the settlement of numerous low Hindús in the valley from sheer love of money, have contributed, by intermarriage, slave-dealing and vice, to complete the mongrel character of the Banú people. Every stature, from that of the weak Indian to that of the tall Dooranee, every complexion, from the ebony of Bengal to the rosy cheek of Kábúl, every dress from the linen garments of the south to the heavy goatskin of the eternal snows, is to be seen promiscuously amongst them, reduced only to a harmonious whole by the neutral tint of universal dirt."

Taylor also has no better opinion of them, for he says: "Here and there a fine character may possibly be found, but, taken as a class, they are the worst-dispositioned men I have ever had to deal with. They are vicious, false, back-biting, treacherous, cruel and revengeful. I have never known or heard of men so utterly regardless of truth." "One thing," he adds, "I must say for the Banúchís is that they are good subjects in the way that the term is made use of under a Native Government,—that is, they are quiet and orderly, obedient to the police and submissive, punctual in revenue matters." These, however, are men speaking of this people from 18 to 24 years ago. Let us see what is said of them now (in 1869). Thorburn says of them,—"They are a low, vicious race, very litigious, utterly regardless of truth, ready to take any advantage, however mean, over their enemy, without any manly feelings about them, always harping on the word 'honor' though possessing none, very bigoted,—in short, a compound of vices without one redeeming virtue." This estimate, I should say, applies only to the Banúwáls, or inhabitants of Banú Proper; the Vazírís, Marwatís and I'sa Khélís are as different in their character as in race, and will be described elsewhere.

Most of the Banúchís are spare and fleshless, without much muscular development; and this is attributable to the humid, malarious

atmosphere in which they live, and to the deleterious water of the Kúram.

In 1854 and 1868 the population of this district was as follows, *viz.* :—

		Males.	*Females.*	*Total.*	*No. to square mile.*
1854 ...	Banú Proper ...	48,318	37,414	85,732	163·923
1868 ...		47,420	40,439	87,859	167·990
1854 ...	Laki ...	28,698	24,816	53,514	45·895
1868 ...		33,531	29,369	62,900	53·945
1854 ...	I'sá Khel ...	18,497	17,203	35,700	102·586
1868 ...		24,569	21,439	46,008	132·206
Total ...	1854...	95,513	79,433	174,946	
	1868...	105,520	91,247	196,767	

Of the total population of Banú, including Míanwálí, 204,411 are agriculturists and 86,136 non-agriculturists.

Of the population of the Banú District Trans-Indus there are,—

In Banú	36 Christians,	90 Sikhs,	Hindus 8,279,	Muhammadans 79,405.
Lakí ...		63 „	„ 4,818,	„ 58,049.
I'sá Khél		97 „	„ 4,980,	„ 40,745.

And there are in—

Banú	17,416 enclosures,	18,500 houses.
Lakí	9,786 „	13,200 „
I'sá Khél ...	5,283 „	9,505 „

Consequently there are in—

Banù to each enclosure	5·25 people, and each house	5·
Lakí „	6·50 „ „	4·75
I'sá Khél „	8·75 „ „	4·76

The proportion of sexes in Banú is 53·58 males, 46·42 females; 62·39 adults, 37·61 children. Of adults 53·21 are men, 46·79 are women; and of children 54·19 are boys, 45·81 are girls.

The following further particulars regarding the population of Banú, extracted from the census of 1868, may also be interesting. There are in—

Banú ...	2,148 Khattaks,	11,755 Vazírís,		28,785 Others.
Lakí ...	205 „	154 „	Lohánís.	458 „
I'sá Khél	9,047 „	154 „	65,750	684 „

There are 6,505 Syads in Banú, 468 in Lakí, and 757 in I'sá Khél. Of Bilóch tribes there are in Banú 87, in Laki 119, in Isá Khél 192.

The villages of the Banúchis are built of mud, and are all walled round. The houses inside are closely packed, and, like the inmates, very dirty. Though water flows by their doors, they rarely use it to wash either their persons or their clothes. The villages and hamlets are very numerous, there being 600 in the area of 93 square miles, and were the order prohibiting the erection of new villages removed for a few years, they would no doubt be doubled. Indeed, in 1867,

when the District Officer informed the Banúchis he would not interfere with the building of new hamlets, in a few months 229 new hamlets were founded. The most of these have since been demolished by order of the Commissioner. Each village possesses a chouk, or public place of assembly, the privileges of which are jealously guarded. Here the men of the faction to whom it belongs idle away the day and a great part of the night smoking and talking. Attached to each chowk is a hoojrah, or guest-room.

The food of the Banúchís consists generally of barley and Indian corn, with meat and dall occasionally in the cold weather. Wheaten flour is little used. They consume with their cakes buttermilk, and preserved fat of the fat-tailed sheep. Those that can afford it indulge in meat two or three times weekly. The women never get as good food as the men. Round many of the villages are little gardens in which vegetables are grown.

Strong cotton home-spun clothing is worn by all classes of the Banuchís, except the Chiefs (Mullicks) who wear clothing of finer texture. Woollen clothing is never worn, even in the coldest weather. A sandal (chuptee) is worn by the men, but the women wear the slipper. The Banuchís are not inhospitable to strangers, but they have few occasions to shew their hospitality, as there is little intercourse between the villages, and strangers prefer the safety of the high road.

They guard their women strictly and jealously, and they are treated by their husbands more as their slaves than their companions. They are seldom allowed to leave their houses, and when they do, they do not show any of their faces. With regard to their rights of property the rules of the Muhammadan law are generally disregarded, and it is usually considered sufficient if they get enough for their maintenance alone.

The Banúchís are generally strict observers of the tenets of the Korán, pray at all hours of the day and in any place, blindly obey the directions of their priests, and have a mosque or two in each village. They are earnest in the proselytism of the Hindús generally, but especially of the Hindú women! The Syads of Banú, whom Edwardes thus describes,—"In learning scarcely any, if at all, elevated above their flocks, in garb and manners as savage; in no virtue superior, humanizing them by no gentle influence, shedding on their wild homes no one generous or heart-kindling ray of religion; these impudent impostors thrive alike on the abundance and the want of the superstitious Banúchís, and contribute nothing to the common stock but inflammatory counsel and a fanatical yell in the rear of the battle,"—would seem to be changed for the better. Thorburn says they are now certainly a superior class, more provident, better informed, and not so vindictive and litigious. They hold many of the richest lands in Banú.

When Edwardes came to Banú in 1847, the whole people were divided into two factions (goondees), which caused constant, never-ending strife and murder; and there was then scarcely a Chief (Mullick) in the

whole valley who was not very much embarrassed and kept in check by having a son or brother at variance with him and enlisted in the ranks of the opposite faction. This spirit, according to Thorburn, is dying out, but slowly. There is hardly a village in this division in which there are not two or more factions,—there are even few united families. Were we to evacuate Banú to-morrow, not a month would elapse before the country would return to the state it was in when Major Edwardes first came to it.

The degraded state of the Hindús described by Edwardes of course now no longer exists; they are still all engaged in trade, some hold lands, acquired by purchase or mortgage, and instead of none of them being permitted to wear a turban, of living in fear and trembling, marrying wives only by sufferance and keeping them only if ugly, now, says Thorburn, most them wear turbans, and the Banúchís allow them into their houses and do not conceal their women from them.

The Vazírís alone do not seem to have changed much from what Edwardes found them. Thorburn says they are united among themselves, possessed of manly virtues, and have a true regard for honor. The houses in their villages are constructed of grass and reeds somewhat like those of the Marwatís. The majority of them emigrate to their hills when the hot weather commences, and return in October and November. Many of them live in "kizdees," or small gipsy-like tents, and lead a wandering life, grazing their flocks on the Thal.

The price of skilled labor per diem in Banú is twelve annas highest, four annas lowest, and for unskilled, four annas for highest, three annas for lowest. Hire of a cart per diem is Rs. 2; of a camel, eight to six annas; for 20 donkeys, Rs.3-2-0; for a boat, two annas per 100 maunds per kos.

The principal towns in Banú are Edwardesabad, Lakí, I'sá Khél and Káläbágh.

The number of villages in each division are—Banú, 367; Lakí, 151; I'sá Khél, 32.

The sub-divisions of the Banú Division of this district are—

Bazíd Khán	...	28	Villages	1,066	acres cultivated.
Hasní ...	...	8	„	570	„
Khilat Khán	...	13	„	523	„
Dharma Khél	...	10	„	764	„
Shéréza Khán	...	3	„	169	„
Kali Sáhibdád	...	1	„	377	„
Jhandu Khél	...	6	„	1,761	„
Bazár Ahmad	...	13	„	1,636	„
Ismáíl Khan	...	3	„	279	„
Sádád	...	8	„	440	„
Fatmáh Khél	...	13	„	1,214	„
Mundan	...	45	„	2,490	„
Mitha Khél	...	13	„	696	„
Bárakzáe or Mande	...	5	„	4,561	„

Míríán	1	Villages	3,027	acres cultivated.
Shirdeo	4	"	1,069	"
Hamíd	1	"	9,067	"
Bharat	2	"	812	"
Kakí	8	"	2,828	"
Górewál	23	"	8,015	"
Músa Khán ...	11	"	1,903	"
Masti Khán ...	11	"	1,098	"
Ismáíl Khél ...	22	"	4,495	"
Awandí ...	9	"	317	"
Daúd Sháh ...	21	"	1,294	"
Máwash Khél ...	18	"	820	"
Manú Khél ...	10	"	2,377	"
Nár	21	"	11,528	"
Sandidák ...	25	"	7,438	"
Vazírán	11	"	9,283	"

The only church in the district is the small one at Edwardesabad. There are mosques, as before stated, in each village, and the Hindús have numerous temples. There are staging bungalows at Naorang Seráe, Ghazni Khél, Pézú, Lakí, I'sá Khél, Kálábágh, Banú; and rest-houses at Gúmbélá, Sháhbáz Khél, Niml, Ahmadzáe.

The seraes in the district are all built of sun-burnt bricks, and are at Banú, Naorang, Isá Khél, Kálábágh, Lakí, Gúmbélá, Ghazní Khél, Pezú, Dara Tang, Mánjawálá.

The tehsíls are the three head stations of the sub-divisions. The Police force of the Banú District are—a Police Company, 110 strong, for duty as guards at the tehsíls, over treasure at the Banú Jail, and for escorts; Barkandáz Police, 228 strong, on duty on the various thannáhs and chokís, and distinct from the Police Company; Mounted Police, 93 strong, distributed throughout the district.

The garrison of the Banú District is as follows :—

At Edwardesabad—Cavalry, one Regiment sabres; Artillery, one Battery guns; Infantry, 2 Regiments bayonets.

At Janí Khél	113	sabres and bayonets	4	Mounted Militia.	
" Kúram post	22	"	2	"	
" A'dhamí	18	Horse Militia	9	Foot.	
" Gúmatí	7	"	9	"	
" Búrhán	7	"	7	"	
" Tochí	7	"	9	"	
" Búrj	4	"	4	"	
" Kháiro Khél	8	"	4	"	
" Tajaorí	8	"	4	"	
" Valí	8	"	4	"	

The postal lines in the district are from Kohát by Latamr, by which the post from Péshâwar, Kohát and Pindí arrives, and the road from Derá Ishmáil Khán, by which the post from other places comes. It takes from four to seven days from Lahore.

None of the roads in the Banú District are metalled, and as there is no kunkur and little gravel found in the district, they never can be, except at great expense. They are all either sandy tracks or excellent, well-defined roads, with a clayey surface as hard as iron. Those in the Banú and I'sá Khél divisions are greatly cut up by water-cuts. There is one imperial road running from Latamr to Banú and Pézú, 69 miles. There are also frontier roads connecting the outposts, and kept in sufficient repair to allow artillery to move on them with ease. All other roads are under the Deputy Commissioner, and are maintained out of local funds. These are Banú to Esá Khél, 51 miles; Banú to Kúram Post, five miles; Banú to Tóchí Post, seven miles; Banú to Míríán, ten miles; Banú to Gúmatti, four miles; Lakí to Ghazní Khél, fourteen miles; Lakí to Gúmbélá, nine miles; Naorang to I'sá Khél, 28 miles; Banú to Ahmadzáe, 26 miles; I'sá Khél to Kálábágh, 27 miles; minor roads 200 miles,—in all 450 miles, exclusive of frontier roads and village paths. Neither the Kúram nor Gúmbélá are anywhere bridged, but there are numerous bridges over the small streams and cuts.

The agricultural products of Banú are, on irrigated land, rubbee crop—wheat, barley, tobacco; and khurreef crop—rice, cotton, Indian corn, jawar, bajra, turmeric, dall; and on unirrigated the rubbee crop is gram, wheat, and the khurreef, bajra, cotton.

All the Banú crops are of excellent quality, the irrigated lands generally bearing harvests annually being seldom allowed to lie fallow. They are all more or less manured, and receive fresh soil from the alluvium brought down by the Kúram. The sugar-cane stalks are very small, but the crop is always very dense. Besides these, carrots, onions, spinach, mulberries, peaches, grapes, apples, pomegranates, lemons, limes, melons are produced at their proper seasons.

In 1860-61, the cultivated area of the district was, according to Major Johnstone's survey,—

624	acres	under	well cultivation.
482,532	"	"	canal "
259,445	"	"	baraní lands.
769,221	"	barren waste.	

The baraní tracts of this district produce the "lana" and tamarisk in great abundance. They afford subsistence to a large number of camels belonging to Povindahs and others. Grass and clover are abundant in the Banú Division. Of trees the mulberry and sheeshum are numerous. Of the last, there is a forest in the Kutchee on the banks of the Indus.

The crops of the district are for 1868-69 in acres, rice, 9,107, wheat, 100,729, other food-grains, 1,34,133, oil-seeds, 4,517, sugar-cane, 10,005, cotton, 4,653, opium 22, fibres 290, tobacco, 1,318, vegetables, 6,568, miscellaneous, 13,523,—total, 284,975.

There are two classes of land in Banú Division,—canal-irrigated and 'Baraní' Thal. The soil of both is very hard and heavy.

Of the first there are 115,392 acres cultivated, 29,283 acres uncultivated; 210,066 acres are waste. Total area, 334,741 acres. Of the canal-irrigated land the fields are all very small, few being larger than two or three acres, most of them under an acre. The soil is so hard that the small native plough is found to be useless, and except in Banú, Nár, Mírián, and Landídak they use a heart-shaped iron spade.

The following statistics of the area of Banu may be useful :—

	Well cultivation.	*Canal cultivation.*	*Lately thrown out.*	*Fit for.*	*Waste.*	*Total acres.*	*Square miles.*
Banú	...	124,675	1,599	23,814	184,651	334,741	523
Lakí	108	242,790	2,499	123,125	377,412	745,934	1,165
I'sá Khél,	430	51,960	2,201	97,348	131,978	283,918	443
Total ...	538	419,425	6,299	244,287	694,041	1,364,593	2,131

There are very few manufactures in the Banú District. The chief are alum, manufactured at Kálábágh, iron instruments of all sorts at Kálábágh, saltpetre at Kamr Másháni, and "susi" cloth at Kálábágh.

Masson says that in every village in Banú and Marwat there are weavers of coarse cotton cloths called "karbas," but in the larger villages are looms employed in the fabric of finer goods, both of cotton and silk, particularly "loongees."

The imports of the Banú District are in value—

	From N.-W. P. Rs.	*From Sind.* Rs.	*From Native States.* Rs.	*Total.* Rs.
Apparel ...	10,000	12,000	8,000	30,000
Apothecaries' stores ...	1,000	300	...	1,300
Beads ...	50	...	50	100
Boats ...	...	1,000	...	1,000
Books and stationery ...	200	500	...	700
Cattle ...	500	...	2,000	2,500
Charcoal ...	...	500	...	500
Cocoanut ...	70	30	...	100
Cotton-wool ...	10,000	...	...	10,000
Cowries ...	100	50	...	150
Drugs ...	200	700	1,000	1,900
Dyes ...	400	400	...	800
Fans ...	200	200	...	400
Fruit ...	...	...	1,500	1,500
Glassware ...	500	500	...	1,000
Gold leaf ...	100	...	...	100
Grain ...	500	500	...	1,000
Gums ...	40	...	20	60
Gunny-bags ...	100	100	...	200
Hides ...	1,000	...	...	1,000
Ivory ...	100	...	...	100
Jewellery ...	2,000	...	...	2,000

	From N.-W. P.	From Sind.	From Native States.	Total.
Lac ...	800	300	...	1,100
Metal, copper ...	...	...	180	180
" iron ...	3,000	...	6,000	9,000
Steel ...	50	20	...	70
Yellow metal ...	...	...	1,000	1,000
Mother-of-pearl ...	...	10	...	10
Oils ...	500	200	...	700
Oilman's stores ...	50	100	...	150
Paints and colors ...	100	30	...	130
Perfumery ...	75	25	...	100
Porcelain & earthenware,	600	...	...	600
Saddlery ...	150	200	...	350
Salt ...	...	...	...	...
Seeds ...	100	...	...	100
Silk goods ...	4,000	1,000	900	5,900
Soap ...	200	50	50	300
Spices of all kinds ...	200	150	...	350
Sugar and sugar-candy...	400	300	...	700
Tea ...	300	200	...	500
Timber and wood ...	...	...	2,000	2,000
Tobacco, cigars, snuff, &c.,	2,000	2,000	4,000	8,000
Toys ...	50	50	...	100
Umbrellas ...	100	200	...	300
Wax and wax-candles ...	...	300	...	300
Wool ...	...	...	...	...
Vinegar ...	50	...	...	50
Shawls, Cashmeeree ...	...	...	200	200
Saltpetre ...	...	...	...	...
Honey ...	...	...	200	200
Turmeric ...	100	50	...	150
Ghee ...	...	...	...	...
Goor ...	200	400	...	600
Sukkur or "Cheenee" ...	800	1,000	...	1,800

The exports of the Banú District are in value—

	From N.-W. P.	From Sind.	From Native States.	Total.
Alum ...	3,000	15,275	1,500	19,775
Apparel ...	5,000	11,000	2,000	18,000
Apothecaries' stores ...	500	100	...	600
Beads ...	...	...	...	...
Boats ...	...	1,000	...	1,000
Books and stationery ...	...	...	...	...
Cattle, horses, dogs, bullocks, &c. ...	500	500	...	1,000
Chalk ...	...	100	...	100
Charcoal ...	...	...	...	...
Cocoanut shells ...	...	...	...	...

	From N.-W. P.	*From Sind.*	*From Native States.*	*Total.*
Cotton ...	30,000	...	...	30,000
Wool ...	2,000	8,000	5,000	15,000
Cowries ...	...	...	...	...
Chunam ...	...	...	...	...
Drugs of all kinds ...	300	300	1,000	1,600
Dyes ditto ...	...	...	...	...
Fans ...	...	...	...	...
Fireworks ...	...	...	...	...
Fishing tackle, nets, &c.,	...	...	...	...
Fruits and nuts ...	...	...	...	...
Glassware ...	...	...	...	...
Gold leaf ...	...	...	...	...
Grain of sorts ...	...	90,000	5,000	95,000
Gums ...	30	...	...	30
Gunnies and gunny-bags,	300	200	...	500
Hides ...	1,100	...	400	1,500
Ivory and ivory-ware ...	...	...	...	...
Jewellery ...	1,000	...	...	1,000
Mats ...	...	...	900	900
Copper ...	...	...	...	...
Steel ...	50	40	...	90
Iron ...	...	...	...	...
Yellow metal ...	...	...	1,000	1,000
Mother-of-pearl ...	...	...	...	...
Oils ...	500	300	...	800
Oilman's stores ...	50	50	...	100
Paints and colors ...	...	...	...	...
Perfumery ...	...	...	...	...
Porcelain and earthenware	200	...	...	200
Saddlery ...	...	...	...	...
Salt ...	15,000	...	5,000	20,000
Seeds ...	100	...	...	100
Silk goods ...	...	...	...	...
Soap ...	...	...	...	...
Spices of all kinds ...	50	...	...	50
Sugar and sugar-candy ...	8,000	4,000	2,000	14,000
Tea ...	...	...	...	...
Timber and wood ...	...	...	...	...
Tobacco, cigars, snuff, &c.	...	...	...	...
Toys ...	...	...	...	...
Umbrellas ...	...	...	...	...
Wax and wax-candles ...	100	50	...	150
Wool ...	4,000	11,000	...	15,000
Vinegar ...	...	...	...	...
Shawls, Cashmeeree ...	...	...	...	...
Saltpetre ...	4,000	4,000	...	8,000
Honey ...	...	...	...	...
Turmeric ...	5,600	3,000	...	8,600

	From N.-W. P.	From Sind.	From Native States.	Total.
Ghee ...	1,500	1,500	...	3,000
Goor ...	2,000	10,500	9,000	21,500
Shukkur or "cheenee" ...	1,000	1,500	2,000	4,500

There is only one fair in the district, held every Friday inside and outside the city of Banú. The day is always kept as a holiday by civil as well as military. To this fair flock crowds, the usual average attendance being about 2,000 Banúchís, Dáwarís and Povindáhs. From £20,000 to £40,000 worth of goods and cattle are annually bought and sold at it. The chief items are sheep, goats, bullocks, cows, buffaloes, donkeys, horses, ponies, camels, wool, cotton, tobacco, wooden rafters, ropes and cloths of sorts. All sales of live stock are registered in the Kotwalee.

A new branch of trade was opened in the year 1865, *viz.*, the timber trade by the Kúram River, which had never before been used to bring down logs. Government advanced Rs. 7,000, and in the first year 300 beams from 20 to 30 feet long were transported from the Péwar forests to Banú.

The revenue of Banú in 1867 was—

		Rs.
Land	Banú	1,08,377
	Lakí	1,18,746
	I'sá Khél	37,646
	Total ...	2,64,769
Stamps		39,583
Salt		1,32,736
License tax		8,824
Law and justice...		12,745
Miscellaneous		1,54,760
Supply bills		3,25,000
	Total ...	9,38,417

The expenditure in 1867 was—

	Rs.
Civil and Miscellaneous	2,48,260
Military	5,42,772
Total ...	7,91,032

The Income of the Local Fund is about Rs. 21,000 annually.

The foreign relations of the Banú District consists in its relations with the three great sections of Vazírís and with the Bataneís. These will be found described under those titles.

Thorburn gives the following account of the history of Banú. Its earliest inhabitants were Hindús. Alexander the Great defeated them, took possession of the country and studded it with forts. On his death it became an integral portion of the Greco-Bactrian kingdom, and

continued so until about 100 years after the Christian era, when that empire was subverted. About the third century after Christ the Hindú rule was re-established, and continued until it in turn was subverted by Súltán Mahmúd of Ghazní (A.D. 1001 to 1030). Ancient coins found at Akra and elsewhere in the district amply confirm the above account. On the death of Súltán Mahmúd the country remained for many years an uninhabited waste. Gradually the more fertile tracts on each bank of the Kúram were occupied and brought under cultivation by the people known as Banúwáls, who may be described generally as a mongrel race descended from different Afghan tribes. Notwithstanding the elaborate genealogical tables of Hyat Khan, there can be no doubt that they are not traceable to a common ancestor. They now form a distinct race, but their mingled origin is at once perceived from the variety of complexions and features seen amongst them. It would appear that from the establishment of the Mogul Empire until the invasion of India by Nádir Sháh, Banú owed it a nominal allegiance. In 1738 Nadir Sháh entered the Banú valley by the Dáwar route and laid waste the country. His successor, Ahmad Shah Abdálí, imitated his example, and, as he found the country well populated and rich, he led his army through it three or four times, levying what tribute he could. Neither of the above conquerors made any attempt to establish a Local Government in Banú. After them Banú continued to be a dependency of the Afghan Kingdom for nearly a century. Nawáb Háfiz Ahmed Khan, grandfather of the present Nawáb Sarfráz Khan, after subjugating Marwat, led his army into Banú, but suffered a signal defeat. At length, in 1838, the tripartite treaty was concluded between Sháh Súján-ul-Múlk and Ranjít Sing, by which the valleys of Banú and Dáwar were formally ceded to the latter. The Sikhs established without difficulty Local Governments in the other parts of the district, but they found it impossible to do so in Banú Proper, which was studded with upwards of 350 mud forts. They had to fall back on the expedient of periodically despatching an army into Banú to collect what they were pleased to term "arrears of revenue;" in other words, to lay waste the country with fire and sword and carry off what they could lay hands on. In 1847 Major Edwardes led a Sikh army into Banú, and retired without being able to collect any of the "arrears of revenue" then nominally due, but he succeeded in fully reconnoitring the whole valley, and in ascertaining the strength and disposition of its different inhabitants. In the ensuing cold weather he returned, and, heartily assisted by Swáhu Khán, Vazírí, and Lál Báz Khán, Banúchí, succeeded in subjugating both the Vazírí and Banúchí inhabitants, in causing the latter to dismantle their 350 village forts, and in building a crown fort, which he called, in honor of the youthful Maharaja, Dhalípghar, and all this without firing a shot. Shortly after effecting all these changes the Multán war broke out, and Major Edwardes hurried off, taking with him a number of levies from the Banú District to the scene of action. Meanwhile the Sikhs in garrison in the Dhalípghar fort rose, laid siege to and took the inner fort, and murdered the Governor, Fatteh Khán, Towánah, and then marched off to join their brethren in arms. The battle of Gújrát was

soon after fought, and Banú together with the rest of the Punjab was annexed to the British territory.

BAR—Lat. Long. Elev.

A village in the Totál valley, containing 100 houses, situated on the bank of a wet nallah, and fully commanded on three sides. It is inhabited by the Be-Marí tribe, and can turn out 80 matchlockmen. (*Miller.*)

BAR—Lat. Long. Elev.

A village in Kóhát District, British India, eight miles west of Kóhát in the Ibrahímzáe valley. It contains 60 houses and several vineyards, the irrigation being carried on by running water. (*Agha Abbas.*)

BARA—Lat. Long. Elev.

A village of 24 houses in the U'tmánzáe Division of Yusafzáe, Péshávar District, situated on the right bank of the Indus, two miles above the rock of Pihúr; this village is an offshoot from Topee. In the cold weather, when the Indus is low, there is a good road along the sand; but in the hot season, when the snow-water swells the river, there is in many places scarcely room for a bullock to get along without going over the hill. (*H. B. Lumsden.*)

BA'RA'—

A river of the Péshávar District, British India, which rises in the east slopes of the Sufed Koh, in the Bárá District of the Afrídí country; and flows nearly east for 40 miles, when it is joined by the Tíráh Tor from Tíráh, whence the united stream flows north-east and falls into the Kábal river at Zakhi, after passing within two miles of Péshávar, and after a course of perhaps 70 miles. It seldom has much water in it, but it is very subject to sudden rises, caused by heavy falls of rain in the hills, which at times render it impassable. The water of this river is proverbially excellent as an aliment and as conducive to the fertility of the soil. It is believed that to its peculiar virtues a celebrated variety of rice, called in consequence the Bárá rice, owes its length of grain and delicacy of flavour. It has been an object of veneration from time immemorial on account of the benefits its waters bestow; and Shékhan, the spot where its waters are first divided for purposes of irrigation, is held in a measure sacred. The Afrídís, however, who hold its head waters, are able to stop its stream, and in the time of the Sikhs they frequently did so. Whatever amount is suffered by the Afrídís to enter the plain is appropriated in the following manner. A certain quantity, reckoned by the number of mills it can turn, is taken for the use of the cantonments, city and gardens of Péshávar; the remainder is equally divided between the Momands and Khalíls, but there is often a deal of quarrelling about their respective shares.

BA'RA'—

A district of the Afrídí hills, consisting of the valley of the Bárá River. It is described as partaking of the nature of most of the valleys in Afghánistán, formed by small rivers running between mountains. These are said sometimes to approach within two musket shots of the banks of the river, while, in other places, there is a

breadth of two and a half miles. Its length is about 12 miles. It produces wheat, barley and rice, and is thickly studded with hamlets and little towers, the habitations of the different sections. In the upper portion are the Kamr Khél, then the Sipáhs, Zakha Khél, Aká Khél, in succession; while at its junction with the Tíra Toí are the Stúrízáe and Sipáh Orákzáes. During the Kábal Campaign, Captain Mackeson proposed an expedition to Bárá to punish the Afrídís. It was to enter at the debouchure of the river and march up the valley and then cross over to Bazár by a road which exists at the head of the valley, practicable for camels, and there effect a junction with another force which was to enter Bazár from the Khaibar at Tangí. The expedition, however, never came off. (*Mackeson, Bellew.*)

BARANDOH—

A river of Afghanistán, watering the Búnér valley. It rises in the south slopes of the Dosirí mountain, and also from the east slopes of Illam and the north slopes of Sínawar, all of which branches join at Tursak. It flows then to the south-east, and at one mile above Takhtaband receives a branch which drains the Nurizáe division of Búnér from the Gúrú mountain. At the village of Káhí it receives a large tributary, the Chamla river, whence it runs to join the Indus about miles above the village of Máhábáráh on right bank. Its length is probably not less than 60 miles: it is never less than two feet deep, and its banks are fertile, producing rice. From Cherorác its banks are said to become steep, and at its junction with the Indus they become rocky, precipitous cliffs on both sides, not allowing even a road past them. Aleemoola mentions a place called Súre Kand, 5 kos east of I'lae, "where a hill has been cut through by some king of old to give the river a passage, through which it rushes with great violence. The volume may be of 100 mill strength. The breadth of the cut may be 20 paces or less." Of the northern tributaries of the Barandoh, which it must receive from the slopes of the Púmáh Mountain, nothing is known. (*Bellew, Walker, Taylor, Aleemoola.*)

BARA'RA TANGI'—Lat. Long. Elev.

A defile in the Tánk-Zám, Mahsúd Vazírí hills, 28 miles from its entrance at Kot Kirghí. It is described as a narrow cleft cut by the Tánk-Zám through a chain of mountains crossing its course at right angles. Both sides of this passage are perpendicular to a height of 40 or 50 feet, from which the mountains slope upwards at a considerable incline. The south face of the west hill is inaccessible to Infantry, but has a tower at the point where its eastern slope descends perpendicularly into the gorge. This defile, which Sir Neville Chamberlain says was the most difficult of any that was seen in these mountains, was the point chosen by the Mahsúd Vazírís to contest the further advance of the British force towards Kánígoram. They had placed breast-works (sungurs) on every commanding point, and the gorge itself was closed by a wall of boulders and trees, equal to resist siege artillery. Such was the position it fell to Sir N. Chamberlain to attack on the 4th May 1860.

Two columns were formed, each consisting of a Mountain Battery and three wings of Infantry, formed into advance, support and reserve, the right under Colonel Green, the left under Colonel Lumsden. On the left there was little opposition, a good deal owing to the excellent tactics of the leader of this column. On the right the column met with considerable resistance, but at last reached to within a few paces of the breast-works, headed by Captain Ruxton. Here, from the men arriving in some disorder, a check occurred; the Vazíris charged sword in hand, and drove the advance back on to the support, and these again on to the reserve. But here they were met. Butt's guns and Keyes' Infantry stood the rush magnificently, and the Vazíris were driven back, leaving 35 dead bodies on the ground. After this the enemy's left was turned and they were defeated. Our loss was 30 killed (one being Lieutenant Aytoun, 94th Regiment,) and 84 wounded. (*Chamberlain.*)

BA'RAK—

A tribe of Khattaks who inhabit the south portion of the Kóhát District. They commence at Gúdí Khél, and hold the Chountra plain, the Lowaghár or Spínghar hills, and to Karak and Narí. They were formerly 12,000 of the best fighting men of the whole of the Khattaks; their number is now estimated at 5,000. They used formerly always to be at feud with the Chief of the Khattaks of Tírí, and the fights between them were endless. Now they are well-behaved, and are a fine, hardy, active race, being the swiftest footmen and best mountaineers in the country. There is no race of Pathans more suited for enlistment, for they are notoriously plucky men. They had formerly the greatest objection to the service. (*Coke.*)

BARAT—Lat. Long. Elev.

A considerable walled village in Banú District, British India, on the left bank of the Lóhrá, 7 miles south of Banú. It is built of bricks taken from the ruins of Akra, which is close by. (*Edwardes.*)

BARAT KHEL—

A section of the Báezáe clan of Akázáe Yúsafzáes—(see Báezáes). (*Bellew.*)

BÁR BABUZAES—

Khash Alee in his list of Yuzafzáe clans has a section of this name, who, he says, inhabit the following villages in Swat: Kesawur, 500 fighting men; Taree, 400; Pesheen, 100; Banpoot, 100; Sagulpoor, 500; Jumal, 100; Kukura, 100; Deyra, 200; Pana, 200; Shah Alum, 200; Burdeyr, 100;—total, 2,500 fighting men.

BARDAR—Lat. Long. Elev.

A village in the Jadún country, $1\frac{1}{2}$ miles north of Bísak, inhabited by the Súlimánzáe branch of that tribe. It is called Badah in the maps. (*James.*)

BAR DU'RA'NI'S—

A name sometimes applied to the Afghán tribes who inhabit the north-eastern part of Afghánistan, enclosed between the range of the Hindú Kúsh, the Indus, the Salt Range and the Range of Súlimán,

and first applied to them by Ahmad Sháh. The name applies to the Yúsafzáe, Utmán Khél, Túrkolánís, Kaibarís, the tribes of the plains of Péshávar and those of Bangash and Khattak. (*Elphinstone.*)

BARGAMATU'—Lat. Long. Elev.
A pass leading from the Banú District, at about 8 miles north of the Adhamí Post, to one of the chief settlements of the Hatí Khél Vazíris. The road is good, and passable for camels and horses. The 3rd and 6th Punjab Infantry returned by this route to Banú at the end of Chamberlain's campaign against the Kábal Khél Vazíris. (*Chamberlain, Taylor.*)

BARI'KAH—Lat. Long. Elev.
A village containing 72 houses, in the Daolatzáe division, Yusáfzáe, and situated in the open country, 2 miles west of Chárgóláe, on the right bank of the Súdúm and Mokam Stream. (*Lumsden.*)

BARKAZA'E—
A division of the Daolatzáe Bùnérwáls. Their villages are Kalpánáe, Kulérác, Budáhal. (*James.*)

BARMU'L—Lat. Long. Elev.
A village in Lunkhór Valley, Péshávar District, situated under and north of a spur from the Búnér ridge, which runs south-west between it and Sagao. It is 15 miles north-east from Lúnkhór. It is protected in some way by the above spur, but the spur might easily be crowned from the Sagao side, and guns can be brought to bear on the front of the village. It contains 64 houses, and there is water in a tank in front and in wells. There are several ravines round it. (*Lumsden.*)

BARMU'L—Lat. Long. Elev.
A village in Lúnkhór Valley, Péshávar District, north-east of Lúnkhór. It is situated under a spur running out north from a small ridge from the Búnér range, which separates it from Sagao. The village is protected in a way by the above spurs, but they could easily be crowned from the Sagao side, and guns might be brought to bear on the front of village. There is water in a tank in front, and also in wells. Several ravines run past the village. (*Lumsden.*)

BAR MAHAMAD KHE'L—Lat. Long. Elev.
A village in the Tíráh Valley, Afghánistán, situated on an eminence at the junction of a river from the Mazzeo Garh mountain and the Tíráh River. The inhabitants are Orakzáes and Shíah. (*Agha Abbas.*)

BAR MAHAMAD KHE'L—
A section of the Orakzáe tribe who inhabit the upper part of the Tíráh valley in the summer(?), and can turn out 1,000 fighting men. They occupy the Tal from Bar Maráe to the Gázdava valley opposite Mela Mián Azghar. (*Cavagnari, Coke.*)

BARO'CH—Lat. Long. Elev.
A village containing 79 houses, in the Daolatzáe division of Yúsafzáe, Péshávar District, situated at the head of the Mokam Ravine (where it comes out of the Búnér Hills), and close to the

border. No supplies are procurable, and water is brought from a spring in the hills close by the village. (*H.B. Lumsden.*)

BARTHOA'—

One of the subdivisions of the Khattak division of the Péshávar District, situated among the hills south of Akóra, and containing the following villages—Jalozái, Gaba, Sháhkót, Sillíkhána, Kótlái, Bakhtáe, Sháhkót, Spínkhák, Jaróba, Dágh, Mánkí, Mahrájhjí, Khasráe, Lackráe, Palosí, Sháikáí, Spínkáná. (*Lumsden.*)

BARUKZAE—

Khash Alí in his list of the Yúsafzáe tribes has a section of this name, said to inhabit the following villages of Búnér—*viz.*, Bayra, 350 fighting men; Kolíarí, 400; Matunáe, 500; Banshutta, 400; Kulpanee, 700;—total, 2,350. The proper name for these is Barkazae.—(*See* Dowlutzáe, Maleezáe.)

BARU'NI'—Lat. Long. Elev.

A village situated at the foot of a hill between Kazír (?) and Hangú. The inhabitants are partly Afrídís, partly Orakzáes, friends of the Fíróz Khéls. It is difficult to guess even the position of this village, but I have no doubt it did exist, and may still. I should say it was in Samalzáe, above Ustarzáe (?). (*Agha Abbas.*)

BARWAND KACH—Lat. Long. Elev.

A halting-place in the Mahsúd Vazírí country, Afghánistán, in the Shahúr Zam, 20 miles above its junction with the Tánk Zam, situated at the foot of the Kundígarh Mountain. The encamping-ground is on one of the more open spaces in the defile called Kachés. Water is plentiful. (*Chamberlain.*)

BASI' KHE'L—

(*Vide* Afrídís, Aká Khél Section.)

BATANI'S—

A tribe of Patháns who inhabit the outer spurs of the Vazírí hills, adjoining the south of Banú and north of Derá Ismáíl Districts from the east slopes of the Gabr Mountain at the Shamla Kúrd Pass to the Gomal valley.

Their divisions are—1, Alí Khél; 2, Bobars; 3, Múla Khél Bobaks.

Those beyond our border are said to number 1,700, those within 300; but Minchin thinks the estimate too low, yet he does not supply us with another.

The portion of this tribe with which we have principally to do are the Bobars, who live in the passes adjoining the Banú District, and the Bóbaks, who reside south of them on the south slopes of the Gabr Mountain. These Batanís have been principally concerned in acting as guides to the Vázírí raiders; for no raids can be carried out through their passes without their knowledge. They were a very poor tribe, living in a miserably barren country, and before 1866 were engaged in many raids and, generally, were very troublesome. But in that year a large portion of the tribe was located on Government land lying between Gúmbélá Seráe and Lakí, and since then their conduct as a tribe has been satisfactory. A portion of the tribe still

continue to live in the hills, and occasionally carry off camels or other cattle from the grazing grounds, which mostly lie close to the border.

The Batanís have a feud with the Míanís, and also (says the 1st Punjab Report) with the Vazíris.

The country of the Batanís is called by Walker the Bataní Dhoons after the Himalayan Dhoons. It is bare and stony and uncultivated, for the streams from the Gabr and Sheikh Kramh Gúndi Mountains cross it, rushing down, with what water there is in them, too low to be of use for this purpose. There is a remarkable feature in this country. The successive belts of plain locked in between the hills, and the streams from the interior slope continuously outwards, like the glacis of a fortification, from the scarped bank of one stream to the brink of the next. They have no middle parting, as might naturally be expected, but each drains into a single stream. The portions of the stream beds which are intercepted between the hills and the Dhoons bear some resemblance to the crater of a volcano, the surrounding strata dipping concentrically to all points of the horizon. The outer and lower hills dip generally towards the east, and the minor ones towards the west, though occasionally anticlinal strata are to be met with in both.

The following is a list of the passes into the Bataní hills :—1, Shamla, or Kúrd Kóh; 2, Saróbá Kalán; 3, U'ch Saróbá; 4, Sond; 5, Kúha; 6, Armúláh; 7, Núgram; 8, Khandí; 9, Karóbá; 10, Manglín; 11, Larzan; 12, Zanichá; 13, Gúlhárá; 14, Khasórá; 15, Karkárá; 16, U'ch Chenáe. There are others south of this towards the Gomul valley which I do not know, but there is one in front of Kót Nasr. The Tánk Zam, Keránás and Bataní Passes—all these will be found described under their title. (*Taylor, Urmston, Minchin, Thorburn, Walker.*)

BAZA'R—
A valley in the Afrídí hills which joins that of the Khaibár at Tangí. It is inhabited by the Zákhá Khél and Kúkí Khél sections. During the Kábal Campaign, General Pollock projected an expedition against it, but it never came off. (*Bellew, Mackeson.*)

BAZA'R—Lat. Long. Elev.
A small village in Péshávar District, British India, ¾ mile from right bank of Indus and 10 miles above Atak. Between this village and Kárá Khél, on the south bank, the Indus is sometimes fordable in January. There are two branches to cross, and the water is up to the breast. (*Leech.*)

BAZA'R—Lat. Long. Elev.
A village of 112 houses in the Súdúm valley, situated on the Mokam Ravine, about 2 miles above the village of Rústam. These villages are often named together Rústam Bazár. Water is procured from the stream. The cultivation is "lulmee," with some "abee." (*H. B. Lumsden.*)

BAZA'R—Lat. Long. Elev.
A village of 75 houses in the Akókhél division, Yúsafzáe, Péshávar District, situated on the left bank of the Balár Nullah, opposite Dhobíyan about 3 miles south-west of Gárhusén. (*Lumsden.*)

BAZA'R AHMAD KHA'N—
A village in Banú District, 1½ miles from Edwardesabad south-east.

BAZA'RGAE—Lat. Long. Elev.
A village in Salárzáe, Búnér, Afghánistán, probably between Bámpokh and Ringárgalí. It contains 300 houses and four hoojrahs. (*Aleemoola.*)

BAZA'RGAE—Lat. Long. Elev.
A village in the Utmán Khél country, on the left bank of the Swát River. It has 30 houses, inhabited by the U'mar Khél section of this tribe. There is a path from Prángarh to this village, and on to Ambár. (*Turner.*)

BA'ZDARA—Lat. Long. Elev.
A valley in Báezáe, Swát, Afghánistán, immediately south of the Mora Range. It is celebrated for the numbers of falcons taken here, and as the scene of the loves of Durkhanee and Adam Khan. (*Raverty.*)

BAZDARA—Lat. Long. Elev.
A pass into the Búnér country, which, starting from the village of Ghází Bálá, in British District of Yúsafzáe, leads to Palí by Shérkhána to Bazdara in 6 miles; then through a narrow gorge, and over a low ridge, and down to Girárác, in the Salárzáe District of Búnér, in 5 miles; then along a plain to the village of Jowar in 3 miles. It is a difficult path, and is only used for footmen. (*Bellew.*)

BA'ZI'DKHE'L—Lat. Long. Elev.
A village in Kóhát District, situated 9 miles west on the road to the Jawákí Pass, in a narrow valley, the north and south ranges of which are both inhabited by Afrídís.

It is said to contain 100 houses, 18 shops, and to be able to turn out 60 fighting men. (*Agha Abbas, Coke.*)

BA'ZI'DKHE'L—Lat. Long. Elev.
A village in Péshávar District, about one mile south of Fort Mackeson.

BAZOTI'S—
A section of the Daolatzáe sept of Orakzáe Afgháns, who inhabit the corner of the Orakzáe country between the Afrídís and the Kóhát District. They number 500 men. This tribe passes the hot season at Tíráh, and from November till April in the Bazótí valley. They sow their, wheat crop at Tíráh before they come down, and their rice crop in the Bázotí valley before their return to Tíráh, leaving only a few families in the valley to look after it in the hot season; but the whole tribe can be down from Tíráh in case of an attack in from 24 to 30 hours.

Formerly the Bazótís were always cattle-lifting on the British border, plundering and cutting up travellers and grass-cutters whenever they could lay hands on them; but in 1853 Major Coke, in consequence of the misbehaviour of the Afrídís, admitted them, amongst others, to a share of the allowances paid for the peace of the Kóhát Pass. Since then they have desisted from all acts of violence. Besides

the Bazótis, who touch our border, the two tribes of U'tmán Khél and Féróz Khél (see) are generally one with them in all their political moves, and the allowance given to the Bazótís is shared by them also. Since Coke's days the conduct of the Bazótís would seem to have undergone a change for the worse; for, writing in 1868, Cavagnari says that the Bázótís have on all possible occasions broken faith with us, and are at all times most difficult to deal with. They have little or no trade to lose by misbehaviour, and their chief strength lies in their insignificance; and, as their principal settlements are in the midst of Tíráh, they have escaped punishment for their misdeeds.

The entrance to the Bazótí valley is over the U'blan Pass, about six miles from Kóhát; and Coke says the proper way to attack them in their valley would be to move out at night from Kóhát and seize the crest of the U'blan Pass and hold it till the work was finished.

The Bazotís were the tribe who organized and headed the attack on the sappers and miners employed on the Kóhát Kotal, which attack led to Sir Charles Napier's expedition. After a short interval of good conduct, they again relapsed into their former habits, and at last their evil deeds culminated in an act of open warfare against the British. On the 16th January 1868 a party consisting of a section of the Bázótí and some of the Sípáhs and U'tmán Khél Daolatzáes, 60 in number, fired on the police posts in the U'blan Towers; but, as the neighbouring villages of Mahamadzai and Jangal immediately sent parties to their assistance, they were driven back into the hills. No casualties occurred, and the firing on the posts was evidently only meant as an insult. After this they threatened the towers again on the 31st January and 7th February. On the 11th February a raid was made and some cattle carried off belonging to the Durví Khél village : some were recovered by a pursuit party. Our loss was 1 killed, 4 wounded; theirs, 3 wounded. The whole of the Daolatzáe section were then blockaded, and the Bazótís turned out of their towers on the Kóhât Kotal. This, however, had no effect; for on 10th March 1868 a party of 200 came down the U'blan Kotal and part of them occupied a small hill one mile in advance of the towers. Troops were ordered out by Major Jones, Commanding at Kohát, and the 3rd Punjab Infantry were ordered to take the small hill. This was speedily done, and the enemy retreated up the spur which connects it with the U'blan. The next peak to the one taken was exceedingly steep, and scarped to the south. In advancing against this Captain Ruxton, Commanding 3rd Punjab Infantry, his best native officer, and some of the best men were wounded or killed, and the rest, being checked, retreated to the hill they had first taken. Captain Ruxton was eventually cut up, and his head carried off, and the total loss was 9 killed, 27 wounded. The troops were then ordered back to cantonments. An attempt was then made to induce the other sections of Orakzáes to coerce or punish them for a pecuniary consideration of Rs. 6,000; but they could not agree, and the scheme fell to the ground, and the Bízótís and U'tmán Khéls went off to their summer quarters. In the winter they came back

and remained comparatively quiet, yet unpunished, in their hills, till on the night of the 13th February 1869 another attack was made by some of the U'tmán Khéls on one of the towers of the Kóhát Kotal. To punish this outrage, Colonel Keyes, with a force of (in round numbers) 4 guns and 2,000 men, moved out of Kóhát on the 25th February, seized and held the U'blán Kotal, and, having destroyed the village of Gárá, retired again to Kóhát. The enemy numbered 200, and lost 10 killed, 7 wounded. Our loss was 2 killed, 34 wounded. While this raid was going on a force from Péshâwar, under General Stewart, entered the Akhór Pass in order to draw off the attention of the Afrídís and prevent their assisting the Bázótís; but nothing of the kind was attempted by them. (*Coke, Edwardes, Cavagnari.*)

BEA'S—Lat. 34°35'. Long. 72°45'. Elev.
A small fort in the country of the hill Yúsafzáes, situated on a range of hills between the Dúmah mountains and the Buramdoh River. The Hasnzáes in communicating with the Khudú Khél chiefly use this route. (*Coxe.*)

BEDEAN—Lat. Long. Elev.
A little village of 21 houses in the Akókhél division of Yúsafzáe, Péshâwar District, situated 7½ miles east of Torú, on the left bank of the Balár Ravine, and supplied with water from it. Surrounding country open; Yárhusén distant about three miles. (*H. B. Lumsden.*)

BEKA—Lat. Long. Elev.
A village in the Tajú Khél subdivision of the Khattak Division of Péshâwar District, situated 13 miles east of Akóra. It contains 50 houses. (*H. B. Lumsden.*)

BI'RGALI'—Lat. Long. Elev.
A village in the Jadún country, the most northerly towards Malkáh, from which it is seven miles. (*Coxe.*)

BI'SAK—Lat. Long. Elev.
A village in the Jadún country, Afghánistán, about seven miles north of Topí, in U'tmánzáe. It is inhabited by the Daolatzáe section of the Mansún Jadúns. (*Bellew, Edwardes.*)

BHERA GHUSHA—Lat. Long. Elev.
The range which divides Péshâwar from the Khatak valley of Khwarra is so called. It is crossed by the Cherát, Mír Kalán, and Kana Khél Passes. (*Coke.*)

BHOREK—Lat. Long. Elev.
A village in Ránízáe, Swát, one kos to the west of the Malakand Pass, and containing 300 houses. (*Aleemoola.*)

BILLETANG—Lat. Long. Elev.
A good-sized village, seven miles from Kóhát and 27 from Kushiálgarh; contains 275 houses, five shops; water from a tank, one well, and a canal. The village is half a mile off road to right. (*Miller.*)

BILO'T—Lat. 32°15' 22". Long. 71°11' 51". Elev.
A shrine on the right bank of the Indus, Dera Ishmail Khán District, about 40 miles below I'sá Khél. The shrine of Sháh Abdúl Vaháb

is in much repute as to sanctity; a fair is held here once a year during the month of August, but the shrine is more or less frequented all the year round; near it are other shrines of less note, and also two places of Hindú pilgrimage. The Sáhibzádáh of Billot is a great oracle of the Muhammadans of this district. The village of Billot has 20 shops, three wells, and a mud fort situated at the north-east corner of the village. There is a ferry from this place to Kullon on the left bank. (*Johnstone, Taylor.*)

BILANDI'—Lat. Long. Elev.

A village in Lúnkhór Valley, Péshávar District, about half a mile south of Kátlang, on the right bank of the Gada stream, whence it is supplied with water. About one mile south-east of the village is a large shrine, beyond which is a pass to Súdúm, which might with little labour be made passable for guns. (*Lumsden.*)

BILAND KHE'L—Lat. Long. Elev.

A village on the right bank of the Kúram, about four miles below Thal in Míranzáe, about 30 miles from Banú north, and 70 miles west-south-west of Kóhát. It is surrounded by a strong loopholed wall, flanked by 13 towers, the best of any in the valley. Some of these nevertheless are more imposing than useful; for, though lofty, they are not of a sufficient size to hold more than above one or two men. It is situated in the open plain, and has no natural defences. Sladen says he doubts whether nine-pounder guns would make a sufficient breach in the walls; but Edwardes scouts this idea, and says they would not stand an hour's battering. Biland Khél belongs to the Bádáh Khél Bángash, but in it is to be found an admixture of all tribes, mustering about 800 or 1,000 fighting men. They are quite in the power of the Kábal Khél and Mallik Shér Vazíríes, and are obliged to do just as they direct. The best place to encamp in is at Rasúl Garhí, a good stone fortlet about 1,000 yards from it. The cultivation of Biland Khél depends on irrigation from the River Kúram. The number of houses amounts to , and of these are inhabited by Hindús. Besides the shopkeepers there are some merchants here who deal in horses, mules and sheep, which they get from the Vazíris and Záemúkhts. The Biland Khélis are at feud with the Khattaks and Túrís, but are friends of the Vazíris. Coke considers this an advantageous spot whence to advance a column to attack the Vazíris of the Káfir Kót range. The village of Biland Khél was formerly within the bounds of Míranzáe, but for the sake of a distinct boundary it was given up in 1851, and the line of the Kúram adhered to. Edwardes, however, in 1857, recommended that it should be taken back. (*Coke, Lumsden, Edwardes, Agha Abbas.*)

BI'RAHVO'L—

A valley tributary to the Panjkora Valley, in Afghánistán. So very little is known of the topography of this country that it is difficult to determine the position of this valley. Elphinstone says Bajáwar is connected with Panjkóra by the valley of Biráhvól, and Raverty says the rivers of Babakarah, Jandáhvol, and Bajáwar join the Biráhvól river before they join the Panjkóráh in the district of Talash. I consequently make the Valley of Biráhvól to run with a

general direction north and south parallel to the Panjkóra, to rise in the east slopes of the Kúnar range and join the Panjkóra about 25 miles below Rabát. Elphinstone says the lower portion of the valley is well cultivated, but the upper is occupied by a deep forest of various trees—Aleemoola mentions walnut. It is the residence of a petty chief of the tribe Túrkolaní, who is neither subject to Bajáwar nor to Panjkóra. The chief place in this valley is Biráhvól, where the chief resides. There are also several hamlets, but they are small in size. There are several iron mines in this valley, which have been worked for centuries past. Bellew, however, says the iron is obtained by smelting the sand of the river. It all goes to Péshávar, consigned to the Mián merchants, on bullocks and mules. Aleemoola throws some light on this valley; he says there are two roads from Dír to Bajáwar, one winding through the defiles by the sides of the river towards the Kúnatír road; the other over the Biráhvól hills, on the south of which is Bajáwar. It has an ascent of six kos, and a descent of three. It is well wooded, and affords plenty of pasturage to the inhabitants. It is crowned with perpetual snow, and an iron mine is said to exist in it. It is not passable for camels; indeed, the inhabitants know not the animal by sight. On the north side of the hill is Dír; on the south Jandáwól. (*Raverty, Elphinstone, Bellew.*)

BIRAN-GAL—Lat. Long. Elev.

A village in the Swát Valley, Afghánistán, on the left bank of the river, inhabited by the tribe of Tórwáls, who understand Púshtú, though they speak a different dialect. It is situated 75 miles from the head of the valley, and is beyond the part of the valley inhabited by Afgháns. (*Raverty.*)

BISAT-KHEL—

A section of the Khúdú Khél tribe,—which see.—(*Bellew.*)

BIZU'ND-KHE'L VAZI'RI'S—

Vide Ahmadzáes.

BO'KA'H—Lat. Long. Elev.

A village of 16 houses in the U'tmánzáe division of Yusafzáe, Péshá-war District, situated on the hill beyond Máiní four miles; the country for two miles round it is open, where cavalry could act; and the village has two wells in it. This is an offshoot from Kótáh. (*H. B. Lumsden.*)

BOLAK AND TAJU KHE'L—

The name of a sub-division of the Khattak Division of the Péshávar District, situated along the left bank of the Kábal river. It comprises the following villages:—Lakore, Jalbáe, Jalsáe, Mankí, Tánu, Jangíra, Attádhar, Nundrick, Moghalkái, Málsa, Moshak, Ali Muhammad, Jabr Bazár, Béká, Nabí Sútha, Harián, Misríbánda, Tolandí Zunomianna, Pírsabak and Labore. (*H. B. Lumsden.*)

BOMI' KHE'L—

Vide Vazíris.

BO'RI'—Lat. Long. Elev.

A village in the country of the Jawákí Afrídís, 32 miles south-south-east of Péshávar, and 33 miles north-east of Kóhát. It is divided into three parts, known respectively as Toto Khél, Spíntang and Borí; one to the east of the road, the second on the road, and the third further on at the mouth of a very difficult pass. These have 30, 20, and four houses respectively, besides which the first and third have towers, about 16 or 17 in number. Water is procured from a spring in the hill behind the first, and from a stream in the pass beyond the third. Bórí is most accessible from Péshávar by the Máhában Kass from Azá Khél, and on 29th November 1853 a force of 1,500 men entered the valley from this side and destroyed the villages but not the towers—(*vide* Afrídís). Borí can turn out from 140 to 200 matchlockmen. (*Lumsden, Coke, Edwardes, James, Miller.*)

BOSTI' KHE'L—Lat. Long. Elev.

A village about six miles north of Kóhát and one and a half miles west from the foot of the north side of the Kóhát Kotal, situated under the hills. It is watered from three tanks. It was burnt, in June 1854, by the Bangashes, by order of Major Coke, in return for the inhabitants having plundered the pass. (*Coke, Edwardes.*)

BOSTI' KHE'L—

A section of the Galí Division, Adam Khél Afrídís, sub-divided into Misrí Khél and U'més Khél. They number 150 fighting men—(see Afrídís). (*Cavagnari.*)

BOSTI' TANG—Lat. Long. Elev.

A defile leading from the Valley of Alízáe, in Kóhát District, into the Sámalzáe Valley. The road is bad .(*Coke.*)

BU'DH—Lat. Long. Elev.

A village 20 miles north-west of Dera Ismaíl Khán, in a level, barren country, cultivated only round the villages. Supplies are procurable after due notice, but water is scarce, the only supply being rain-water dammed up. (*Roberts.*)

BU'DNI'—Lat. Long. Elev.

A stream in the Péshávar District, two miles north of Péshávar.

BU'JI'NA'H—Lat. Long. Elev.

A pass on the Lárkandí Road from Shabkadr, in Péshávar District, to the Pindíálí Momand Valley. It is very steep, and the most difficult pass on this road. (*James.*)

BU'NE'R—

A valley of Western Afghánistán, bounded north-west by Swát, north-east by the Púran Valley, south-west by plains of Yusufzáe, south-east by the Indus. It consists of a hill-girt plain about 18 miles by 12 miles, but encroached upon by spurs upon all sides from the boundary hills. It is drained by the Barhando, a perennial stream, at its lowest two feet deep, which joins the Indus at Mabrai, after receiving the drainage of the adjoining districts of Chamla and Amázáe. It is inhabited by the Iliászáe division of the Yúsafzáes. Of the Iliászáe there are seven sub-divisions, *viz.*, Aisházáe, Salárzáe, Nùrízáe, Daolatzáe, (or, as it is

generally called, Panjpál,) Gadáezáe, Makhozáe, and Chagarzáe. The district occupied by these clans in Búnér contains about 94 or 100 villages. The inhabitants are rich in cattle, especially buffaloes, and are solely occupied in the tending of their herds and the cultivation of the soil, which, however, is not sufficient to meet the wants of the inhabitants, and grain has to be imported from other quarters. Búnér communicates with Swát by three passes, *viz.*, Karakar, Ligianai, to Nawazái Jawarai, from Bishaonái to Salámpúr and Gokand, from Narbatawal to Jambil Kokaráe. All these passes are very difficult, and are only used by footmen. From British territory Búnér can be entered by (1) Bázdara, (2) Spírsáe, (3) Malandrí, (4) Súrkháwí and Búnér, on the south and west; while on the east, the Indus being crossed opposite Máhábáráh on right bank, Búnér can be entered by the defile of the Baramdóh. In Búnér the hot weather sets in later than on the plain, but is more oppressive and continuous owing to the mountains around preventing the free circulation of the winds. The frequent storms that burst over these hills do not cool the air, but, on the contrary, produce a hot, steamy atmosphere in the valley below. It is unhealthy in summer from the coarse gravelly soil composing their levels becoming fervently hot and radiating its heat during the night, making the air very close and oppressive. In the spring and autumn malarious exhalations rise from this porous soil, and fevers become very rife during both these seasons. The winter in Búnér is a milder season than on the open plain, for the air is less disturbed by winds, and the frosts are also less severe. Snow does not always fall on the lower levels; at intervals the valleys of these mountains everywhere receive a coating of snow, but it seldom remains longer than a week or ten days.

From Búnér there is some trade in timber, which is floated down the Indus to Attak, and it exports also some ghee and honey.

The Búnérwáls number 11,000 souls, and can turn out 2,000 matchlockmen.

The following is a list of the Búnér villages:—

Iláe, with	...	300	houses.	Kholikee	...	...	houses.
Anghapùr	...	250	„	Barkilleh	...	60	„
Takhtáband	...	100	„	Chenár	...	300	„
Dagar	...	200	„	Koliaráe	...	250	„
Kalpánáe	...	150	„	Shilbánda	...	120	„
Bázkatta	...	160	„	Matwánie	...	150	„
Tùrsak	...	600	„	Garhie	...	80	„
Rogáh	...	400	„	Lùkanie	...	50	„
Nawa Kalla	...	10	„	Jewar	...	60	„
Chínáh	...	50	„	Bámpokha	...	100	„
Bagráh	...	160	„	Kotie	...	30	„
Bádsháh	...	200	„	Chórbándah	...	20	„
Khrùppa	...	50	„	Dhérí	...	50	„
Shérbánda	...	...					

(*Bellew, Lumsden.*)

BU'NE'R—Lat. Long. Elev. 2,900 feet.

A pass leading from the Chamla Valley, Afghánistán, over the east shoulder of the Gurú Mountain into Búnér. It is due north of the village of Ambéla, from which its crest is about 1,800 yards. The crest can be shelled from below with 24-pounder howitzers. The pass on the Chamla side seems very easy. The crest is about 500 feet above the Chamla Valley. The actual ascent by the windings of the path may be half a mile. The road runs over a ridge. The hills on either side command the pass, inasmuch as whoever is in possession of the hills has the pass at his mercy. A small and almost imperceptible ridge runs down from the mountain on the east of the pass and stretches across the face. From this ridge riflemen can command the crest. According to native report the road is easy for camels, the entire length of the pass being but three miles. The descent into Búnér is easy, and is commanded from the crest. There is no water near the crest, but it is found at the further end of the pass. At the foot of the descent the country is like the Chamla Valley. The approximate height of the crest is 2,900 feet. (*Allgood.*)

BU'NE'RWA'LS—

The inhabitants of the Valley of Búnér, Afghánistan. They are of the Iliászáe branch of Yúsafzáes, which is divided into (1) Salárzáe, (2) Gadárzáe, (3) Makhózáe, (4) Asháizáe, (5) Panjpáe, (6) Núrizáe, (7) Daolatzáe. The Salárzáe and Gadárzáe are located in Búner, on the south slopes of the Ilam and Dosirra mountains. The Makhózáe occupy the east slopes of Dosirra beyond the Gadárzáe, with whom they communicate by means of the Nowighkhae Pass. The Asháizáes are located on the plain of Búner, under the isolated hill Jáfar Kóh. The Panjpáes are located on the adjoining plain, on the right bank of the Baramdoh River. They occupy from 95 to 100 villages, and are reckoned at 11,000 souls, of which 2,000 are fighting men armed with matchlocks. The chief villages of the different sections are—Salárzáe, Jowar; Gadárzáe, Pádshá; Makhózáe, Shakaolí; Ashárzáe, Túrsak; Panjpáe, Bagra; Núrizáe, Regáh; Daolatzáe, Shilbándah;—(*vide* Búner). The Búnérwáls have no regular Chief, but obey the Mallik of each village or section of a village. They are, generally speaking, a peaceable and industrious race when compared to the other tribes round them, though they have the credit of being determined fighters when they do take to the sword.

The Búnérwáls are on good terms with their neighbours of Swát. In 1849, they aided some British subjects in Lúnkhór who refused to pay revenue, and they also aided the Swátís in attacking Palí and threatening the villages in British territory to which the Palíwáls had fled for safety. They did not, however, attack it.

On the 20th October 1863, Sir Neville Chamberlain, in order to attack Malkah, advanced through the Súrkhání Pass, which debouches into the Chamla Valley at the village of Ambéla. 1,800 yards from Ambéla north is the crest of the pass leading into Búnér. On getting to the crest of the Surkháwí, General Chamberlain halted, and despatched on the 22nd a party of cavalry to reconnoitre the Chamla Valley.

Perhaps encouraged by the halt, and doubtless alarmed at the presence of a force 5,000 strong within 10 miles of the heart of their country, they (notwithstanding the proclamation of the Commissioner stating that no operations against them were contemplated) collected and attacked our force. They fought us like men throughout the defence of the heights of Ambéla, and when they made peace they stuck to their engagements like gentlemen, *viz.*, burned Malkah under the direction of Colonel Reynell Taylor, expelled the Hindùstánís and dismissed their tribe. Our loss was 847 killed and wounded. That of the Búnérwáls is not known. (For further information, *vide* Ambéla.) On the November 1868, a party of Salárzáe Búnérwáls entered British territory and burned the village of Parsáe, in the Súdúm Valley, in the prosecution of a private feud(?) They were called on to apologize and pay a fine, but refused, and were accordingly blockaded. They remained so for a time, but in April 1869 they came to terms, rebuilt the destroyed village, and paid a fine to the British Government.

Politically the Amázáe, Mada Khél, and the inhabitants of the Chamla Valley must be reckoned as Búnerwáls—(see those titles.) (*Bellew, Edwardes, James.*)

BU'RA'E KANDA'H—Lat. Long. Elev.

A ravine which drains Kóh Ajmair (? Panjpír), and passing between Kallabat and Kótáh by Tand Kúí, Marguz and Dodér, finally becomes lost in low marsh land, or in times of flood joins the Badráe ravine. (*Bellew.*)

BU'RA'N KU'RD—Lat. Long. Elev.

A pass which leads from the Banú District, from the Búrj Búrán Post into the Shératalla plain of the Torí Khél U'tmánzáe Vazírís. It is used by cattle. (*Thorburn.*)

BU'RA'N KALA'N—Lat. Long. Elev.

A pass which leads out of the Banú District from the Búrj Búrán Post into the Sheratalla plain of the Torí Khél U'tmánzáe Vazírís. It is said to be broad and easy. (*Thorburn.*)

BU'RJ BARA'N—Lat. Long. Elev.

A post on the Banú Frontier, five miles west of Banú, on right bank of Barán Nullah, and opposite the U'ch Barán Pass into the Vazírí country. It is garrisoned by seven horse and seven foot of the District Militia, and is provisioned for ten days. (*Smyly, Thorburn.*)

BURJ CHOKI—Lat. Long. Elev.

A tower in the Bahín Pass, between Marwal and Tánk, on a very steep hill commanding the pass for some distance. It has a garrison of four militia foot. (*Thorburn.*)

BU'RJI'—Lat. Long. Elev.

A post on the Banú Frontier, half-way between the Tochí and Jání Khél Posts, garrisoned by four horse and four foot of the District Militia. (*Thorburn.*)

BWU'L— Lat. Long. Elev.

A village of the Banú District, 3½ miles from Isá Khél, 48 miles from Banú. Supplies are procurable here after due notice. The country around is wild, and much cut up by water-courses. (*Roberts.*)

C.

CHAGARZA'E—

A tribe of Yúsafzáe Afgháns who inhabit both banks of the Indus above Búnér. They are thus descended—Yúsaf, Málí, Chagar. Those on the west banks of the Indus are located on the west and east slopes of the Damóh mountain. Their chief town is Iiráj. They are thorough mountaineers, hardy and brave above all the neighbouring tribes. Their chief wealth is in cows, buffaloes and goats.

The Chagarzáes on the east of the Indus inhabit the north portion of the Black Mountain. We have had few dealings with them; they have occasionally quarrelled with our subjects, and there have been some instances of forays and petty raids perpetrated by them, but we never came into hostile contact with them until 1863, when, accompanied by the Hasnzáe, they joined the ranks of the Akhún at Ambéla. They made one attack there on the Crag picquet, but being defeated, they went straight off home again.

It was believed at first that they were principally concerned in the attack on the Agrór Thánnah on 30th July 1868, but Major Pollock states that as a tribe they took no part in it, the Chagarzáes that were present being some who were in the service of the Parárí Syads. On the occasion of the advance of the British, in October 1868, to the Black Mountain, they, on 4th November, in company with other tribes, took part in a noisy demonstration of defence of the Mana-Ki-Dana Peak, but immediately retreated on the artillery opening, and on the 10th they gave in.

CHA'KAISAR—Lat. Long. Elev.

A valley of Afghánistán, drained by a stream which joins the Indus on its right bank opposite Tahkote. It is a narrow valley, with branching glens on either side; its stream is perennial. It is two days' journey long, and nowhere two miles broad. It contains 24 villages inhabited by Azí Khél and Bábúzáe Yúsafzáes. It communicates with Swát by the Gadwa Pass between Sonelí and Minglór. The route is a day's journey for a strong footman. (*Bellew.*)

CHAKDARA—Lat. Long. Elev.

A village in the Swát Valley, Afghánistán, on the right bank of the Swát River, over which there is a ferry at this point. A General of Akbar is said to have built a fort at this place as a post against the Swátís. Aleemoola says it has 1,200 houses, mostly inhabited by merchants, Shamsízáes (either Shamozáe or Shamiszáe Khwazozáes). (*Raverty, Aleemoola.*)

CHALPA'NIEKHWAR—

A river of Yúsafzáe, Péshávar District, formed of the Bagiáríkhwar and Lúnkhwar (which join above Gúgar Garhí), and which flowing

past Hotí and Torú joins the Kábal River at one mile below Naoshaehra On its right bank its only tributary is Hissárá Kandá, and on the left bank the Gadr Kúd. This river drains the whole of Yúsafzáe, with the exception of the south-east portion, which drains into the Indus. It is called the Chalpáníe, " deceitful water, " on account of its sudden floodings and numerous ever-changing quicksands. It drains the south slopes of the hills from Totáe to Khúdú Khél. (*Bellew.*)

CHAMKANI'—Lat. Long. Elev.

A village, Khalsa Division, Péshâwar District, four miles east of Pésháwar. It is most beautifully situated east of the Bárá River. It was the residence of a Mahamadan lady whose virtues and liberality had raised her to the position of a saint in the estimation of the people. The village contains about 500 inhabitants, and its revenue was Rs. 10,000. South of this village is the practice ground for the Artillery of the Pesháwar Brigade. (*Masson, Raverty.*)

CHAMKANI' ORAKZA'ES—

A section of the Orakzáe tribe, who are said to inhabit the base of the Súféd Kóh, and bounded east by Tírá, west by Kúram, Bangash, north by Súféd Kóh, and south by the hills. They number 3,500 fighting men. They must be at the extreme head of the Tírá River, with the Kirmán Dar on their west. (*Agha Abbas.*)

Bellew mentions a tribe called Chamkanís, who are probably the same as the above. They are of the Ghoráe section of the Yúsafzáes, and having quarrelled with their neighbours went off and settled in the Súféd Kóh, and are still there, and also in Káfaristán. Their food is millet and their clothing sackcloth. Their women are bareheaded and barefooted, and wear at most but a scanty rag round their waists. They moreover go to the woods for fuel and grass, and tend the cattle at graze, as do the women of the Khattaks.

CHAMLA—

A valley of Afghánistán, lying immediately north of the Máhában Range. The features and dimensions of the Chamla Valley appear to be accurately laid down in Walker's map. The valley runs east and west. Between Ambéla and Kogáh its width does not exceed 2,200 yards. Beyond the latter village it widens to an average width of perhaps nearly three miles. It is highly cultivated, the soil being light and friable. Water is close to the surface of the ground. To judge from appearances, fevers must prevail in the autumn months. In the middle of December the climate is warm and mild. The dews at night are unusually heavy. A stream runs down the middle of the valley, the water flowing on a level with the surface of the ground as far as Súriáh. Beyond that village the ravine deepens gradually, till at Kúriáh the east bank is 40 feet high; east of Kúriáh, the valley ceases to be open and easy. Between Ambéla and Kúriáh Cavalry and Horse Artillery could manœuvre, as there are no obstacles except the ravine, which, however, could be crossed. At the back of Kogáh the hills over which the road to Chingláe runs are sloping and appear easy. The people in the Chamla gave a satisfactory account of this road.

It is separated from Búnér by a spur of the Gúrú Mountain, which runs down to the Barandoh River; on the south it is separated from the Khúdú Khéls by a spur from the Máhában Mountain, which starting from the Sarpatáe Peak runs east and west. A somewhat similar spur starting from the same point and running in a north direction separates it from the Amázáes. Its extreme length is about ten miles, and its greatest width about three miles. It is cultivated throughout, and is occupied by upwards of 20 villages. Of these Kogáh appears to be the largest, followed probably by Kúriáh, Nawazáe and Ambéla. They are all built with the houses joining so as to leave few entrances, and most, if not all, of them have also towers for musketry. The Chamla Khwar traverses its entire length. It has an abundant supply of water at all times; its bottom is firm, and excepting in a very few places its banks are low. The valley generally may be represented as flat and open, well cultivated, with an abundant supply of water close to the surface, and practicable for Field Artillery throughout. There are very few trees in it, and no roads.

Chamla is politically part of Búnér, for though it pretends to the dignity of an independent division it is inhabited mostly by Búnérwáls, though most of the surrounding tribes have representatives living in it.

The valley of Chamla can be approached from the north from Búnér by the Búnér Pass and the valley of the Barandoh, and from the east and north-east by Múnja Kót through the Mada Khél country, or from the Chagarzáe country. It can also be entered from the village of Máhábárá by the Barandoh from Amb over the north spurs of Máhában, through the Jadun country over the west shoulder of Máháband and by Malka to Cheroráe, from Manérí through the Khúdú Khél country by Chingláe to Kógáh, and by the Súrkháwí, Shérdara and Naringí Passes from British territory. Of these the Súrkháwí is the easiest. (*Allgood.*)

CHANDHENE—Lat. Long. Elev.

A village of 18 houses in the Sudum Valley, Péshávar District, situated in the open plain, and supplied with water from two wells. (*H. B. Lumsden.*)

CHAODWA'N—Lat. Long. Elev.

A town in Dérá Ishmáel Khan District, 40 miles west-south-west of Dérá Ishmáel Khan, situated on a stream which comes from the Zam Pass, and, running through its whole length, waters numerous gardens, whose trees throw a cool shade over the streets. It is advanced to the very edge of the cultivation and about three miles from the hills. It is a very considerable place, and has a more prosperous and civilized appearance than any other in Dáman. In the rear of the town stands a mud fort built by the Sikh Governor of the Deraját about 1842 for the purpose of overawing the Babars, a tribe who inhabit this part of the country. The country of Chaodwán is a section of the east Dáman of the Súlimání range, and has Drában on the north, the U'shtarána lowlands on the south, Kaherí on Indus in the east, and the Sheoráni and Ushtarána hills west. The country to the east of

Chaodwán is highly cultivated, and more fertile than that of either Drában or Koláchí, but the plain to the west and south, though the soil is excellent, is quite barren for want of water. Not a blade of grass grows in it, and its scanty brakes of tamarisk and camel-thorn are the chosen haunts of the wild antelope. Chaodwán was given in jagír to the Nawáb of Dera by the Sikhs. (*Edwardes.*)

CHAONTRA—Lat. Long. Elev.
A plain, Kohát District, Kohát, 51 miles from Banù, four miles south of the Kún-i-Gao Pass; scattered with little hamlets; supplies and water are scarce here, but there is a good encamping-ground. (*Taylor, Lumsden.*)

CHAPARI'—Lat. Long. Elev.
A village in the Záemúkht (? Orakzáe) hills three miles north of Naríál, where the Orakzáe boundary is met by the Záemúkht. It can turn out about 100 fighting men, and has a fort in a difficult position. The water of Naríál comes down from this village. (*Coke.*)

CHAPARI'—Lat. Long. Elev.
A tableland in the Ahmadzáe Vazírí country, Káfar Kót Range —covered with thorns—on which the Vazírís generally encamp for the purpose of grazing their flocks. It can be approached by the Zangar ravine from the Kúram River, and from Banú by the Bargamatú ravine. (*James.*)

CHAPARI'—Lat. Long. Elev.
A village in Isa Khél Division, Banú District, at the south exit of the Chicháli Pass, ten miles west of Kálábágh. The inhabitants of this village in former days used to be let off all revenue in consideration of their keeping this pass open. They are Khattaks. (*Coke.*)

CHAPAR MI'SHTI'—Lat. Long. Elev.
A village in the Orakzáe country, west of the Sámalzáe Valley, inhabited by the Míshtí Khél Orakzáe. (*Coke.*)

CHARA'E—Lat. Long. Elev.
A village in the upper portion of the Swát Valley, Afghánistán, and the first met with after leaving the boundary of the Upper Swát. From this point the valley is inhabited by Kóhistánís who do not understand much Pashtú. They are called here Torwáls. (*Raverty.*)

CHARA'E—Lat. Long. Elev.
A village in Búnér, Afghánistán, situated on the south slopes of Ilam. It contains 300 houses and four "hajras," and is inhabited by the Salárzáe Búnérwáls. (*Aleemoola.*)

CHA'R-BAGH—Lat. Long. Elev.
A village in Afghánistán, three miles from left bank of the Swát river, and 20 miles south of the Laram range of mountains (?) It is said to contain 1,000 to 1,500 houses.

CHARCHU'N—Lat. Long. Elev.
A village in Lúnkhór, Péshávar District, on left bank Tandái Kanda, four miles north-east of Lúnkhór. It contains only eight houses, but the ruins of many more are still standing. On the east there is a large

shrine. The water is procured from the river, and is both plentiful and good throughout the year. (*Lumsden.*)

CHA'RGO'HA'E—Lat. Long. Elev.

A large village, containing 157 houses, situated in the Súdúm Valley, Péshâwar District, sixteen miles north-north-east of Hótí Mardán, on the left bank of the Mokam river. Supplies are procurable and water is plentiful. The surrounding country is bare, undulating, and well cultivated, but considerably broken by ravines which drain into the Mokam ravine. (*H. B. Lumsden.*)

CHA'RGOTA'I-GA'KHA'E—

A pass which leads from Ranízáe to Swát, starting from Dobandí at foot of the hills, and going by Sháh Kót and Mír-deh through narrow winding defiles to the Chárgotái-Gákháe, over which and down to Bátkhlah is seven miles. This is a very difficult pass, and only used by footmen. (*Bellew.*)

CHA'RSADA—Lat. Long. Elev.

A village of Hashtnagar, Péshâwar District, north-east of Péshâwar, on road to Abázáe, on right bank Jindí Nala, close to its junction with the Swát river. Here, on 20th April 1852, the Tehsíldár of Hashtnagar was murdered by a party of 400 men who acted at the instigation of Arjún Khan, of Tangí. This murder caused Sir Colin Campbell's expedition into U'tmán Khél. (*Temple.*)

CHASMA'E—Lat. Long. Elev.

A place in Banú at the point where the Kohát and Banú Districts and Vazírí boundaries meet, about half-way between Latamr and A'dhami. Taylor recommended that there should be a frontier post at this spot, but this does not seem to have been carried out. There are two passes in its front, called Chasma Khúrd and Chasma Kalán; the first is a small pass, but easy for cattle, and the second is broad and easy; and both lead into the Bargomatú ravine. (*Taylor, Thorburn.*)

CHATR-BA'E—Lat. Long. Elev.

A stronghold in the Yúsafzáe country, right bank of the Indus, Afghánistán, in an almost inaccessible position, belonging to Chief of Amb. I suppose this to be near Draband above Amb, but though it is mentioned by Connolly, the only European who has been over those hills, I have no more modern authority for it. (*Court, Connolly.*)

CHA'GA'L—Lat. Long. Elev.

A valley, watered by a tributary of the Swát river, which it enters at the village of Sháh Grám not far from its source. There is a road up this valley into Panjkora. (*Raverty.*)

CHERA'T—Lat. Long. Elev.

A pass leading from Búnér to Swát, between the Karakar and Gokandún passes. It is only fit for footmen,—mules cannot be taken over it. (*H. B. Lumsden.*)

CHERA'T—Lat. Long. Elev.

A pass leading into Swát from British territory. It is only practicable for unladen mules and footmen, and, as a pass, almost useless for other purposes. It is very steep and difficult. It leaves British

territory at Palí, and then goes by Spérkhána; thence it goes towards the Morá Pass for a short way, when it turns to the left and goes over the hill to Thánáh in Swát about 16 miles. (*Raverty, Lumsden, Bellew.*)

CHERI'—Lat. Long. Elev.

A pass mentioned by Burnes as entering the hills lower down than Draband, and joining the Ghwálaráe route about 45 miles from Draband. There is no pass, that I am aware of, with a name the least like this, but I mention it in case any one else can identify it. (*Burnes.*)

CHERORAE—Lat. Long. Elev.

A village in Búnér, Afghánistán, near the junction of the Nagrae-khór with the Barandóh. Nothing more is said of it by any one. There are roads thence to Ambéla, Malkah, and Amb (?)

CHICHALLI—Lat. Long. Elev.

A pass, Kóhát District, on road from Káhábágh to Kóhát, through the Lowaghar hills. The hills round are of the most formidable nature. At the exit near Chaparí is a wall not 12 yards wide at the bottom, and about 20 at the top; the height is from 350 to 400 feet. There is a stream of good water running the whole way through the pass, which is fully 14 miles long from its exit to the crest of the hill above Damah. The descent of this hill to Damah is very easy, and some seven miles. There are several small hamlets in the pass, and the Khattaks have detached huts in almost every point where there are a few "beegas" of land which they have won from the hill by the greatest labour. This pass used to be kept open by the inhabitants of the village of Chaparí in consideration of their being exempt from payment of all tribute money.

Taylor says of this pass—"It is one of the wildest and stiffest defiles I ever saw. At one spot the daylight is reduced to a narrow streak between perpendicular rocks of gigantic height; at another, one part of it is so narrow that it used in former times to be closed by iron bars, the sockets of which are yet visible." He then advises Nicolson not to allow it to be frequented by merchants or travellers, as the facilities for highway robbery are enough to tempt even men who have grown old in the ways of peace and honesty, far less Khattaks; and that if they once took to plundering on it, their hills are so strong that their coercion would cost more expense and trouble than the road is worth. However, the road can always be used as a means of rapid communication between Esá Khél and Narí or Kóhát. (*Coke, Edwardes, R. Taylor.*)

CHICHANA—Lat. Long. Elev.

A village, Kóhát District, about a quarter mile to the right side of the old road from Kóhát to Láchí, and three miles west of Gada Khél. It is built under a range of hills. (*H. B. Lumsden.*)

CHI'NA—Lat. Long. Elev.

A salt mine in the Láchí Division, Kóhát. The salt is black, and mixed with pebbles. (*Agha Abbas.*)

CHI'NA—Lat. Long. Elev.

A village of 49 houses in the Súdúm valley, Péshâwar District, situated on right bank of a branch of the Mokam ravine, two miles north of Chárgólâe, and about half a mile below Rústam. It has five wells, besides the water in the ravine. From this a road goes by Spírsáe over the east shoulder of Sínáwar to Chór Bánda, and thence to Búnér.—(*Lumsden.*)

CHI'NA'RAK—Lat. Long. Elev.

A village in Záemúkht country, Afghánistán, on the Sangróbá river, about 12 miles beyond Tórawarí. There are roads from Thal and Tórawarí by this place into Kúram. It is the largest village in the Záemúkht country. Water is supplied by the Sangróbá river. (*Coke, P. S. Lumsden.*)

CHINGA'E—Lat. Long. Elev.

A village in Afghánistán, lying four miles above Pránggarh, in the U'tmán Khél country, turning out 70 men. (*Turner.*)

CHINGLA'E—Lat. Long. Elev.

A village in Kúdú Khél country, Afghánistán, about 13 miles north-east of Permúlí, and about 16 miles north of Manérí, in Yúsafzáe, Péshâwar District. It is the chief town of the Bísat Khél, Kúdú Khéls. It contains a good bazár, and about 1,500 houses. It has a substantial little fort of stone and wood, and it is an emporium of the wood trade with the plains. In October 1857, Lieutenant Horne, Assistant Commissioner, encamped at Shéikh Jana, was attacked by a party of horse and foot from Panjtár or Chingláe, a chief of which had for some time been mixed up with the intrigues of Mokarab Khán, a rebel. A force, about 2,000 strong, was assembled under Sir Sydney Cotton, which advanced against Chingláe on the 26th April 1858, and, finding it abandoned, destroyed it. It is called also Upper Panjtár. Cotton says it is situate in an open valley in which cavalry can act, and is accessible by an easy road from the plains. Malkáh is one march from it east. (*James, Temple, Bellew, Coxe, Edwardes, Cotton.*)

CHIRAO—Lat. Long. Elev.

A pass which leads from Michní, Péshâwar District, to Ambár, in the U'tmán Khél country. It is passable for camels, and is a good deal used. It is sometimes called "Crippo." (*Turner.*)

CHI'RA'T—Lat. Long. Elev. 4,500.

A sanitarium in the Péshâwar District, British India, situated on the Khattak mountains at an elevation of about 4,500 feet, and 30 miles south-east of Péshâwar, 20 miles south-west of Naoshera, 25 miles west of Attok. The soil of the hill on which it is situated is composed of slate. The air is peculiarly salubrious, and free from the hot winds and miasma of Péshâwar. There is a perennial spring of the most delicious cold water at a distance of 1,000 paces down the hill on the Péshâwar side, and there are a number of positions on the hill well adapted for the construction of tanks. The nearest Afrídí village is on a direct line seven miles and 12 miles by any road, and

there are some good sites for the erection of defensible buildings. On the top of the hill there is a small flat surface with the remains of a dried pool of water, the hills rising high and rocky to the east, and ascending in knolls to the west. The ground is level for 50 paces, then a slight descent for 50 paces, and there is a level spot of 200 yards. To the west after this are a succession of knolls separated by shallow hollows which afford ground for tents. This site was first recommended by Major Coke in 1853, but not availed of till October 1861, when 200 men of the 98th were encamped on the hill for about two months, and since then it has been used as a sanitarium for the troops of the Péshávar garrison, who, during their stay, remain in tents, there being no houses built.

CHITI' DHERI'—Lat. Long. Elev.

A village in the Khalíl Division of Péshávar, two and a half miles west of Péshávar cantonments. It contains 495 houses, of which 26 are inhabited by Hindús. (*Lumsden.*)

CHO'KI'—Lat. Long. Elev.

A village of 135 houses in Yúsafzáe, Péshávar District, situated four miles south of Torú, on the left bank of the Kalpání; supplied with water from 23 wells and the Kalpáni ravine, which is distant about one-fourth of a mile.

CHO'RLAKI'—Lat. Long. Elev.

A pass in the Kohát District, on the road between Kóhát and Kúshálgarh, and more immediately Gorizáe and Tekanah; it is also called the Shérkalán Pass. It lies over a spur which connects the peaks of Nára Sir and Gúrgúrlote Sir.

CHO'RLAKI'—Lat. Long. Elev.

A village in the Míshak subdivision of the Khattak Division of Péshávar, situated eight miles south of Shádípúr, and containing 70 houses. (*H. B. Lumsden.*)

CHO'TA'RA'—Lat. Long. Elev.

A place in the Tirí Division, Kóhát District, mentioned by Agha Abbas as having two salt mines known by the name of Mahí Khél and Karz Karoz. It is exported to Banú, Khost, Marwat and Deráját. I do not make out where this is, unless he means Chountera. (*Agha Abbas.*)

CHU'ND—Lat. Long. Elev.

A village in the Dera Ishmáil Khán District, 30 miles north-north-west of Derá Ishmáil Khán, six miles from Banú, with 60 houses, one shop and a small fortalice. Water is brought from the interior of the hills a distance of two or three miles. It is situated at the foot of Shaikh Búdín mountain. There is a post here of five horsemen and eight footmen.

CHU'RA—Lat. Long. Elev.

A village of Afghánistán inhabited by Afrídís, four miles south of Alí Masjid, in the Khaibar, in the lower portion of the Bazár Valley. It is said to be fertile and well peopled, enjoying a cool climate in comparison with that of Péshâwar, and the Afghán Sirdárs used sometimes to pass the warm weather in it. Sháh Súja married a daughter of the Chief of this branch of the Afrídís, and he consequently on more than one occasion found an asylum in this valley. (*Masson, Hough.*)

D.

DABR—Lat. Long. Elev.

A village in U'tmán·Khél country, six kos from Nowadand, on north side of range some little distance from the left bank of the Swát River. It can turn out 60 fighting men. (*Turner.*)

DABRA—Lat. Long. Elev.

A post on the Derá Ishmail Khán Frontier, 10 miles south-west of Tánk, situated at the south end of the Bataní hills. In the time of the Sikhs the fort here was a large one, but on the occupation of the country by the British the citadel was cut off from the rest of the work, and a defensive post thus obtained. There is a garrison of 70 sabres and bayonets, with two mounted guides, stationed in it at present. As a post to repress the raids of the Vazírís it is quite useless, though it was well enough suited as a fort to collect the dues from the Povindahs, which was the use it was first put to by the Sikhs. (*Masson, Punjab Reports.*)

DA'DGALA—

A road that branches from the Khaibar defile north of . . . . between Bazár and Chúra, and leads to Darbabá's shrine, a distance of seven kos, 12 kos beyond which is Pésh-Bolák. I suppose this road, if it exists, goes up the Bazár Valley, and over the Rajgal hills to the Shinwárí country. (*Leech.*)

DA'G—Lat. Long. Elev.

A village at foot of the Khattak hills, in the Péshåwar District, situated three and a half miles from north foot of Cherát Pass, and 23 miles south-east of Péshåwar. It contains 120 houses. (*H. B. Lumsden.*)

DAGH—Lat. Long. Elev.

A village (chief one) in Pindiálí District, Mohmand country, 30 miles from Péshåwar, 49 miles from Lalpúra, situated in a small valley. A few supplies are procurable; water plentiful.

It can turn out 250 matchlockmen, and has two towers. It is an open village, situated in the plain at a distance of three matchlock shots from the hills, which lie between it and the Swát River. (*James.*)

DA'GHI'—Lat. Long. Elev.

A village of 190 houses in Yúsafzáe Division, Péshåwar District, situated in the open country on the right bank of the Balár Ravine about four miles south-south-west of Nowakilla, and 15 miles east of Hótí Mardán. The inhabitants are of the Manízáe section of Yúsafzáes. It has 35 wells attached to its lands, which are richly cultivated. (*H. B. Lumsden.*)

DA'GHI'—Lat. Long. Elev.

A village containing 46 houses in Yúsafzáe, Péshåwar District, situated in the open country opposite to Mardán, on left bank of the Chalpáníé. It has four wells. (*H. B. Lumsden.*)

DAGR—Lat. Long. Elev.
A village in Daolatzáe Division, Búnér District, Afghánistán, one mile north of Shalbánda. It contains 500 houses. (*Lumsden, Aleemoola.*)

DAHUA—
A pass leading from Chaodwán, Derá Ishmáíl Khán District, through the Sheoráni country into the Zhobe Valley, and thence by the Zawa route to Kandahár. It is said by Johnstone to be excellent, with a perennial stream flowing through it, but Broadfoot says it is a difficult pass, and is much blocked up with stones. It is not much used, probably on account of the depredations of the Sheoránís. (*Broadfoot, Johnstone.*)

DAKA'RA—Lat. Long. Elev.
A pass which leads from Manérí in Yúsafzáe, by Selím Khán to Gúrgúshtee, in the Khúdú Khél hills, in 7 miles ; thence it turns east by Shaídóh, Ghlodara and Kadra for 6 miles ; then north by Dakára and Ramchárkót over hills and up to Mangal Thánna. It winds along narrow glens and deep ravines, and, though very rough, is practicable for laden cattle. It was used by Sir Sydney Cotton when he burnt Mangal Thánna in 1858. There is a road on to Ján Mahamad Kandao, and thence to Malkáh and the Amázáe country. It is only used by footmen. (*Bellew, Edwardes.*)

DALI'PGARH—Lat. 32°59′45″. Long. 70°38′51″. Elev. 1,276.
The fort of the cantonment of Edwardesabad District, Banú. It is a quadrangle of 400 yards, having walls of pure earth, low set and massive, with round towers at the angles, a round tower on the west, and a traverse on the east face, also a projecting work on the north face meant to afford protection to the hospital and other buildings. A broad and deep ditch surrounds the walls, and can be flooded at will from the Kúram. Within the fort are lines for two regiments of Native Infantry, a bomb-proof magazine, a masonry tank and houses for the officers of the garrison. This fort was begun by Major Edwardes on the 18th December 1847. It is provisioned for two months.

DALI'PNAGR BAZA'R—Lat. 32°59′45″. Long. 70°38′51″. Elev. 1,276.
The chief town of the Banú District, situated about 650 yards south of the south tower of the fort of Dalípgarh.

It is an extensive walled town, but it is only partially filled up. It contains 672 houses and 3,181 inhabitants, of which 1,868 are Hindús and 1,274 Mahamadans. A fair is held here every Friday.

It was laid out in 1848 by Major Edwardes, and owing to its position close to the Banú cantonment attracted many Hindú traders from the neighbouring villages and more particularly from Bazár Ahmad Khán, which had hitherto been the chief village in this district.

It contains a wide, handsome bazár, a fine market-place, a Tehsíl and Kótwálí. Outside its walls are a large serae, a dispensary, Mounted Police lines, Sadr Distillery buildings, Mission School. A Municipal Committee was sanctioned for it in 1869. Its municipal revenue for 1868-1869 was Rs. 5,500. (*Johnstone, Thorburn.*)

DALA GU'LA'NI'—Lat. Long. Elev.

A village in Derá Ishmáil Khán District, 45 miles from I'sá Khél, and 24 miles from Derá Ishmáil Khán. It has 50 houses, 4 shops, and 5 wells. Grass is procurable.

DALAND—Lat. Long. Elev.

A village in the Kóhát District, south-east of Thall, inhabited by Khattaks. It is always supported by the Bangash village of Darsamand when attacked by the Túrís. Coke says of this village: "Two fertile hamlets of this village on the banks of the stream coming down from Dúába, called Mamín and Gandíaor, have been destroyed by the Vazírís and Túrís, who have not permitted the inhabitants to rebuild them, or to cultivate the lands, which being well watered are most valuable. Indeed it is only by sufferance of the Vazírís that the inhabitants cultivate any of their lands except those under the shot of the walls." Since those days, however, a post has been built at Gandíaor, and of course Vazírís no longer dare to prevent the peaceable pursuits of the inhabitants. (*Coke.*)

DAL, MAHAT, PIHU'R—Lat. Long. Elev.

A ferry over the Indus 8 miles below Torbélá. The river here is 150 yards wide in the cold season. During the rains the ferry is nearly 2 miles further down opposite to Pihúr. (*Roberts.*)

DAMA—Lat. Long. Elev.

A village in the Barak Khattak country, on Chaonterah plain, Kóhát District, 7 miles north from crest of the Chicháli Pass. Coke wished a road made from Daúd Sháh-ká-Bánda to this place, and thence by the Chichlí Pass to I'sá Khél. (*Coke.*)

DA'MAN-I-KO'H—

A tract of country so called because it stretches along the foot of the mountains west of the Deraját. Where not under the influence of irrigation, it in general presents the appearance of a plain of smooth, hard clay, bare of grass, but sprinkled with dwarfish bushes, tamarisks, and occasionally trees of larger size, but seldom exceeding the height of twenty feet, the soil or climate being unfavorable to their further growth. In place of the clay, the surface in some places consists of a loose and irreclaimable sand. The clay appears to be deposited by the waters either of the Indus or of the numerous small rivers which, during the season of the melting of the snow, stream down from the mountains and add to the inundation. In summer, the heat in the Dáman is intense, and the productions in a great measure resemble those of India.

"It is," says Broadfoot, "inhabited by Afgháns and Jats. The latter are generally called Bilóchís, tradition stating that they fled from Bilóchistán a few hundred years ago. But their language, manner and appearance being that of the Jats, I see no reason to give them a different name. Compared with the Afgháns they struck me as a slighter race, with limbs more rounded and voices not so deep. They cultivate the lands belonging to the Afgháns, who often furnish the seed and everything but the labour. They seldom carry arms, and if not positively oppressed, are treated as an inferior race. With the climate of India they have most of its

customs. They assemble in villages and towns round which are wide spaces of cultivation. Near the hills many streams are used in irrigating the land. When these are expended, their only trust is rain cultivation." The climate of Dáman is very hot in summer, even more so than Hindústan, but it is a little colder in winter. Both the rains of India and the winter monsoon of Khorásán fall in Dáman, and there are occasional showers throughout the year. Yet the total supply is less than that of India and very precarious. The Afgháns therefore keep large flocks and herds, making themselves independent of the rains. The hill streams overflow in spring, and cover the country with a thin sheet of water, which, slowly running off, leaves a dead flat surface of clay. This is covered with a thin tamarisk jungle and camel shrubs. The soil a few feet under the sarface has generally a moist stratum, by digging in which a small quantity of water oozes out; but if this is dug through, dry clay mixed with sand extends to a great depth. In Dáman the few wells are of different depths, as if the water was not continuous but in caverns; but whatever the cause be, wells are not used for irrigation and are seldom dug.

This tract of country having, under the British *regime*, since been divided up into the different districts of the Deraját, will be more particularly described under the respective titles of those divisions. (*Broadfoot.*)

DA'NA' KU'LA—Lat. Long. Elev.

A village in the lands of the Bazótí Orakzáes, situated two and a half miles from crest of the U'blan, one and a half miles from the Tíra Toí. It was this village which Colonel Keyes had intended to surprise in his raid from Kóhát in March 1869, but which he was prevented from doing by the fiist village of Gárá fighting. It has some houses and many caves in which the Bazótís live. (*Cavagnari.*)

DA'NASH KU'L—Lat. Long. Elev.

A village in the Pindíálí Momand country, situated on the Rúd Nala and two kos above its junction with the Swát River. The road to it from Dágh goes over one hill. It is inhabited by the I'sá Khél Tarakzáe Momands, and can turn out 250 matchlockmen. It is a large place, and is surrounded with trees and water is plentiful. Thence a road to Lalpúra. (*James.*)

DANDIA—

A village in Lúnkhór, Péshawar District, containing 18 houses, situated about one mile north of Lúnkhór. A branch of a nala runs between it and Kalú; it is supplied with water from wells in the bed of nalas; the country here is cut up by ravines in every direction. (*Lumsden.*)

DANDO'KAH—Lat. Long. Elev.

A village of 101 houses in Yúsafzáe, Péshawar District, situated in the open plain close to the right bank of the Ballár Ravine, within 200 yards of Dághí, and 2½ miles south of Nowakilla, and having 25 wells belonging to it for irrigation. This village is generally considered as part of Dághí in the revenue arrangements, though it has Malliks of its own and is otherwise separate. (*Lumsden.*)

DANGO'T—Lat. Long. Elev.
A village in British District of Kóhát, on right bank of Indus, 6 miles above Kálábágh. It is a small hamlet, marked by a bluff mountain, and is the point at which, according to Rennell, Timúr crossed the Indus. (*Burnes.*)

DAOLAT—Lat. Long. Elev.
A village in Yúsafzáe, situated on the left bank of the Ballár Nala, near Dhoheyan, eight miles east of Torú, four miles south-west of Yár Huséin. It is supplied with water from the nullah. It contains 24 houses.

DAOLAT KHE'L—
A section of the Lohání Division of Povindáhs. Formerly they used to be engaged in the great carrying trade between Hindústan and Khórasán, like other divisions of the Povindáhs. But now they have settled down as agriculturists and form the predominant tribe of Tánk, in the Derá Ishmaíl Khán District.

This change in their mode of life was made in the time of Kattál Khán, Katí Khél Daolat Khél. This chief had not long been installed in his office before he formed the design of making it perpetual in his family. He at first assiduously courted popularity, and persuaded the Daolat Khél to engage in the reduction of some little tribes in the neighbourhood. He was entrusted with the command, and thus obtained a pretext for raising troops, which the contributions of the Daolat Khél, and his exactions from the conquered tribes, gave him the means of maintaining. By these means he collected about one hundred Bilóches and Sindís, and proceeded to build a fort, after which he thought himself secure, assumed the right to levy a revenue from the public ryots, and began to tyrannize over his own tribe.

The tribe was at first struck with dismay, and submitted to his oppression, till at length he openly assumed the character of a sovereign, and ordered the people to pay their duty at his court every morning. Two of the Malliks, to whom he proposed this homage, refusing to comply, Kattál told them, that if they did not attend in the course of two mornings, their heads should be hung up over their own doors by the third.

The Malliks withdrew, and hastily assembling the tribe and the ryots, pointed out Kattál's designs, and engaged them in a conspiracy against him, which was confirmed by solemn oaths. Next morning the whole assembled in arms, and besieged Kattál in his fort. After a siege of three days, in which many people were killed, the water in the fort was exhausted, and the garrison was obliged to evacuate it; and Kattál escaped on horseback, accompanied by some trusty attendants on foot. His flight was soon discovered, his enemies set off in all directions to pursue him, and eight of them took the road by which Kattál was flying. His attendants were soon fatigued, and one man alone remained with him. Kattál at this time wore a robe which was given him by a Durvesh, and by the virtue of which he had obtained his present greatness; in the precipitation of his flight this robe fell off, and immediately his remaining attendant became lame,

and lagged behind; and soon after his pursuers appeared. Kattál's courage had left him with his robe, and he had recourse to humble entreaties for mercy. Some of his pursuers answered, that they were sworn, and others that he had never shown mercy to them, and at last one of them ran him through with a spear. Kattál's family were all seized. Gúl Khán, one of the principal conspirators, was put at the head of the tribe, and thus was baffled the first attempt at the subversion of the liberties of the Daolat Khél.

Sarwar Khán, the eldest son of Kattál, was at this time only sixteen, but he was well educated, and endowed with great natural capacity. By the assistance of his mother, he effected his escape from prison, and, by a train of reasoning which could only have occurred to an Afghán, he was led to go straight to Zafr, the brother of Gúl Khán, and throw himself on his protection. He reached this Chief's house without discovery, and Zafr, in the true spirit of Afghán honour, immediately resolved to protect him, even at the risk of his brother's destruction. He accordingly fled with him to the Marwat country, and soon after began to intrigue at Kábal for asistance from the Court. Their intrigues were soon successful, and Abdúrahím Khán was sent with four thousand men to restore Sarwar to his father's office.

In the meantime, Gúl Khán had begun to be heartily tired of his magistracy. The tribe had turned into a turbulent democracy, over which he exercised a feeble and precarious, yet invidious authority; a sedition had broken out about the property left by Kattál, which Gúl Khán wished to appropriate to himself. The Daolat Khél began to murmur at his government; and one of them had drawn his sword on him, and asked if he thought they had killed Kattál to make him their master? He was therefore equally terrified at the prospect of Sarwar's success, and at the continuance of the democracy; and listened with pleasure to an overture which Sarwar made to him, and which seemed to present the only safe retreat from his perilous situation. Accordingly, when Sarwar approached, Gúl Khán's management, supported by the terror of the royal arms, disposed the Daolat Khél to submit; and Sarwar taking a solemn oath to forget past injuries, they consented to receive him as their Chief. This appearance of forgiveness was kept up till all the leading men had been got up together, when eighteen of them were seized and put to death. Gúl Khán was spared, but, on a subsequent quarrel, Sarwar put him also to death.

His government was now established; all those that could oppose him had been made away with, and nobody in the tribe had the courage to rebel. He continued to strengthen himself, and to put the murderers of his father to death as they fell into his hands, till twelve years ago, when all his enemies were extirpated, and his power was at its height. After this he governed with great justice and moderation, his steady and impartial administration being popular among the ryots, but odious to the Daolat Khél, whose independence it restrained. This account of the Daolat Khél so far is taken from Elphinstone, and Edwardes agrees with it in the main, but says that he believes Kattál Khán had been nominated to the government of his country and had

remitted revenue to the king at Kábal in that capacity; that he then went with a contingent to aid the king's troops in an expedition to the south; that, returning, laden with booty, the sight of which so excited the cupidity of the rest of the tribe, that as much in the hope of plunder as of independence they rose, besieged and murdered him. He then continues Elphinstone's history of the tribe.

When Sarwar Khán, of the Katí Khél, had re-possessed himself of the fort and government of Ták, he set vigorously to work to strengthen both; collected guns, soldiers, &c., and became a powerful independent prince. He was one of those men who seem born to usurpation, and justify their mission by using power for the benefit of mankind. His creative genius could see future harvests on the parched and thorny plain of Ták; and he went up in arms to the hills, fought with the wild Vazírís for the streams, and led the fertilizing waters down into his country. Thus the Daolat Khél passed in his day from a pastoral to a cultivating people; and as he imposed on them a mild revenue and just laws, they had no reason to regret the loss of their ancestral liberties; and certainly I can myself testify that they sincerely revere his memory, and make his acts and his laws the standard of excellence in government. Had he lived in the West instead of the East, he would have been one of the most civilized princes of his day, for he had a passion for the beautiful as strong as his love of utility and right. He sent north, south, east and west for trees and flowers of every kind, and planted them round his fort and city; and as formerly there was not a tree in Ták, so now there was not one in all the East of which a specimen was not to be found here. The luxurious private gardens of the fort were the abodes of the choicest slaves, and the common people still tell marvellous tales of the harem of Sarwar Khán.

When the Kábal dynasty decayed, and the sovereignty of the Déraját was usurped by the Derá Ishmáil Khán Nawáb, I am not aware that Sarwar Khán ever submitted to his authority; and as he assumed the title of Nawáb himself, it is probable that the two never stood to each other in any other relation than that of rivals. But the resources of the little province of Tâk were unequal to a contest with the "Lion of the Punjab;" and when the Sikhs crossed the Indus and swept away the Nawáb of Dera, Sarwar Khán showed his usual ability in tendering his submission, and agreeing to pay tribute. This tribute originally consisted of three thousand rupees, three horses, one pair of hawks, twenty-five camels and eight hunting dogs; but three years after this was imposed, Ranjít Sing went in person across the Indus, and raised the Tâk tribute to sixty thousand rupees. Sawar Khán knew well that he could not resist, and, so long as he lived, saved himself from dishonor, and his people from oppression, by regularly paying what was imposed on him, so that the Sikhs had no excuse for sending a plundering army into Tâk.

When Sarwar Khán died he was succeeded by his eldest son, Alládád Khán, a voluptuary, who carried all his father's love of pleasure to excess, without inheriting his ability, or any other noble quality save courage.

The Sikhs thought the time was come to raise the revenue of this tributary province; Alládád, lost in revelry, paid no heed, and his affairs fell into arrears, he became refractory, and was crushed. He fled to the hills and took refuge among the Vazírís, either his mother, or some other of his father's wives, having been a daughter of that tribe; and the country of Tâk was given by Ranjít Sing as a jagír to his grandson, Nao Nihál.

Assisted by his Vazírí relations, Alládád made such continual inroads into his former kingdom, that he almost reduced it to the barrenness from which his father had raised it; and Nao Nihál, unable with his Sikh regulars and guns to come up with an enemy who descended by surprise, and retreated as rapidly to the hills, threw up his "jagír" in disgust; and the Sikhs, not knowing what else to do with it, made it a means of pensioning a few unoffending relatives and dependents of Sarwar Khán, and three Afghán Chiefs who had been retainers of the Nawáb of Derá when he gave up his Trans-Indus country, *viz.*, Sáhibdád, son of Sarwar, and Páendeh Khán, Khojakzáe, Asik, Mahamad Alízáe, and Hiyátùlah, Sadúze.

Alládád Khán was by no means conciliated by these miserable pensions to his son and relatives, and betook himself to the Court of Kábal to implore the assistance of Dóst Mahamad Khán in recovering, not only Tâk, but the whole Trans-Indus from the Sikhs. The Amír received him kindly, and entered into the negotiation at one time so heartily as to promise one of his daughters in marriage to the exiled prince; but, changing his mind as to the policy of provoking further the conquerors of Péshâwar, the promised alliance also was broken off, and Alládád returned unassisted to retrieve his fortunes as best he might.

The Vazírís showed an enduring attachment to the young chief, sprung as he was on the mother's side from their own tribe; and these, joined by the predatory Batanís between Tâk and Marwat, once more put Alládád Khán at the head of a formidable though undisciplined army, and choosing a time when the Afghán jagírdárs happened to be absent at Derá, they swept down from the Ghwálarí Pass like a torrent, hoping to carry the fort of Ták by surprise.

The Afghán "jagírdárs" had left the fort in charge of one Khúda Baksh, Khattak, a soldier of the most determined courage.

So sudden was Alládád's descent upon his former capital, that he carried the city walls at once, and surprised the killadar's (warden's) son with a small part of the garrison in the streets; but the alarm was given to the fort, and the gates closed before the insurgents could reach the ditch.

Then followed an incident well worthy of Roman history.

Alládád, enraged at the failure of his well-planned measures, carried out the son of the killádar in front of the walls of the fortress, and summoned the garrison to surrender. "Give up the keys," he shouted to Khúda Baksh, "or your son's head shall be cut off!"

The intrepid warden replied—"If I lose my son, I can get more, but honour lost is neither to be recovered nor replaced." This noble

speech is related to this day upon the border with enthusiasm and pride, but it found no echo then in the inhuman and vindictive heart of the drunken exile. "Strike!" he cried to the guards, and the youth's head rolled in the dust before his father's eyes. A volley from the garrison replied to this atrocious act, but Alládád escaped unscathed, and, having plundered and fired the town, retired to the hills as rapidly as he had come.

The Láhór Government then appointed Mallik Fatteh Khán Governor of Derá Ishmáíl Khán, and ordered that Alládád Khán should be restored. He, however, died before he reached his frontier, and a warfare was carried on between Fatteh Khán and Daolat Ráe, the Governor he had superseded. At first Fatteh Khán was successful, and killed Páendeh Khán and Ashik Mahamad, the two Afghán Chiefs who had received part of the revenues of Ták, as well as Sáhibdád, the son of Sarwar. But Daolat Ráe, supported by the gallantry and devotion of the Múltání Patháns, defeated him near Dehrá and took possession of the Government. The jagírdar's sons with Hiyát U'lá were then reinstated in Ták, and they proceeded at once to confiscate Sháh Niwáz Khán's pension of three thousand rupees per annum, without any order from Láhór; and the unhappy grandson of the great Sarwar, thus reduced to beggary, abandoned his country, and became a miserable dependent on the fallen Malik of Towána.

By one of those singular accidents which give interest to a stirring life, Edwardes, who was ultimately to have charge of the Upper Deráját, met this young exiled chief in the winter of 1846, in the hills of Jummu, upwards of three hundred miles from Ták; and afterwards when he was on his way to Banú Sháh Nawáz asked to accompany him, and was permitted to do so, and Edwardes one day eliciting information about Ták, asked if any one knew anything about that country, and Sháh Nawáz answering that he was the son of him who had been Nawáb of it, Edwardes discovered for the first time who the stranger who asked to go with him was. Some time after this the Láhór Government resumed the jagírs of the Afghán Sirdárs and proposed to appoint a Governor of their own; but Edwardes interposed and begging hard in the favor of the grandson of the great Sarwar, Sháh Nawáz was made Governor. Six months afterwards Edwardes returned to Banú with the second expedition, and during the whole of his stay in those parts he never had but two complaints brought against the young Khan, and both were frivolous; while the whole country (not only of Ták, but the adjacent viliages) was full of his good report. Ták proved to be on the verge of ruin. The Afghán Chiefs had screwed the people till they abandoned their lands and went elsewhere. Sháh Nawáz recalled the fugitive cultivators of his tribe; restored the revenue laws of his grandfather, Sarwar Khan; sat daily in his own darbar, and transacted his own affairs with an ability for which none had given him credit, and which required no assistance from middle men; and, in short, so ruled the country which had been intrusted to him, that it prospered and was happy. Since then Tánk has remained a semi-independent portion of the Dera Ishmáil Khán District. (*Lumsden, Elphinstone, Edwardes.*)

DAOLAT MU'SA—Lat. Long. Elev.

A village in the Tíráh Valley, belonging to the Sipáh Orakzáes, about 12 miles west of the U'lan, and two and a half miles north of the Maráe Kotal, on right bank of the Tíráh Toíz. It consists of some eight or ten houses and a tower, but it is in a dilapidated condition, and only occasionally inhabited. If it was ever desired to attack this village, the best line of advance is undoubtedly the Maráe Kotal. (*Cavagnari.*)

DAOLATWA'LA'—Lat. Long. Elev.

A large village in the Dera Ishmáel Khán District, about eight miles north of Véhówa. There is a post here, the most south of the Derá District, garrisoned by six mounted militia. This village once belonged to the Ushtaránás, who say they were deprived of it deceitfully by Yúsaf Khán, Kusrání, who immediately on gaining possession of it commenced a series of raids on the Ushtaráná lowlands. These called on their brethren in the hills to help them, and constant fighting was the result, until it was made up by Edwardes. The water at this post is brackish. (*Edwardes.*)

DAOLATZA'E—

A section of the Orakzáes, sub-divided thus:—

Bazotí	...	500
U'tmán Khél	...	800
Fíróz Khél	...	600
Total	...	1,900

They inhabit the corner of the Orakzáe hills next the Afrídís and the Kóhát District. The Bazótís occupy the extreme corner from the U'blan towards the Tírah Toí, and their villages are U'blan, Gárá, and Dáná Kúlá. The U'tmán Khél occupy the next portion towards the Sipáh as far as the village of U'síáh, belonging to the latter, and the Fíróz Khél are to the north of this on the left bank and along the north face of Múla Gúrh, to the west towards Barkí and the settlements of the Záká Khél and Sipáh Afrídís.

The Daolatzáe go up to Tíráh in the hot weather, from April to November, but in case of an attack during this time on their settlements the whole tribe could be down in from 24 to 30 hours. The best way to attack the Daolatzáe is to enter by the U'blan Pass, holding the crest with guns till the attack was over.

There is a road from Akhór, but General Stewart, who traversed it with a force in 1869, states it to be of such a difficult nature as to require a large force to force it; and the U'tmán Khéls can be attacked by a road through the Sipáh country from the Alízáe or Maráe Kotals, but this also has the objection that it goes through the lands of the Sipáhs, and the valley between Daolat Músa and Toíz Mélá is very narrow and difficult.

The Daolatzáe have little or no trade, and so are not much affected by blockade. (*Coke, Cavagnari.*)

DAOLATZA'E—

A section of the Amázáe, U'smánzáe Yúsafzáes who inhabit a portion of the Péshávar District principally in the Súdúm Valley, extending

from the foot of the Malandry Pass, and of Sínawar and Pajar along the course of the Mokam Rúd as far as its junction with the Gadar Rúd. Their villages are Spírsáe, Aláe, Chína, Bazár Rústam, Chárgólaé, Kótarpan, Hamzáko Súrkh Dérí, Gariálae, Baríkáh, Katahkhat, Gújrát, Bakhshálí, Sháh Bázgarhí, &c., &c. This branch of the Amázáe still intermarry and communicate with their brethren beyond the British border, and doubtless their sympathies go with them. (*Aleemoola, Walker, Bellew.*)

DAOLATZA'E—

A section of the Málízáe Yúsafzáes, who inhabit a portion of the valley of Búnér on both banks of the Barhandoh River between Shalbánda and Bajkatta, and also a portion of the Tópdara glen and the hills around it. They consist of three divisions (1) Mandízáe, whose chief villages are Bajkatta and Matwanáe; (2) Barkázáe, whose villages are Kalpánáe, Kúleráe and Búdhal; (3) Ishmáílzáe, whose villages are Shal Bánda and Amnawar. Collectively the Málízáes, of which the other sections are Chagarzáe and Nùrzáe, can muster between 3,500 and 4,000 matchlockmen. (*Bellew, Lumsden.*)

DARA—

A village in Yúsafzáe, Péshawar District, three miles south of Mánérí and one mile north-west of Panjpír. It is inhabited by U'mar Khéls, and can turn out 80 fighting men. (*Khash Alee.*)

DARA—Lat. Long. Elev.

A village of 90 houses in Yúsafzáe, situated in the open plain under the north foot of the Panjpír hills one mile and a half south of Swábí. It is supplied with water from the Badrál Nala, which passes Zéda; and is distant from Zéda about two and a half miles. It has ten wells attached to its lands. (*Lumsden.*)

DARA BAI'N—Lat. 32°29'45". Long. 70°36'6". Elev. 2,124.

A pass through the Bataní hills, between Marwat and Tánk. It commences about one mile south of Pahár Khél, and winds through bare, sterile and very steep hills for six and a half miles, when it emerges into the plains four miles north of Amá Khél. The roadway is good and practicable for guns.

There is a post in this pass consisting of a mud fort situated on commanding ground at the south exit of the pass. The garrison is six horse and 28 foot militia, and the fort is provisioned for twelve days. (*Edwardes, Taylor, Thorburn.*)

DARA-I-BA'RAK—

Mentioned by Aghá Abbas. It is the same as Barak, District of Kohát. He says coal is found here in the bed of the ravine by digging. (*Agha Abbas.*)

DARAKA—Lat. Long. Elev.

A village in Banú District, Marwat sub-division, six miles west of Ahmadzáe. It is strongly posted in a perfect labyrinth of ravines, and is four miles from the hills. The village is well disposed to us, though in the old days it was a refuge for bad characters, and now, were it disposed to be troublesome, its punishment would be difficult and would require great care. (*Taylor, Thorburn.*)

DARAN—Lat. Long. Elev.

A pass leading from the Yúsafzáe plain into the Khúdù Khél Valley. The path starts from Parmúlí, in the plain of Yúsafzáe, and, leading east over an open plain traversed by ravines, reaches the mouth of the pass in seven miles; thence it goes through a narrow defile, and then by Bágh and Swáwáe to Chingláe, ten miles. This is a short pass and practicable for laden cattle.

Cotton says it is not formidable to disciplined troops, because the heights on either side have only to be crowned to cover the safe passage of the force, and the length of the defile is so limited that even if stoutly contested it could not resist more than a couple of hours.

It was used by Sir Sydney Cotton's force on 26th April 1858 to reach Chingláe, and was threatened by a force under Sir A. Wild as a feint to draw the attention of the enemy off the real line of advance of General Chamberlain's force by the Ambéla pass in 1863. (*Bellew, Cotton, Allgood.*)

DARAS KHE'L—

Kash Allee in his account of the Yúsafzáes gives a tribe of this name who live in Swát, and have the following villages and number of matchlockmen:—

Talak ...	... 200	Lalpoor ...	... 200
Chuprial	... 300	Sakha ...	... 200
Ageel ...	... 150	Kalakot ...	... 50

There is no tribe of this name that I know of, but he may be alluding to the large village of Durvesh Khél, which has a population of from 1,000 to 1,500 houses.

DARBAND—Lat. Long. Elev.

A valley in the hills of the Rábíáh Khél Orakzáes, about three and a half miles west of Hangú. Coke, being dissatisfied with the Rábíáh Khél, employed some Bangí Khél Khattaks to raid their country, and Darband was one of the villages visited in this way. (*Coke.*)

DARGA'E—Lat. Long. Elev.

A large village in Ránízáe, 28 miles from Hotí Mardán, on road to the Mallakand Pass (from the foot of which it is four and a half miles) situated at the foot of a low spur, between which and the main range, the road runs up the pass. Supplies procurable; water from a tank on north side of the village; country hilly, broken and raviny.

It contains 300 to 400 houses, and a large tank on the north side is built at the foot of a low spur, between which and the main range the road to Swát runs. (*Lumsden.*)

DARGA'E NARA'E—Lat. Long. Elev.

A pass on a road that goes from Tánk through Shahúr Kót in the Vazírí hills, to Kót Kye on the Gomal River. It is the 3rd of the five marches. It must be over the watershed of the Vazírí hills, between the Shahùr Zam and the Gomal. (*Broadfoot.*)

DARI'R—Lat. Long. Elev.

A village in Ránízáe, Swát, two kos north of Harkáe, and said to contain 400 houses. (*Alleemoola.*)

DARSAMAND—Lat. Long. Elev.
A village in Míranzáe, 31 miles west-south-west of Hangú, 10 miles north-east of Thal. It is situated at the foot of a low spur from the higher ridges running down from the Sanghar Mountain, which are very steep and difficult of access. It is the largest and strongest village in Míranzáe, consisting of three separate stone wall enclosures about 12 feet high, flanked by towers. The bazaar is connected between two of these by a street closed at each end by a gateway. It is, however, commanded by low spurs to the north within matchlock range. It is supplied with water from numerous springs in its vicinity, one north and one south, from which flow streams not only sufficient for the use of the inhabitants, but also for the irrigation of their fields. There are also two large tanks in the village which would serve the inhabitants with water if that from the streams was cut off. There are several very fine clumps of plane and walnut trees between the village and the foot of the hills. The bazaar contains 30 or 40 shops. Captains Sladen and Bruce of the Artillery are adduced as authorities doubting whether a nine-pounder could make a sufficient breach in the walls, but Edwardes thinks they would not stand an hour's battering. The inhabitants are Bangash, and, according to Coke, are the best disposed of any in Míranzáe. They used to have constant fights with the Zaemúkht, Túrís, and Wazírís. They can muster 700 horse and foot.

The Darsamandwáls are divided into four main sections, *viz.*, Tapí, Abási, Lehní, Madí Khél. The village is divided into three; the upper one is Rega, and is inhabited by the Madí Khél; the centre is called Pathán, and is occupied by the Madí Khél and partly by the Lehní; and the lower village is called Bazáar, and is owned by the Tapí. The inhabitants are Gár.

This village, notwithstanding Coke's encomium, refused, in 1854, to pay its revenue, but, on the advance of a force under General Chamberlain, it did so, together with a fine of Rs. 1,000 imposed on it. (*Lumsden, Coke, Edwardes.*)

DARV'E'SH KHE'L—Lat. Long. Elev.
A village in the Swát Valley, on right bank of the river. It is on the banks of a rivulet, is shaded by fine trees, and is said to contain from 1,000 to 1,500 houses. It is on the right bank of the river, and near the head of the valley where the road to Ghórband goes east. Pía is the highest village in Upper Swát of the Swátís, and Raverty says Darvésh Khél is eight miles below it on the right bank. There is a mosque and a hoojra, and many come here to study. It is a picturesque and pleasant place. There are two villages of this name, Bálá and Páín. Woollen scarfs, called 'shalakar,' are manufactured at both of them. (*Lumsden, Miller, Raverty.*)

DARVE'SH KHE'L—(*See* Vazírís.) (*Walker.*)

DARVESHTA SIR—Lat. Long. Elev. 4,500.
A peak in the hills of the Hasan Khél Vazírís, bearing 125° west from Banú Fort. It was visited by a party of officers during General Chamberlain's Kábal Khél expedition. It is considered by the Vazírís one of their most unassailable strongholds. Their encampments are

snugly located among the spurs of the great massive hill, and would be difficult to take if defended by a brave and determined enemy. From the top there is an extensive view of Banú, and also the valleys of Khóst and Dáwar. (*James.*)

DARWA'ZGA'E—Lat. Long. Elev.
A village on the right bank of the Indus, five miles below Attak, inhabited by Khattaks.

DARWA'ZGA'E—
A route leading from Gandérí, Hashtnagr, Péshâwar, into the Totáe Valley. It crosses the Sindí Nala immediately under Gandêrí (here very deep and broad, but perfectly practicable for guns), and then passes over a plain for three and a half miles, crossing a ravine called Múla Kandar; it then enters a ravine called Pallosí. Here the spurs from the hills right and left come down, but not to within range of the ravine, which is followed for about one and a half miles, when a low neck, which connects the two abovementioned spurs, has to be crossed at a point called Darwázgáe. This is the only place where baggage would have any difficulty; it is fully commanded on both sides, but the ascent and descent are easy. From the foot the road goes east for two miles through the hills which command it, and it then enters the Totáe Valley, crosses the Sindí Nala and goes to Kót. This is the road used by all peaceable travellers, and by the wood merchants who bring timber from Hazárnao and Khánóra mountains, and it is universally allowed to be the only one by which a force with baggage could enter Totáe. It might easily be made practicable for guns, for the bullocks of the timber merchants traverse it constantly, dragging after them large logs of wood. (*Turner.*)

DA'U'D SHA'H BA'NDA—Lat. Long. Elev.
A village and frontier post, Kóhát District, 32 miles from Kóhát, 52 miles from Banú; supplies must be collected from Tírí, four and a half miles north-west; water plentiful, but brackish. There is a small walled enclosure here, with quarters for the garrison, which consists of five troopers, and a rest-house for travellers.

DA'U'DZA'E—
A division of the Péshâwar District, between Péshâwar and the Kábal River, containing about 120 villages, 13,000 houses, and a population of about 30,000 souls. The village in this division, with the number of houses and inhabitants, are given in the accompanying list:—

Villages.		*Houses.*	*Inhabitants.*
Pajagí	...	141	598
Débfakí	...	47	204
Garhífázal	...	22	89
Tírái Bälá	...	56	394
Shiggí	...	82	355
Tírái Paín	...	103	394
Gharhí Sigja	...	11	37
Dák	...	37	163
Gharhí Fazl Hak	...	38	146
Chúlí	...	141	497

Villages.		*Houses.*	*Inhabitants.*
Kanízá	...	36	134
Pír Bálá	...	60	259
Deh Sháikh Rasúl	...	47	186
Kúlma	...	29	108
Chár Parízá	...	113	469
Alízái	...	91	331
Nisatta	...	50	214
Shahinda	...	26	104
Khappa	...	53	233
Barbar Paín	...	27	137
Barbar Bálá	...	47	238
Gikhdand	...	1	13
Garanga Bálá	...	53	226
Syadbán	...	18	105
Khazána Bálá	...	27	114
Tanda	...	78	403
Kánkólá	...	107	499
Kattar	...	30	172
Khazána Paín	...	102	499
Nichapa Bálá	...	27	103
Kúkar Nichapa Paín	...	44	204
Kukar	...	73	347
Sarham	...	38	168
Eskhóle	...	44	176
Khidr Khóle	...	159	303
Garanga Paín	...	14	84
Matí	...	306	1,288
Hasnábád	...	72	325
Gharí Alí Mahamad	...	20	103
Takhtábád	...	16	62
Pashtísag	...	39	227
Gharí Sháh Mahamad	...	10	50
Haríáná Bálá	...	49	217
Haríáná Paín	...	62	243
Gúhí	...	61	257
Kádarábád	...	18	94
Rámkishn	...	65	208
Wanjar	...	10	9
Gharí Mír Tayíb	...	21	107
Mandra Khél	...	29	118
Gharí Chandar	...	34	177
Kandar	...	34	129
Khwaja	...	30	123
Dansakhta	...	25	35
Jakhta Degar	...	7	29
Tirkha	...	49	70
Nílabí	...	47	81
Tárkí Bálá	...	9	32
Bíarí Bálá	...	24	84
Bíarí Paín	...	46	84

Villages.		*Houses.*	*Inhabitants.*
Kandí Degar	...	26	70
Gharí Haidar	...	4	11
Shúárí	...	53	84
Kandí Malik Kamran	...	27	68
Gharí Karmdád	...	30	188
Akarpúra	...	818	3,773
Alíshâh	...	93	397
Zakí	...	161	128
Gharí Mahamad	...	60	209
Jangal	...	36	179
Jabr Jadíd	...	99	469
Jabna Kóhna	...	25	123
Karwí	...	154	692
Tirkha	...	74	348
Amárkót	...	138	630
Chánkí	...	63	319
Dherí	...	25	127
Bándah Majíd	...	101	463
Bándah Shekh Ishmáíl	...	142	650
Bándah Múla	...	40	173
Búdní	...	214	1,031
Sáhibí	...	61	255
Dalázák	...	86	317
Gúlozái	...	101	483
Mahaundzái	...	118	586
Dáman Hindkí	...	99	474
Belárko Khán	...	16	65
Gújrán	...	161	655
Sandáí	...	23	103
Dáman Afghánán	...	130	535
Shakrpúráh	...	105	476
Kharkai	...	43	197
Nahkai	...	81	365
Gharí Hamza	...	21	83
Bábuzái	...	73	326
Meora	...	33	205
Sháh A'lam	...	53	264
Dagí Mahláhmán	...	36	137
Jatí Paín	...	50	259
Jatí Bálá	...	48	222
Takhtábád	...	74	352
Bela Barámud Kháh	...	75	327
Melugán	...	21	88
Shake Paín	...	24	110
Shake Bálá	...	27	119
Neyámí	...	43	189
Bándah Bálá	...	19	83
Bándah Paín	...	25	103
Khatakai	...	28	113
Iskkhél	...	41	175

Villages.		*Houses.*	*Inhabitantss.*
Hatíán	...	43	185
Gharí Guláí	...	11	43
Badín	...	45	169
Kurerí	...	57	241
Kalbéla	...	96	388
Kújián	...	88	340
Mondona	...	62	257
Masháí	...	28	109
Jalábélá	...	57	266

DAUDZAES—

A tribe of the Péshâwar valley who, with the Khalíls and Momands, form the Ghoría Khél, which came from the banks of the Tarnak River in Afghánistán and settled in Péshâwar in the reign of Kamrán, son of Bábar, driving out the Dilajáks. The census of 1868 shewed that there were 16,843 of this tribe in existence in Péshâwar. (*Elphinstone, Punjab Census.*)

DA'WAR—

A valley of Afghánistán, lying between Lat. 32°45', 33°20', and Long. 69° to 70°30', watered by the Tochí River, which, under the name of the Gúmbeláh, joins the Kuram in British territory.

This country is bounded north by the Mangals and Khóst, east and south by the Vazíris and Kárótís, and west by the Jadrans. It has a length of about 50 miles, and a breadth of about 15 miles. It is surrounded by mountains, and, being irrigated by the Tóchí River, is very fertile and productive, being covered with flourishing villages, extensive cultivation and numerous groves of plane, sheeshum and mulberry. There are about 150 fortified villages in Dáwar, the three largest of which are said to be Thatí, Haidar Khél and Ishmáíl Khél. Edwardes, however, gives the names of the divisions or villages—Khadí Khél, So Khél, Haidar Khél, Aedak, Múbárakzáe, Tapárí, Míran Sháh, Darpa Khél, Amzání, Malik.

The Dáwaris are said by Edwardes to be great blackguards, perhaps the most vicious and degraded tribe of the Afghan nation, and to resemble in character the Banúchís, whose state 25 years ago is still existent among them, and the account of their revels given by Agha Abbás proves them to be addicted to the most unnatural of crimes.

They are, however, said to be peaceful and industrious, not nomadic in their habits, but cultivating largely. Most of the Banú trade is carried on by them. The Dáwarís have, some of them, a peculiar custom of shaving one eyebrow, one moustache and half the beard, and applying antimony with the finger above and below the eye, so as perfectly to disfigure their faces. The reason of this custom is not known.

Dáwar formerly belonged to the Dúrání empire, and it was, together with other outlying tracts, formerly ceded to Ranjít Sing by the tripartite treaty of 1838, but afterwards in 1847 the British relinquished all claim to it on behalf of the Sikhs.

When Herbert Edwardes first went to Banú the Dáwarís were in great alarm lest theirs should be the next valley absorbed, and consequently they were prominent in all the numerous efforts made by the hill tribes to effect a sufficient gathering to come down and assist the Banúchís to drive the Sikhs out of their country; gradually, however, their fear subsided, when they found that there was no intention of advancing, and also that the advent in Banú of British officers had been anything but a misfortune to the Banúchís; and now they are excellent neighbours, never, as far as is known, joining in any raids on our border.

Dáwar, though nominally subject to the Kábal authorities, is practically independent, for it is so remote and hedged in by so many independent tribes as to render it almost inaccessible to Dúrání collectors, who consequently never attempt to visit it. The people of Dáwar have more than once expressed a wish to come under British jurisdiction, but their offer has never been entertained. During the treaty negotiations of 1855 the Amír's envoy urged that the valley once formed an integral part of the Dúrání empire; and that it was now wished to take it, provided the British Government did not claim any title. The Government replied that the British did not desire to assert any claim, nor to interfere with the Amír if he chose to re-annex it to his kingdom.

The Deputy Governor of Kúram, who accompanied General Chamberlain's force in the Kábal Khél Vazírí campaign, was extremely anxious that he should follow the Vazírís into Dáwar, in order that he might take advantage of the opportunity to collect arrears of revenue he held to be due; and there is little doubt that we could enter that country with little difficulty, as there is a broad pass by the bed of the Tóchí into it.

The population of Dáwar is not known, but James, who puts that of Khóst at 12,000 inhabitants, thinks it is more populous. Reynell Taylor says they number 8,000 men, presumably fighting men; and Agha Abbas says that the three largest forts can turn out 6,000 fighting men. The Dáwarís appear to be as much under the influence of their priests as were the Banúchís. Agha Abbas mentioning that two Parmúlí Syads from Kánígoram were held in great reverence.

The Dáwarís are unfortunate in being surrounded by the Vazírís. These on their return from the plains at the commencement of the hot weather generally plunder the Dáwar villages and crops which lie near their line of march. The result will probably be that the Vazírís will occupy their country, and indeed they have openly stated their intention of doing so, and have invited the aid of the Dúrání Chiefs. (*Ephinstone, Thorburn, Edwardes, R. Taylor, Temple, Agha Abbas, James.*)

DA'WEZA'E—

A section of the Momand tribe who inhabit the extreme north-west corner of that country towards Bajáwar. They are principally occupied in agricultural pursuits, but can turn out 900 fighting men. (*James.*)

DEDAE—Lat. Long. Elev.
A village in Bajáwar (?) three kos west of Kúnatér, having 160 houses. (*Aleemoola.*)

DEKI—Lat. Long. Elev.
A village in Yúsafzáe, Péshâwar, inhabited by Tajú Khéls, and able to turn out 60 fighting men.

DERA'E—Lat. Long. Elev.
A village in Búnér Valley, two miles beyond Búnér Pass, said to contain 160 houses. (*Aleemoola, H. B. Lumsden.*)

DERA' FATTEH KHA'N—Lat. Long. Elev.
A town in the District of Derá Ishmáíl Khán, on the right bank of the Indus, and 53 miles south of the capital of that district. It is a small place, but is clean, and has a good and well-supplied bazaar. Cultivation around it is not only general but choice, as, besides some sugar-cane, there were fields of poppies from which some opium is extracted.

The original town is said to have been of great size, and stood far east of the present one. It was swept away by the Indus, and a second built more inland. This shared the same fate, and consequently the third and present colony is inferior in size and wealth to either of its predecessors.

The Derá Fatteh Khán District was, in the Sikh time, bounded west by the Ushtarána hills, including Daolatwálá and Górwálá north by Derá Ishmáíl Khán, east by Indus, and south by Sangarh; the border village in this direction being Môr Janghí.

Its land is of that nature that the people never know whether they are to have a harvest or not. The strip which lies along the Indus bank is of course irrigated by Persian wheels, and a few villages on the Sangarh border obtain partial irrigation from overflowing branches of the Víhówa Rúd, which they take great pains to retain by means of dams; and one village on the north, Shéikh Vada, is occasionally reached by the refuse of the Lúní River from Kóláchí. The rest of the cultivation of Derá Fatteh is entirely dependent on rain. If rain falls in ever so small a quantity, it is caught in a network of traps which cover the country and are called "luts," and the harvest is secure and plentiful.

There were 96,657 "gúmaos" of land under cultivation when Edwardes visited it, of which 91,659 were entirely dependent on rain, 3,930 irrigated by the river, and 4,068 by wells. Besides this there were 48,431 capable of cultivation, and 42,197 waste; 197 wells and 1,147 ploughs.

The following account of the raid of the Kasránís on Derá Fatteh Khán is taken from a letter by Major Nicolson :—" Manuk Mull, a Hindoo in Government employ, who had been set to watch the cotton crop of a certain Yúsaf, Kasrání, suddenly disappeared, and Yùsaf was suspected of having made away with him. The 'Thánádar' of Garang was ordered to seize him, but, not being able to find him, he seized and imprisoned his brother Mahamad instead. Mahamad in attempting to escape from the jail met with injuries which resulted

in his death. Yúsaf buried the body, and repaired to his tribe in the hills with the view of raising them against Government. On the 17th March 1852, 300 Kasrání foot and 40 horse appeared before Derá Fatteh Khán, and, meeting with little opposition, they plundered the place and retreated. They were pursued by the "Thánádar" with altogether about 60 foot and 80 horse. When the two parties met, the cavalry charged the Kasránís, but were repulsed with the loss of a Jamadar and three men killed and six men wounded, and the Kasránís continued their retreat to the hills without further hindrance. In order to punish them for this raid an expedition was sent against them in 1853. (*Masson, Edwardes, Nicolson.*)

DERA ISHMAIL KHAN—

A district of the Panjáb, the Trans-Indus portion of which lies between Lat. 31° and 32° 15′, Long. 70° 20′ and 71°. The extreme length of the Trans-Indus portion is 196 miles, and its extreme breadth 55 miles. The area is 2,091 square miles, or 1,978,402 acres.

It is bounded on the north by the Móhar Range and the sub-district of Tánk, east by Indus, and south by the Vehówa River. On the west it is generally speaking bounded by a line drawn along the foot of the slope of the east spurs of the Súlimán Range.

The general aspect of the country thus limited is that of a dry alluvial plain, destitute of all vegetation, and intersected by the ravines of the hill feeders of the Indus.

Its divisions are Derá Ishmáil Khán and Koláchí, situated generally east and west of a line drawn down the centre of the district. The only hills within the district is the Khyssore Range, which is a branch of the Móhar Range. This has a length of about 35 miles, and a breadth of six miles.

None of the rivers of this district reach the Indus except in floods, and their water is generally exhausted in irrigation before they have reached a distance of ten miles from the hills. The general direction of them all is to the east, with slight inclination south, the only exception to this rule being the north Paniálá Nala, which runs north-east to the Kúram River, and south to Paniálá Nala, which has a course south-west. Another peculiarity of these ravines is that they all on leaving the hills ramify into numerous fan-like branches, which again have a tendency to re-unite to the east. But of their course far to the east it is not possible to speak with accuracy, for, as I have said, all trace of their water is generally lost ten miles from the hills.

These ravines must be taken in groups, to be in the least intelligible. The Takwárá group is the most northerly, and includes ravines which come from the Dara Báín Batani hills and the west mountains, and the endless ramifications of these tend to unite about Takwárá, and spread out again east of it. I am not sure that the Tánk ravine should not be included in this group, as many of its branches tend towards the ravines of Tajaorí, but then others tend south-east and become mingled with drainage of the Batani hills and some of that of the Vazírí hills about Girní hill. The most decided and consistent ravine is that of the Gomal or Lúní, as it is afterwards called; this

keeps up its character longest of all, running past Kóláchí, Sagu, Nágá Bélá to the Indus, about six miles east of the last place.

The drainage of the Kúram and Shékh Haidar Passes and the lesser ones between them strives to reach the Luní about Kóláchí and Sagu, and that of the Drában Chaodwán also takes that course with less success in result. The other larger ones at the Gajistán, Rimak and Vehówa Nala go straight for the Indus, with a successful result only in the last instance. This completes the river or rather ravine system of Derá Ishmáil Khán. I do not include the Indus, as, though bounding it on the east, it cannot be called a river of the district.

The canals of the districts are all small and purely for irrigational purposes, and will therefore be noticed under the head of Agriculture.

There are no lakes, and I do not know of any tanks or marshes. Of the meteorology of the district I have little information. The rainfall is less than one-fourth of that of the district of the Panjáb situated under the Himalayas. The total for 1868 was 6·85 inches. The temperature in the shade was as follows :—

In May	...	114 Max.,	58 Min.,	86 Mean.
In July	...	130 „	71 „	100·51 „
In December	...	82 „	33 „	57·5 „

The prevailing winds in the same year were north-west and north-east from January to May, north-east and south-east from June to September, east and north-east from October to December.

The district is on the whole remarkably healthy. The most common diseases are intermittent fevers, dysentery, diarrhœa, dyspepsia, and ulcers.

Geology and Mineralogy.—Naphtha, coal, and alum are found in the hills to the north about Shekh Búdín, and also a little yellow ochre and saltpetre.

The animal products are :—

Black-cattle, sheep and goats, horses and ponies, camels and donkeys.

The following shows the stock in the district for 1868-69 :—

149,049 cows and bullocks; 2,849 horses; 433 ponies; 8,508 donkeys; 384,423 sheep and goats; pigs *nil*; 14,154 camels; 559,416 total live stock; 21 carts; 42,612 ploughs; 235 boats.

The population of the Derá Ishmáil Khán District, according to census of 1868, was 3,94,864 :—

1.	Derá Ishmáil,	Males ...	55,033	Females	46,889
2.	Kóláchí	„ ...	35,518	„	32,616
1.	Do.	Adults ...	62,801	Children	39,121
2.	Do.	„ ...	41,940	„	27,194
1.	Do.	Adult males	33,513	Adult females	29,288
2.	Do.	„ ...	21,466	„	20,474
1.	Do.	Mahamádans	86,562	Hindús	14,049
2.	Do.	„ ...	60,653	„	7,710

Of the Mahamadans 3,220 are Syads, 66 are Mogals, 380 are Sadúzáe, 4 Vazírís, 5,945 Gandapúrs, 423 Daolat Khél, 1,767 Mián Khél, 1,635 Bábars, 541 U'staránás.

Of the Bilóches there are 904 Lagárís, 147 Bózdárs, 87 Kósáhs, 376 Kasráníſs.

Of the male population according to occupation in the above named divisions of the district, 2,247 are in Government employ, 224 police, 3,209 soldiers, 314 priests, 278 graziers, 629 carpenters, 388 masons, 3,455 weavers, 71 dyers, 164 tailors, 1,940 shoemakers, 582 blacksmiths, goldsmiths 736, potters 701, laborers 2,075, agricultural 215,933, non-agricultural 178,931.

The number of villages and houses are—

In Derá Ismáíl Khán District, villages 226, houses 21,878

" Kóláchí " " 104 " 13,939

And of the villages in both 159 contain less than 200 inhabitants, 95 from 200 to 500, 45 from 500 to 1,000, 19 from 1,000 to 2,000, 8 from 2,000 to 5,000, and above 5,000 there are the following:—

Derá Ismáíl Khán, 24,906; Kóláchí, 9,921; Takwárá, 6,800; Paniála, 5,502.

The chief native in the District is the Nawáb of Derá, and the leading native gentlemen are the Raíses of Takwárá, Kóláchí, Dráband, Chaodwán.

There is a class in this district known as Múltání Patháns, the descendants of Afgháns who took service with the old Nawábs of Múltán and afterwards settled in various parts of the Deráját. They have uniformly been loyal, both in word and deed, to the British Government. Of this class are Faojdár Khán, Ghúlám Húsén Khán, Hajut U'láh, Háfiz Sumundur, and Farákh Shér, all of whom came forward and gallantly aided Major Edwardes in his attempt to check the Múltán rebellion in 1848, and who also gave great assistance to the local authorities in the rebellion of 1857.

The dress of the people of the Derá Ishmáíl Khán District varies a little according to locality and race.

In the summer the Patháns dress very much like their neighbours further north, and during the cold season the Povindáhs are seen all over the district clothed in the ordinary dresses of Khorassán. The dress of females in the larger towns approximates to that of the women in towns Cis-Indus and in the Lower Deráját, consisting chiefly of a sheet or doputta of any or every color, and of a spotted petticoat in which red largely predominates.

Choghas of puttoo and other stuffs are largely used by the men in the winter months.

The food consists of the usual grains ground and made into bread—wheat, barley and bájra. Flesh meat is only common amongst the better classes, the poorer people being restricted in its use to festive, social or religious occasions. Generally the people are frugal in habit, and not addicted to excesses either in eating or drinking.

The houses generally are built of mud or baked bricks, masonry houses being confined to a few of the wealthier Chiefs, and to Hindú traders in the towns. Square-built walls and flat roofs characterize most of the houses of the population. They possess little symmetry, and exhibit no architectural excellence.

There is a Mission School at Derá receiving a grant-in-aid of Rs. 200 per mensem. The number of scholars who have received instruction in the District Schools during the last five years is 7,117; and the monthly expenditure for educational purposes in these, amounts to about Rs. 301. The mercantile classes of Derá and its neighbourhood chiefly deal with the Povindáhs, for whom they act in a great measure as bankers and agents, and they are an extremely well conducted class, well-to-do in the world, but not perceptibly very wealthy.

The cultivators of the soil are chiefly Patháns and Jats, and are well disposed, fair-dealing and industrious, but they are always ready to join in a row; of the other inhabitants of this district, *viz.*, the Daolat Khél, Gandápúrs, Míán Khél, and Báburs, some account will be found under those titles.

The languages spoken by the people of Derá Ishmáíl Khán are a description of Pashtú in the west portions near the hills, and of Panjábí in the east portion near the Indus, but both are much mixed up with the other and with the Jatkí *patois* of the south portions.

The average value of the imports for the whole District of Derá Ishmáil Khán for 1868-69 was 1,48,531 maunds, value Rs. 5,40,302, and of the exports 87,864 maunds, value Rs. 3,37,687—total 2,36,395 maunds, value Rs. 8,77,989.

The imports consist of cotton goods, metals, &c. The exports are corn, ghee and wool,—the last by far the most valuable. It is chiefly produced in the "Tall," and shipped at Bakkar and sent down to Bombay. It averages Rs. 10 a maund in price.

The most valuable portion of the trade of this district, however, is the transit trade from Afghánistán, which reaches Rs. 24,00,000.

Thus the total value of the trade of the District is Rs. 32,77,989.

There is a fair held at Derá in September, but it is more a social gathering than for purposes of trade.

The agricultural products of the district are almost entirely cereals. Tobacco is grown in small quantities for domestic consumption, and date groves exist to some extent along the banks of the Indus and at Tánk, Puniálá, Bilot and Kirree Khyssore.

The area of the district is 7096·56 square miles, or 4,541,800 acres, of which 479,366 acres are cultivated, 1,322,751 are culturable, 69,592 are lakhiraj, and 2,670,091 are waste.

The crops cultivated are, in acres, 122,918 wheat, 1,388 rice, 70,644 other food grains, 18,786 oil-seeds, 461 sugar-cane, 15,949 cotton, 195 opium, 60 fibres, 2,908 tobacco, 6,348 vegetables, *nil* indigo, 239,709 miscellaneous,—total, 479,366.

The agriculture depends almost entirely on rain, except near the Indus and the debouchure of the mountain streams, and labour is either abundantly repaid or utterly wasted according as the year is one of flood or drought. The land is irrigated by surrounding fields with high embankments, which stop the rain-water or receive the overflow of the hill streams and mountain torrents. There are some cuts from the Indus for this purpose, and the hill streams are distributed by means of small canals.

Of the Botany of the district I have no knowledge.

The animals employed in ploughing are generally bullocks.

It will be noticed that among the population are entered 278 graziers. These principally take their cattle to graze close under the foot of the hills, where only grass is procurable.

There are no forests in this district, but trees are abundant at Tánk, Chaodwán, Derá Ishmáil Khán, and efforts are making to plant them out along the principal lines of road, and I believe there are some on the islands of the Indus.

The manufactures are very trifling, consisting only of black blankets made at Chaodwán, and inlaid wood at Pahárpúr and Dérá.

The main road of this district extends from the Pezú to Derá Fatteh Khán; it is not metalled, and though practicable for artillery, as indeed all are, it is not suited for wheeled conveyances. The other roads are, the frontier roads connecting all the posts with each other, and the one from Dérá to Tánk, direct; road to Tánk by Takwára; road to Kóláchí, thence to Tank and Dabra by Rórí; road to Dráband direct; road to Chaodwán by Sagú; and lastly from Vehówah to Derá Fatteh Khán.

The postal lines are to Lahore by Shahpúr, to Banú by the Pezú Páss, and to Derá Ghazí Khán by Fatteh Khán.

There is a telegraph office here, the line going to Ghazí Khan, and thence to Múltán and Sind. There is a church, post office, travellers' bungalow, tehsíl, thanah, kutcherry, jail, dispensary, serae, at Dérá; and there is another tehsil at Kolachí; while at Pahárpur, Míran, Kóláchí, Jaluwálá, and Chaodwán are thánáhs.

The revenue for 1868-9 amounted to Rs. 4,15,329. Of this Rs. 3,05,104 is fixed Land Revenue, Rs. 70,898 Kham Tehseel, Rs. 14,938 grazing tax, and Rs. 24,392 miscellaneous, including excise on liquor and drugs. The administrative staff of the district consists of 1 Deputy Commissioner, 4 Assistant Commissioners, 4 Tehsildars, 4 Naib Tehsildars, 4 Honorary Magistrates and a city board of Magistrates consisting of 6 members for the town of Derá.

The establishments number—

Civil.	*Police.*	*Medical.*	*Educational.*
164	935	17	29

Little is known of the early history of the district. Tradition tells of two Hindú Princes, the builders of the forts of Káfir Kót, who were driven out in the early days of Mussulman invasion. The ruins of these forts still exist on the banks of the Indus near

Bilòt. In 1469, Sultán Husén, Governor of Multán, made over the Indus Frontier to a Bilòche malick, Sohráb, who founded the towns of Derá Ismáil Khán, Derá Fatteh Khán and Derá Ghází Khán, naming them after his three sons. Another account shews that Derá Ismáil Khán was founded by Ismáil Khán himself.

The descendants of Ismáil Khán, known as the Hot Bilòches, ruled at Derá, subject to the Mogal Emperors, till the time of Ahmad Sháh, Duráni, who in 1748 annexed the Deráját to the Afghán kingdom, and carried off Nasrut Khán, the last of the Hot Bilòches, a prisoner to Kábal. The descendants of this family are still resident in the district, but their position is hardly above that of the ordinary cultivator.

Derá remained under Afghan Governors till 1792, when Shah Zamán made over the districts of Derá and Leia to Mahamad Khan, Sadúzáe, who succeeded in establishing his rule over most of the present district of Derá Ismáil Khán, except Tánk. He made Mankéra, on the Leia-side, his capital. He died in 1815, and was succeeded as Nawáb by his daughter's son, Shér Mahamad Khán. In 1820, Ranjít Sing, who had already conquered Multán, took Mankherá and deprived Shér Mahamad Khán of all his territory Cis-Indus. For 15 years after this Shér Mahamad remained semi-independent, till, his revenues having fallen hopelessly into arrears, the Sikhs interfered and took the direct management. In 1836, Nao Nihál Sing crossed the Indus, and the Nawáb voluntarily yielded up his remaining territory to be annexed by the Sikhs. Derá was now governed by the Diwáns Lakí Mal and Daolat Rae. The rule of the latter was disturbed by a long contest with Fatteh Khán, Tawána, over whom he was eventually victorious. Soon after Diwán Daolat Ráe was turned out of his Government by the Lahore Durbar, at the suggestion of Major Herbert Edwardes, who had proceeded to the Deraját after his expedition to Banú. During the rebellion of 1848-9, the eastern part of the district was for some time the scene of the conflicts between Lieutenant Herbert Edwardes and the troops of the Diwan Mulráj of Múltán. The siege of Múltán, in which the troops levied in the district took an important part, was followed by the second Sikh war, at the close of which Derá, with the rest of the Punjab, became a British province.

At first the Cis-Indus portion of the present Derá Ismáil Khan and Banù Districts formed a separate district, the head-quarters of which were at Leia. The Trans-Indus portion formed another district, with head-quarters at Banú.

In 1861, this arrangement was altered, and Derá Ismáil Khán became the seat of a Commissionership and the head-quarters of a new district, in which were included the Tehsíls of Bakr and Leia, Cis-Indus.

The foreign relations of the district consist in the intercourse with the tribes of Batanís, Máhsud Vazírís, Povindahs, Sheoránís, and U'shtaránáhs.

To afford protection to the district, from the depredations of these tribes, the following posts are maintained, *viz.*:—1, Baín Dara; 2, Amá Khél; 3, Múlázáe; 4, Kót Násar; 5, Tánk; 6, Tittóre; 7, Dabra; 8, Jata; 9, Mánjí; 10, Martaza; 11, Luní; 12, Zarkaní; 13, Drában d; 14, Sháh Alam; 15, Chaodwán; 16, Kót Taga; 17, Górvalí; 18, Daolatwálá. These posts are described under their titles.

DERA ISHMAIL KHAN—Lat. 31°49′13.″ Long. 70°57′1.″ Elev. The chief town of the district of the same name, situated 4¼ miles from the right bank of the Indus, 200 miles west of Lahór, 120 miles north-west of Múltán, 200 miles south-west of Jhelam, 89 miles south-east of Banú, 128 miles north of Derá Ghási, about 300 miles south-east of Ghází, and 370 dueeast of Kandahár.

The old town was swept away by the Indus in 1829. The new town is a large place, surrounded by a thin mud wall about 10 feet high. It is about 3¼ miles in circumference, and has a length from east to west of 1 mile, and a breadth north and south of seven-eighths of a mile. It has five gates, at the centre of each of the four sides, and one between the south-east angle and the south gate. One main street divides into two unequal parts, running from the Ghúlám Sarwár-ka-Darwáza (north gate), to the Patháпwálá Darwáza (south). This is met in the centre by a street running due east from Seráe gate (west), whence it continues in the same direction to the stables of Nawáb Faojdár Khán, when it turns south-east to the Tópkhána Darwáza (east). Within the walls, the whole space is not taken up by houses, much of it being occupied by large enclosures and gardens belonging to the leading inhabitants. It contains houses, of which are shops, and the population is 24,906, of which are Muhammadans and Hindus. The houses are all built of sun-dried mud bricks, and the shops are situated on either side of the four main streets.

There are no manufactures in Derá, except the inlaid wood-work which is only made here and at Pahárpúr.

A considerable trade in cloth is carried on with Sháhpúr, Amritsar, Múltán, and Sakkar.

The Government buildings in Derá are sadr and tehsíl courts, a mission school, dispensary, and town hall.

The Chúngí tax amounted in 1867 to Rs. 16,000, and is expended in city improvements by a Municipal Committee under the Deputy Commissioner.

To the east and south-east of the city is situated the cantonment of the same name extending from the city to the bank of the river, and enclosing a space of 1½ mile long by 1¼ broad, the whole circuit of the cantonment being 4⅜ miles. It occupies an alluvial plain on the right bank of the Indus,a bove the level of the water-mark. It contains lines for a regiment of Native Cavalry, two regiments of Native Infantry, and a Battery of Artillery, a church, some old European barracks and Commissariat stores, travellers' bungalow, and, besides the houses of the officers, a racquet-court, swimming-bath, and a Parsee's shop.

The station of Dera is situated 1 mile from the old bank of the river Indus, but over 4 miles from the present channel. The intervening space, however, is overflowed by the river during the annual inundation, but in the cold weather it is generally under cultivation. The soil on which the cantonment is built is alluvial with a large proportion of sand, and in many parts the surface is covered with a saline efflorescence. Water is found in the station at an average depth of about 15 feet. The crops are almost entirely cereal. No attempt has been made to drain the place, which is naturally too level to allow the surface water to run off of itself. As, however, the rainfall is not heavy, no great inconvenience is experienced from this. The water-supply is abundant and sweet. There are no latrines to the lines of the troops, but this defect is about to be remedied. The prevailing disease at this cantonment is fever, but it is generally considered a healthy station.

The civil station is situated on the south of the city, and consists of a kutcherry, Commissioner's house, jail and police lines, public gardens, and post office.

The fort of Akálgarh, built by the Sikhs and improved by the British, is situated at a distance of half a mile north-west of the north-west angle of the city. (*Wood, Masson, Burnes, Johnstone, Skeen, Morton.*)

DERA'JA'T—

A tract of country extending along the west bank of the Indus, about 300 miles from the Kalabagh range of mountains to the north boundary of Sind, and hemmed in between the Suliman Range and the Indus. The name is derived from the three towns of Derá Ghází Khán, Derá Fatteh Khán, and Derá Ishmáil Khán, the first and last of which, being now British districts, will be found more fully described under their titles. The Deráját now forms a British Commissionership, under the Lieutenant-Governor of the Punjab.

DE'RI'—Lat. Long. Elev.

A village in Lunkhór, Péshávar District, 3 miles east of Lunkhór, 2¼ miles from Katlung on the left bank of a branch of the Landáe Kanda. There is a small tank on the north side of it, but it is supplied with water from the ravine below it for part of the year, and for the rest all water comes from the Landáe Kanda. It contains 56 houses. (*H. B. Lumsden.*)

DERI'—Lat. Long. Elev.

A village in Yúsafzáe, Péshávar District, situated in the open plain close to Swábí; it has 12 wells. The Totálí Ravine runs past about 100 yards from the near side of the village. It contains 27 houses.

DERI'—

A village in Lúnkhór, Péshâwar District, containing 56 houses, situated on a branch of the Tógi Nullah, which runs off to Mía Khán, and about three miles from Lúnkhór, north-east by east. There is a small tank on the north side of it, but it is supplied with water from the Tógi Ravine, and part of the year from the branch in which it is situated; the ravines here are very deep and difficult to cross on that account; it is about 2¼ miles from Kátlang.

DERI′ AKHU′ND KHE′L—Lat. Long. Elev.

A village in Amázáe country, Afghánistán, situated at the end of the spur which divides the Malkáh and Kandar valleys. (*R. G. Taylor.*)

DHAMI′—Lat. Long. Elev.

A post on Banú frontier, situated 7 miles east of Banú and 5 miles from the hills, on a patch of Vazírí cultivation. There is a small square enclosure for the garrison, which consists of 18 horse and 7 foot of the Border Militia. It has been called Taylorgurh, but the name is never used. (*R. Taylor.*)

DHOHI′A′N—Lat. Long. Elev.

A village of 124 houses in Yúsafzáe, situated on the right bank of the Balár Ravine, which is generally wet, and banks 20 feet deep. Country around open; distant three miles from Yár Husén.

DHODA—

A village in Baízáe, Kóhát District, situated eight miles south of Kóhát, on left bank of Kóhát Toí, and on the road to the Málgín salt mines. It is said to contain 400 houses, and is able to turn out 80 fighting men. Its cultivation is dependent on rain. It was here that the Chief of the Bangash came out from Kóhát with 700 or 800 matchlockmen dressed in blue to welcome Elphinstone on his way to Péshávar. (*Thornton, Agha Abbas, Elphinstone.*)

DHOTIE—Lat. Long. Elev.

A village in Derá Ismáil Khán District, 55 miles from I′sá Khél, 14 from Derá Ismáil Khán, with 60 houses, one well and two shops.

DIGARR—Lat. Long. Elev.

A pass leading from Ránízáe to Swát. It starts from the village of Sháh Kòt, and goes by Mírdeh and Usman Khélogarhí to Arian Kót 7 miles over a rough country at the foot of the hills. From Ariankót 4 miles through a glen to Degr hill, then up its side and down to Maikhband in the Ránízáe Division of Swát five miles, and on by Pír Khél to Tota Kán Mútkána four miles over a plain country traversed by ravines. This route is only frequented by footmen, but horses can travel by it. (*Bellew.*)

DILAZA′K (?)—Lat. Long. Elev.

A village in the plain of Péshávar, and twelve miles south-east from the city of that name. (*Thornton.*)

DILAZAKS—

A tribe who inhabit portions of country on the right bank of the Indus, but who are chiefly settled on the left bank in Hazárá. It is doubtful what their origin is. The Afgháns, though acknowledging them as Patháns, assign them an Indian origin. They were probably a race of Rajpút descent, and quite distinct from Afgháns. They are first heard of as occupying the country about Péshávar and the Indus and on the borders of Nanguahar. The Yúsafzáes coming from the west were first given by them some strips of land near the hills for their support, but, increasing in number, they soon demanded more. Several bloody battles took place between them, the Dilazáks generally being worsted. The last fight was near Kapúrda Garhí, when the Yúsafzáes, being victorious, drove the Dilazáks off the field

and across the Indus. All the Dilazáks there joined their fugitive brethren and in turn seized a number of villages in Hazárá. (*Bellew, Elphinstone.*)

DI'USH—Lat. Long. Elev.
A village in Pindíalí Momand country, between the Rud Nala and the hill separating Pindíalí from Gandál. It has seven small hamlets, and is inhabited by the Burhán Khél Tarrakzáe Momands, who can turn out 260 fighting men. (*James.*)

DIR—
A river of Panjkóra, Afghánistán, which rises in the south slopes of the Láspisar range, flowing nearly south past the town of Dír for 20 miles, where it is joined by the Tál. It is said to run dry in the winter months, but in the summer, on the melting of the snow, it increases so much in volume and rapidity as to become altogether impassable except by means of rafts, and then with considerable difficulty and danger. Otters are said to abound in it, and are caught by the inhabitants for the sake of their skins. There is a bridge 23 paces in length below the village of Benimází. (*Raverty.*)

DIR—
A valley consisting of the upper portion of the Panjkóra Valley next to Chitrál. It is surrounded by high mountains, and in winter it is very cold, snow falling in the valley. The valley is very narrow, but fertile and picturesque, fir, pine and walnut being exceedingly plentiful. The produce is wheat, barley, and some jowar, and many of the European fruits. The inhabitants are much afflicted with the spleen disease. They live chiefly on rice mixed with ghee, and they seldom eat wheaten bread. They have great numbers of cattle and sheep, but horses and mules are not common, and camels are not known. There are numerous smaller valleys tributary to it. The villages, of which there are 24, are usually built on the side of a hill, with a stream close at hand. There are no made roads, and, such as there are, are difficult for animals. (*Vide* Panjkóra.)

In the mountains to the north-west of Dír are Nímchah Káfars, and there are also great numbers of musk-deer. Honey is also produced in them.

The trade of the Dír valley is brought from the south by plain (Samah) Yúsafzáes and Khattaks, and from the north by Chitrálís; the first bring oil, cloth, salt, sugar and spices, and take away musk, otter skins, honey, ghee, silk and Chitrál chogas; and the second bring these chogas and take away grain and salt. (*Aleemoola, Bellew.*)

DIR—Lat. Long. Elev.
The capital of the independent district of Panjkóráh; situated in the Dír Valley on the right bank, and at the foot of the Lahórí Pass (?) It contains about 350 houses, and perhaps 1,200 inhabitants. It is protected by a considerable fortress, situated on a high mound or eminence, a spur of the Láspisar mountains. The walls, which are substantially built of mud and stone, are about 400 yards long, 300 in breadth, and 12 yards in height, and are flanked by four towers. Within the citadel, which is kept in excellent repair, there is a large mosque,

besides several other buildings, including the residence of the chief and his family, together with his immediate followers, constituting his standing army, the whole of whom, with their families, amount to 2,500 people. Bábar says Dír lies a little above the middle of the slope of the hill. It is necessary for nearly a kos to climb up, laying hold of the ground. Dír is one of the principal marts of the country. There are several shops of Hindús in Dír.

From Dír there are roads to Chitrál, Upper and Lower, Swát, Kúnar and Jalálábád, Bajáwar and Péshávar. The inhabitants can, many of them, understand the Chitrál language and that of the Líáhpósh. (*Raverty, Bellew, Aleemoola.*)

DOBANDI'—Lat. Long. Elev.
A village in Ránízáe, Swát, three miles from the British frontier at Shérgarh, and at junction of a ravine with the Bagiárí Kanda.

DOBANDI'—Lat. Long. Elev.
A village in Ránízáe about five miles south from crest of the Chargotáe Pass into Swát. (*Aleemoola.*)

DODA—Lat. Long. Elev.
A hill in Yúsafzáe mentioned by this authority, and said to be three kos east from Gariáláe, and one and half kos south of Surkh Dérí, and to contain 600 houses. (*Aleemoola.*)

DODHER—Lat. Long. Elev.
A village of 80 houses in Yúsafzáe, Péshávar District, and situated in the open plain about two miles south-east of Zída. Water supplied from four wells.

DOLRAGHA—Lat. Long. Elev.
A village in the Záemúkht country, Afghánistán, on the left bank of the Sangròbá, north, about three miles above the frontier. It was formerly a hamlet of Thal, but was taken from it by the Záemúkht. (*Coke.*)

DO'RA'ZA'E—
A section of the U'tmánzáe Mandan Yúsafzáes, who inhabit the south-east of the Yúsafzáe plain, Péshávar District, stretching north from Manárá on the bank of the Indus to Bájá Bám Khél, and comprising a strip of country seven miles long by two miles broad. The villages are Killabat, Marghaz, Zár Khél, Aka Khel, Isáfae, Manárá. (*Bellew.*)

DOSIRA—Lat. Long. Elev. 10,077 feet.
A peak on the great range which divides Swát from the independent Afghán tribes who inhabit tributary valleys of the Indus. Its elevation is 10,077 feet. From this point the range splits into two, which form the north-east and north-west boundaries of Búnér.

DOWA TOI—Lat. Long. Elev.
A halting-place at junction of Zam and another river in the Vazírí country, 79 miles from Banú, 11 miles from Kánígoram. Water is plentiful, but the encamping-ground is confined and irregular and open to attack. (*Chamberlain.*)

DOWA WARKA BU'RJ—Lat. Long. Elev. 3,000.
A halting-place in Khyssore Pass, Vazírí country, 33 miles from Banú on road to Kánígoram. Water is plentiful, but the encamping-ground is rather limited, though easily defended.—(*Stewart.*)

DRA'BAND—Lat. Long. Elev.
A village in Derá Ismáíl Khán, situate about three miles from the right bank of the Indus, and ten miles south of Derá Ismáíl Kháú, on the route from thence to Derá Ghazí Khán. There is an encamping-ground here.

DRA'BAND—
A town in Kòláchí Division, Derá Ismáíl Khán District, 35 miles west of that place and about six miles from the entrance of the Draband Pass. It is romantically situated on the high bank of a clear cold hill stream, the Lahòra. It is built of mud, and is very dirty and ruinous, and has a covered bazár. In the gardens around are some vines and fig-trees, and also inferior apples. Water is plentiful and supplies are procurable; the water of the rivulet is, however, considered unwholesome, and the inhabitants drink from a small canal flowing north of the town.

There is a frontier post here to the west of the village to protect the country from the depredations of the frontier tribes of Sheoránís, only, as Edwardes says, it does not do so, for much of the cultivation lies exposed to the west. The garrison of this post is 35 sabres and bayonets of the Frontier Force, and two mounted Militia. To be of any use this post should be between five and six miles further west under the hills.

There was formerly a sub-district of this name which extended north and south for 21 miles from Zarkaní to the Koará Nala, and east and west for 12 miles from the foot the hills, but now it is incorporated in the Kòláchí sub-division.

This tract is a hard, level, barren plain, undulating towards the hills, and with a little vegetation, and trees round the villages.

In Drában great numbers of Povindáhs collect and leave their families while they go to Hindustan with their last venture.

The first Europeans whoever visited Drában were probably Messrs. Fraser and Harris, who came here in January 1809, on their way to attempt the ascent of the Takht-i-Sulimán. They were well treated by the Chief, U'mar Khán, but were nearly killed by a mob of the Sulimán Khéls with whom a misunderstanding had arisen.

Drában is inhabited by the Mián Khél section of the Povindáhs, for an account of whom, see that article. (*Masson, Elphinstone, Edwardes.*)

DRA'L—Lat. Long. Elev.
A secluded tributary valley of the Panjkórá River in Afghánistán. It is enclosed on all sides by lofty mountains, and the hamlets are very small. The people are tributary to the Chief of Panjkòrá district, which is quite independent. (*Raverty.*)

DREPLARAH—

A division of Marwat, Banú, which extends along the right banks of the Gumbélá and Kuram Rivers from Pahár Khél to the Móhar range. It contains 37 villages, and has a cultivated area of 88,934 acres. (*Thorburn.*)

DU'A'BA'—

A division of the Péshávar Valley, comprisirg the country between Kábal and Swát rivers. It is exceedingly fertile, and contains the following villages:—

Bútgrám ...	232	houses.	1,036	population.
Gharí Sáhibzáda Abdúr Rahmán ...	12	„	48	„
Gharí Momain ...	43	„	204	„
Matra ...	111	„	495	„
Merozáe ...	94	„	368	„
Músázáe ...	63	„	282	„
Surkh ...	98	„	486	„
Mandazáe ...	101	„	462	„
Sundeeshak ...	60	„	210	„
Husnzáe ...	69	„	329	„
Bélá Hasn ...	75	„	296	„
Katozáe ...	222	„	1,228	„
Khaibarí Bánda ...	22	„	111	„
Gharí Jabr Khán ...	26	„	109	„
Gharí Sadr ...	33	„	182	„
Maro Khél ...	19	„	72	„
Sutiwára ...	60	„	291	„
Ispínki ...	13	„	51	„
Mút Moghal Khél ...	178	„	883	„
Bánda Baghat Ghara...	26	„	111	„
Bhagat Ghara ...	26	„	83	„
Panjpáo ...	136	„	252	„
Mujaessur (Bánda-Panjpao) ...	69	„	288	„
Mardána (Banda-Panjpao) ...	19	„	89	„
Sehsara (Taal a Killa,)	76	„	331	„
Shakrgán do.	104	„	518	„
Shabkadr ...	168	„	850	„
Rasgí Bánda ...	35	„	151	„
Alkí ...	55	„	301	„
Malukán Merozáe ...	141	„	622	„
Kotak ...	77	„	209	„
Tarnah ...	36	„	238	„
Gharí Tarwardí ...	56	„	265	„
Gúnda ...	46	„	176	„
Sókhta ...	50	„	205	„
Nasrzáe ...	28	„	131	„
Kángra ...	292	„	1,408	„
Uchawálá ...	63	„	246	„
Dilazáe ...	71	„	299	„

Máhá Hazárá ...	120	houses.	572	population.
Ghara Sulámán ...	20	"	79	"
Hajízáe ...	117	"	547	"
Mamún ...	50	"	275	"
Dúb ...	43	"	272	"
Buníádí ...	74	"	324	"
Gharí Sáhibzádá Mohkím Dín ...	8	"	36	"
Gharí Sahibzádá Guláb Sháh ...	10	"	39	"
Tirká ...	68	"	349	"
Dherí ...	43	"	158	"
Sarwání ...	71	"	348	"
Ghormabuk ...	82	"	391	"
Sandásir ...	55	"	241	"
Bakíáná ...	43	"	218	"
Dherí Túlka Bakíáná	20	"	85	"
Haríáná ...	39	"	183	"
Gharí Khákar Sirkar,	29	"	108	"
Daolat Para ...	266	"	1,072	"
Chambat ...	120	"	521	"
Amádherí ...	125	"	575	"
Chikkur ...	171	"	791	"
Khurkí ...	172	"	672	"
Nuhkí ...	132	"	541	"
Shákí Kúlalí ...	53	"	219	"
Yágíband P. ...	40	"	214	"
Yághíband B. ...	20	"	87	"
Yághíband M. ...	39	"	176	"
Gharí Shuroh Khán ...	9	"	38	"

(*Lumsden.*)

DU'DI'A'NWA'L'A—Lat. Long. Elev.

A village in Banú District, on the south edge of the Vazírí Thall and left bank of the Kúram River, mentioned because Taylor recommended it strongly as a suitable place for a post to stop the depredations of the Vazírís—to the south, I presume. He thought the post ought to be rather a strong one of 40 or 50 men, of which 20 should be horsemen. (*R. Taylor.*)

DU'M BAKI'—Lat. Long. Elev.

A village in Záemúkht country, two miles north of Tórárwarí, in Míranzáe. During Chamberlain's campaign in Míranzáe it had been intended to attack this village—a calamity which was averted by a procession of the villagers headed by their women bearing a 'Korán' and interceding for mercy. (*Temple.*)

DU'NDI'A'—Lat. Long. Elev.

A village in Lúnkhór, Péshávar, one mile north of Lúnkhór village, on the left bank of the Barwáza Kanda. It contains 18 houses, and is supplied with water from wells dug in the bed of the ravine. The country in the vicinity is cut up by ravines in every direction. (*Lumsden.*)

E.

EDWARDESABAD—Lat. 32°59'45." Long. 70°38'51." Elev. 1,276.
A Cantonment and Civil Station, the chief town in the District of Banú, situated one mile from right bank of the Kúram, at five miles below its debouchure from the Vazírí hills. It is 84 miles from Kóhát, 89 from Dera Ishmaíl Khán, 255 from Lahore. The Cantonment occupies the head of a slope falling south and east from the right bank of the Kúram.

There are lines here for one Regiment of Cavalry and a Battery of Artillery, and also five houses for officers, a racket-court, mess-house, bath, &c.

The Civil Station lies to the west, and has a jail, a kutcherry, and a house for the Deputy Commissioner, a Government garden and a small church.

Dr. S. Thomson, in his annual report to the medical authorities for 1869, remarks regarding this cantonment:—Surrounding the cantonments the country is most fertile, and, as water is very abundant, crops very seldom fail. But irrigation is excessive, and long thick crops are much cultivated up even to within a few yards of the boundary. These fields so close to cantonments are, during the greater part of the year, nothing but swamps, the irrigation being so excessive and the drainage bad. When the crops become long and thick, they, by their shelter, afford opportunities for their being used as a common necessary by crowds of natives, and this is one of the chief causes of the unhealthiness of Edwardesabad.

The water-supply is drawn from a canal taken from the Kúram river, and is said to be very much contaminated with all sorts of filth.

This cantonment is very subject to malarious fever, from the over-irrigation of the surrounding country.

EK-BURJ—Lat. Long. Elev.
A village in Bajáwar, situated near the junction of the Bajáwar River with the Panjkórá. It contains 80 houses. (*Aleemoola.*)

ERO'ZSHA'H—Lat. Long. Elev.
A village in Ránízáe, Swát, about ten miles north of Gandерí in Hashtnagr, Péshávar District. It is situated in an amphitheatre of hills, the spurs of which completely lock it in from the plains, with the entrance accessible to artillery through a winding ravine forming the drainage channel of the valley. The village is clear from the hills on every side, but so close to the spurs of some of them as to be within matchlock range. It is walled and loopholed, and has only one entrance gate. There are several large wells, and a Persian wheel near for irrigating the fields. The ground in the vicinity of the village is stronger than any other in Ránízáe. For an account of the approach to this village from the plains, *see* Erózsháh, road to Totáe, route No.

The Erózsháh road is very bad indeed, and horsemen are obliged to dismount and lead their horses singly for a great part of it. After reaching the Ránízáe village of Erózsháh, the road appears to wind in a westerly direction and to cross a long spur from the Hazárnáo, which joins the mountain with the hill in rear of Bairámdéri; this spur is commanded by the latter hill, and here the road is no better than a mere foot-path. Descending on the Totáe side, it passes the village of Bar, then Mena; one and a half miles from this the valley opens. (*Mackeson.*)

F.

FAKI'R CHOKI'—Lat. Long. Elev.

A post in the Baín Dara Pass on the Bataní hills, garrisoned by seven militia foot, and consisting of a square tower, situated on a commanding position above the south side of the pass. (*Thorburn.*)

FA'TMA—Lat. Long. Elev.

A village of 62 houses in Yúsafzáe, Péshávar District, situated in the open plain, four miles north of Htóí Mardán. It is supplied with water from four wells. (*Lumsden.*)

FATTEH JAE—Lat. Long. Elev.

A village in the Dera Ishmáíl Khán District, 42 miles from Isá Khél, 26 miles from Dera Ishmáíl, on the right bank of the Indus, with four shops and one well. Supplies, water and forage, are abundant. The jagír of Fatteh Jae, belonging to Hyat-úlla Kh án, extends for one mile south and east of this place.

FE'RO'Z KHE'L—Lat. Long. Elev.

A village in Tíra, situated east of Míshtí, north of Abdúl Azíz, south-east of the Zákha Khél Afrídís, apparently on the north of the Tíra river under the Múlagarh range, but not far from the river as the lands are irrigated from it. Together with Usmán Khél, with which it is mentioned, it numbers 570 houses, and can turn out from 400 to 500 fighting men. From this village is a road to Killa-i-Gehrajgal, on the Bárá river, Afrídí country, and thence to Basawal in the Kábal River. (*Agha Abbas.*)

FE'RO'Z KHE'L—(*See* Daolatzáe.)

FORT MACKESON—Lat. Long. Elev.

A fort in Péshávar District, 17 miles south of Péshávar, three and a half miles from north entrance of the Kóhát Pass.

It consists of a pentagon with bastions at the north-north-west, south-south-east and north-east points, an inner keep, and a horn-work extending from the north-east to the south, defending the gate-way which is between the south and south-east bastions. The length of each face is 170 feet, and the inner keep is square, the sides being about 120 feet, with a round tower at each of the angles. There is accommodation for one company of infantry in the keep, and a squadron of cavalry could be included in the horn-work outside. The original garrison proposed was 200 infantry and 300 cavalry. There is one well in the keep and one in the north-east angle, besides two in the horn-work.

This fort was built for the purpose of watching the Kóhát Pass, and to command the country around the passes of Akhór, Jawákí, and to control the border in the event of a blockade of Afrídís being necessary, and finally to support the police Posts of Aimal, Chabutr and Shamshatu.

There has been considerable difference of opinion regarding the advisability of keeping up this post,—Sir Sydney Cotton considering it worse than useless, while the Commissioner, Colonel James, was of opinion that it is necessary for the purposes given above, and that its site is the best that can be chosen. Most authorities, however, agreed in the advisability of levelling the horn-work as being an unnecessary expense to keep up.

FU'SEGRA'M—

A village in Péshâwar District, containing 42 houses, situated half a mile north of Kâssime, with a branch of the Toge Nala dividing them, whence it is supplied with water, and also from wells; the banks of the Nala are low and richly cultivated. (*Lumsden.*)

G.

GABI'—Lat. Long. Elev.

A village in the Níláb sub-division of the Khatak Division of Pésháwar, situated nine miles south of Khairábád. It contains 67 houses. (*Lumsden.*)

GABR—Lat. 32°38′18.″ Long. 70°19′34.″ Elev. 6,378.

A peak on the Vazírí hills, south of Banú, 32 miles. It is said to have springs near the summit and an easy ascent.

GADAI—Lat. Long. Elev.

A village in Ránízáe, Swát, two kos from Sháhkót, containing 400 houses. (*Aleemoola.*)

GADA'IZA'E—

A section of the Iliázáe, Yúsafzáe (Bunérwáls), who occupy the south slopes of Illam and Dosira mountains. They are divided into four sections:—1st, Alí Shér Khél, villages Ghází Kháráe, Sultánwáis; 2nd, Sání Khél, villages Kalla Khél, Baí; 3rd, Shábdín Khél, villages Palía, Baltáe; 4th, Hasn Khél, villages Lagrpúr, Dógada, Bisharnáe. The villages of Jareh, Burjo, Khánáe and Maíragarh are in common with the whole section.

GADA KHE'L—Lat. Long. Elev.

A village in the Kóhát District, nine miles from Kohát, 80 from Banú, containing about 40 houses, in a beautiful even valley with patches of cultivation. Water is plentiful, but supplies are scarce.

GADR—Lat. Long. Elev.

A village of 20 houses in Yúsafzáe, Péshâwar, situated about three miles from Mardán, and in the open plain. Water is supplied from two wells. No supplies are procurable. (*Lumsden.*)

GADR RU'D—

A ravine in Yúsáfzáe, which has its origin in the north slopes of Sínáwar and Pagr by a number of channels which unite at Smaílkí, and which then runs by Sangao, Mían Khán, Kátlang, Bilandáe, Jamálgarhí, Kázíábád Gadr, Hamzá Khán, Bábíní, Mohib, and Zórmandáe, and, spreading over the plain in a marshy track, joins the Chalpání at Galadér. It is an extensive ravine, and contains many springs along its course. (*Bellew.*)

GAHANA KUCH—Lat. Long. Elev.

A halting-place, Vazírí country, 77 miles from Derá Ishmáíl Khán, 29, miles from Kánígoram; water is plentiful. The encamping-ground in the bed of the Zam is irregular and limited, but not difficult to defends. (*Roberts.*)

GALA—Lat. Long. Elev.

A village in Yúsáfzáe District, situated on the right bank of the Indus, about two miles south-east from Tópí. There is a ferry of two boats

from here to Ghazí on the left bank. It is supplied with water from the Indus. No supplies are procurable, and forage is scarce (*Bellew, Lumsden.*)

GALI' AFRI'DI'S—

The name given to the Afrídís who hold the Kóhát Pass. They are a division of the A'damkhél, and are sub-divided into Sharakí, Bostí Khél, Zergún Khél, Tór Chapar or Gagí Khél—(*vide* Afrídís).

GALO'CH—Lat. Long. Elev.

A tributary valley of Swát, Afghánistán, which enters it on the north side. It is well cultivated, and stocked with fruit trees, of which the apple, pear, quince, walnut and amlock are the most common. The pine and deodar forests above this valley supply Péshávar with much of its larger sizes of timber. The valley is also known by the name of Tall Dárdial. (*Bellew.*)

GANDAPU'RS—

A tribe who inhabit the Dáman of the Deráját, in the vicinity of Kòláchí, Takwárá and Loní. Their country is bounded north by Ták, west by the Súlimán Range, south-west by Draband, and south-east and east by Derá Ishmáíl Khán. They formerly belonged to Spín in Afghánistán, but having quarrelled with the rulers of Kábal, they were obliged to abandon their former life of wandering merchants between that capital and India and take to tillage for a livelihood. They were originally divided into six families: Ibráhímzáe, Yakúbzáe, Húsénzáe, Khúbízáe, Amránzáe, and Dréplára. Elphinstone's account of them is: "They have a hereditary Khán and hereditary Maliks, but their power is very slight, and the tribe leads a lawless life, plundering strangers, stealing from the flocks of the wandering tribes which come into their neighbourhood, and continually quarrelling among themselves. Their weapons on these occasions are sticks of wild olive, so that murders are rare; but when one happens, it entails a deadly feud. Their public affairs are settled by an assembly of all the heads of families in the tribe, those who cannot attend sending one of their family to represent them. The Gandapúrs are great merchants; 50 or 60 go every year to Afghánistán and four times as many to India; but this circumstance has apparently little effect in civilizing them, and they have a great deal of rudeness and brutality in their appearance and manners." This, however, is now changed, the Gandapúrs being among the best of our subjects in the Derá Ishmáíl Khán District. Edwardes says of their country: "A more discouraging aspect than that of the Gandapúr country never presented itself to a tribe in search of a place of rest. The soil is hard and ungrateful; one solitary stream, the Lúní, which is nothing more than the overflow of the Gomal, visits it on rare occasions; scarcely a tree or shrub or other sign of spontaneous vegetation is to be seen. In a word, it may be said to be dependent on rain and very seldom to get any. Khán Zamán Khán, grandfather of Sarwar Khán of Tánk, first gave the exiled Gandapúrs a tract of land called Rórí on his own waste border, and settling down they spread themselves over the country which now bears their name. They at first adopted the usual rude division of the soil amongst Afgháns, and gave an

equal share to each family without reference to its numbers. The injustice of such a division was met and corrected by a contrivance still more rude and pastoral, *viz.*, a re-division every six years, based on the principle that those who had before had the bad ground should in turn receive the good, and *vice versâ.*

It is hard to conceive how agriculture could have been carried on in such a fluctuating state of rights; but thé fact is, that it lasted until so late as thirty-four years ago, when the Derá Nawáb having appropriated a considerable share of the lands to the east and south-east, the families in possession of the north and west refused to re-divide with their despoiled brethren; and from that time may be dated the landed property of individuals.

The independence of the Gandapúrs was first disturbed by Mahamad Sháh Nawáz Khán, the Nawáb of Derá, who fixed an annual tribute of ten thousand rupees upon the country. This, after five or six years, was raised to fifteen thousand rupees, and again, after two or three years, to thirty thousand rupees, at which point it remained till the Nawáb's territory passed into the possession of the Khalsa, when Prince Nao Nihál Sing at once raised the revenue to fifty thousand rupees.

After a year, Díwán Lakí Mal got the farm of the whole province of Derá Ishmáél Khán, and added sundry small items, which raised the tribute of Gandapúr to sixty thousand rupees.

When Edwardes came to the district he was enabled to reduce the revenue accruing from it to Rs. 38,000. Besides this Rs. 1,37,304 went to the Khan and his principal Maliks or Tomans. The chief places of the Gandapúrs are Kóláchí, Takwárá and Luní. *Elphinstone, Edwardes.*)

GANDI'A'B—
The principal district of the Alamzáe Momands, situated west of Michní on the left bank of the Kábal River. Its breadth is about eight miles, and it is a succession of hills. Its valleys are small, and the villages are scattered mostly off the road and difficult of approach. (*James.*)

GANDI'A'B—Lat. Long. Elev.
A village in the country of the Alamzáe Momands, about 16 miles north-west of Shabkadr, on the Karapa road to Lálpur. There is a stream here, and a good supply of water. (*James, Aleemoola, Leech.*)

GANDI'A'B—
An elevated plain in the country of the Vazírís five miles from Biland Khél. There are some springs in its neighbourhood. The camp belonging to General Chamberlain's force was left here in 1860 while the troops went to attack the Vazírís at Maidání. (*James.*)

GANDI'A'BI' KILLA—Lat. Long. Elev.
An ancient and ruined fort in the Kóhát District, situated on an eminence. (*Agha Abbas.*)

GANDI'A'LI'—Lat. Long. Elev.

A village of the Kóhát District, eleven and a half miles east of Kóhát, at the entrance to the Afrídí Valley of Turkí.

GANDI' KHA'N KHE'L—Lat. Long. Elev.

A village in Marwat, Banú District, 21 miles from Banú, in a level, open, thinly cultivated pasturing country. Supplies are procurable on due notice, but water is sometimes scarce. (*Roberts.*)

GANDIAL— Lat. Long. Elev.

A village and post in Míranzáe, Kóhát District, four miles from Thal, and 32 miles from Hungo. It is situated on high ground above the Schalli river. The post consists of a square enclosure, with masonry walls, loopholed. It was built for a garrison of 100 horse and 100 foot. On the south side there is an enclosure with mud wall for the horses of the cavalry detachment. It is now usually garrisoned by 25 Bangash and Khattak sowars. The post was built on the suggestion of Major Coke, to check the raids of the Turís and Vazírís in Daland, and to command Thal and Biland Khel. There is an ample supply of water from a fine stream close by, which is perennial. (*Edwardes, Coke.*)

GANDAP—Lat. Long. Elev.

A village in the Jadún country, belonging to the Otazáe, Salár section. It is about six miles north-west of Tópí, in Yusafzáe. It has several times asked to be taken under British protection. (*Bellew.*)

GANGI' KHE'L—

See Vazírís.

GANGODHER—Lat. Long. Elev.

A village of 19 houses in Yúsafzáe, Péshávar District, situated on the dry bed of a ravine which comes down from the Búnér hills round the eastern end of the Katamár range by Shiva and Nowagrám. This village is distant from Shiva two miles. The country round is open, well cultivated, and watered from six wells besides those in the village musjids. (*Lumsden.*)

GA'R—Lat. Long. Elev.

A village of 72 houses in Yúsafzáe, Péshávar District, situated about five hills above Húnd, on the right bank of the river Indus. It is an offshoot from the village of Marghaz, and is supplied with water from the river. It has one well. (*H. B. Lumsden.*)

GA'R AND SA'NAL—

The names of two political factions on the Péshávar and Kohát borders. These are said to be derived from two Hindú brothers who 200 years ago had a quarrel, one brother being aided by one party of Patháns, the other by a separate party, whence arose a feud, and now not a year passes that some men are not killed in the hills on this old story. The Gár and Sánal parties are confined to Kóhát and Péshávar border. The Khattaks are Sánal, and that part the Bangash about Kohát are Gár. The following villages of Míranzáe, *viz.*, Biland Khél, Mahamad Khójá, Tóráwarí, Hangu, Sodí Khél Sámalzáe, Katchí, both the U'stazáes, Alízáe, Kajarzáe, Mahamadzáe and Nasrat

Khél are Sánal; and Darsamand, Nariál, Kale, Sturuzáe, Toge, Ibrahímzáe Ráís, Shátu Khél, Bazár Marál, Parganá Baezáe, are Gár.

Of the tribes on the border the following are Gár:—

The Kambar Khél, Kukí Khél and the Adam Khél Afrídís; the Bázotí, Utmán Khél, Fíroz Khél, Sipáh, Akhél, Alíkhél, Masuzáe, Mámu Khél, Abdulazíes Khél, U'stura Khél Orakzáes, and the Turís of Kuram. And the following are Sánal: The Mullikdín Khél, Zákha Khél, Aká Khél, Sipáh Khél and Kamr Khél Afrídís. The Bar Mahamad Khél, Shekhán, Mishtí, Rábiáh Khél, Alíshérzáe, Mulá Khél, Mamázáe Sádá Khél, Khádarzáe Orakzáes, the Záemukhts, and the Vazíris on the Míranzáe and Bahádur Khél border.

This faction feeling has, however, not sufficient hold on many of these tribes to make them side against their own tribe with outsiders. (*Coke.*)

GARA TA'JAK—Lat. Long. Elev.
A village in the Khalíl Division of Péshávar District, situated nine miles north of the Cantonment of Pesháwar, containing 42 houses. (*Lumsden.*)

GARE'H— Lat. Long. Elev.
A village in the A'dam Khél A'frídí country on the right bank of of the Endara Stream, and inhabited by the Hasn Khél section. It contains 100 houses, and its water comes from one well. (*Turner, Edwardes.*)

GARHI' ISHMA'E'LZA'E—Lat. Long. Elev.
A large village of 333 houses, in Yúsafzáe, Péshávar District, with a good bazár, situated within 100 yards from Garhí Kapur. It is supplied with water from the Mokam Ravine, which is here about 10 feet deep. There are 10 wells belonging to the village. (*Lumsden.*)

GARHI' RAHMA'N—Lat. Long. Elev.
A village in Derá Ishmáíl Khán District, 11 miles north-west of Derá, on the road to Takwárá. Water is supplied from the ravine.

GARI' BA'BU'—Lat. Long. Elev.
A village in the Khalíl Division of Péshávar, situated two miles north of the Fort. It contains 50 houses. (*Lumsden.*)

GARKAND—Lat. Long. Elev.
A village in Búnér, at foot of the Gokandún Pass, containing 600 (?) houses of Salárzáes (?). (*Aleemoola.*)

GARU'—Lat. Long. Elev.
A village of the Khósa sub-division of the Khattak division of Péshá-war, situated 12 miles south of Sheikh Rahímkár Zíarut. It contains 45 houses. (*Lumsden.*)

GA'RU'—Lat. Long. Elev.
A village in the Khwara valley, Akóra Khattak hills, 22 miles south of Nowshehra, 50 miles north-east of Kóhát. Supplies are procurable here after due notice, and water is plentiful. The country is hilly, wild and barren. It is surrounded by dense camel-thorn jungle. Here the roads by the Kana Khel, Mír Kalán and Cherát Passes meet, and there are roads south to Khushálgarh and west to Musa Dara.

Gáru is inhabited by Khattaks. There is a little mud fort here, situated on a commanding eminence, which would hold about 50 men.

GARWI'S—

A tribe inhabiting the head of the Swát valley, and numbering about 3,000 adult males, their villages being Pashmal, Hariání, Iláhíkót, Ashú, Kalám and Atrór. They are not Afgháns, but are termed Kohistánís, and speak a different language. They are probably allied to the Chitralís, Gilgittís and inhabitants of the high glens of the Hindu Kush. (*Raverty.*)

GA'TKALA—Lat. Long. Elev.

A village in Búnér valley, Afghánistán, consisting of 50 houses, situated two miles north-west of Túrsak. (*H. B. Lumsden.*)

GA'Z DARA—Lat. Long. Elev.

A valley in the Akorá Khatak hills, draining from Naral Sir into the stream below Shekh Aládád Ziárat. The direct road from Shádípúr on the Indus to the Afrídí village of Túrkí goes by this valley. It is sufficiently open for the movement of troops, and guns could be taken with little difficulty, though it is filled with thick jungle. (*Coke.*)

GAZ' DARA—Lat. Long. Elev.

A valley in the Orakzáe hills, draining into the Hangú River. It is inhabited by a small tribe called Merassa Khél. It is a *cul de sac*, and does not lead into Tírá. (*Coke.*)

GEHRAJGAL KILLA—Lat. Long. Elev.

A village in Afrídí country on the bank of the Bárá River. There is a road over the range to the west to Basowál, in Jalálábád District. (*Agha Abbas.*)

GHALADHE'R—Lat. Long. Elev.

A village in Yúsafzáe, Péshávar Division, containing 328 houses, three miles south of Torú, near the Nowshehra road, on right bank of the Chalpání river. (*Lumsden.*)

GHALZA'E KU'NDAKHE'L—Lat. Long. Elev.

A village in the Khalíl Division of Péshávar District, containing 40 houses. (*Lumsden.*)

GHARI'A'LA'—Lat. Long. Elev.

A village in Yúsafzáe, Péshávar District, under the north side of the Karamár ridge, containing 67 houses, and situated in Daolatzáe subdivision, about five miles from Garhí Kassúr. The country round is open, and watered from 13 wells.

GHARI'BA—Lat. Long. Elev.

A village in the Jowákí Afrídí country, at the head of the Zeyrá valley. It is open to attack to a force proceeding from Shádípur on the Indus by the Zeyra valley. It is situated on a hill, and can turn out 70 fighting men. Water is procured from a tank. (*Coke.*)

GHARI'KAPUR—Lat. Long. Elev.

A large village in Yúsafzáe, Péshávar, containing a good bazár and 385 houses, situated on the right bank of the Mokam ravine about four miles north of Torú, and five miles west of Ishmáilka. It is the chief mart on the road from Búnér *viâ* Bazár and Rústam to Torú,

Naoshehrá and Péshâwar. The cultivation in the neighbourhood is rich, and watered from 20 wells. (*Lumsden.*)

GHAZI'KHANA'I—Lat. Long. Elev.
A village in Búnér valley, Afghánistán, Gadáizáe division, on the left bank of the Barhandóh river near its source. According to Aleemoola it has 700 houses, and its cultivation is irrigated from the river. (*Aleemoola.*)

GHAZI'KO'T—Lat. Long. Elev.
A village of 20 houses in Yúsafzáe, Péshâwar District, situated on the left bank of the Balák ravine opposite to Yárhusén, and distant from that village about two miles south. There is but one well in or near this village. Country around open. (*Lumsden.*)

GHAZNI' KHE'L—Lat. Long. Elev.
A village in Lakí division, Banú, 35 miles from Banú, in a tolerably well cultivated country. Supplies are procurable, but water very scarce and brought from a distance. There is a travellers' bungalow here, a serai and thanna, with a post of four police sowars. (*Thorburn, Roberts.*)

GHILZA'E BA'NDA—Lat. Long. Elev.
A village in Kúram, 20 miles above Thall, on right bank of the river. There are only a few huts in it. Grass and forage for camels are procurable, but no provisions. Water is abundant. (*Lumsden.*)

GHOLAMA—Lat. Long. Elev.
A village of 124 houses in Yúsafzáe, Péshâwar District, situated at the north-east end of the Karamár hill, on the banks of a ravine which comes from the Búnér hills and joins the Naringí and Shewa ravines at Permulí. This village has 40 wells on its lands, and is two miles north-west of Shiva, and on the direct road from it to Bazái and Rustám.

GHORA TRUP—Lat. Long. Elev.
A village in Péshâwar District, situated on the right bank of the river Indus, eleven miles south-west of Attok, and thirty south-east of Péshâwar. The river here has a very dangerous rapid, with a sudden fall of a foot and a half, resulting from the lateral contraction of the high and rocky banks enclosing it, as the depth is no less than a hundred and eighty-six feet. Wood describes the passage as very dangerous:—"Though the fall was shot with startling rapidity, the boat, when over, seemed spellbound to the spot, and hung for some time under the watery wall in spite of the most strenuous efforts of her crew. At last she moved, the men cheered, and out she darted into the fair channel." The breadth of the Indus here is only two hundred and fifty feet, and through this narrow gut the whole of its immense volume of water rushes at the rate of from nine to ten miles an hour, and with the noise of thunder. Ghora Trup is about six miles below Neláb, and the whole of this distance may be described as one immense and irresistible rapid. (*Thornton.*)

GHO'R BAND—Lat. Long. Elev.
A valley of Afghánistán, consisting of the upper portion of the Káná valley which joins the Indus above Táhkót on the right bank. It is

inhabited by Azí Khél and Zangí Khél Yúsafzáes. Its villages are generally situated on the edge of the ravine through which the river runs. On the moutains round are deodar and pine. There is a road into Swát by this valley. (*Bellew.*)

GHORI'A KHE'L—

A name formerly given to the three tribes, Mohmand, Khalíl, and Daudzáe. It is not now known. (*Elphinstone.*)

GHORI'WA'LA'—Lat. Long. Elev.

A village in the Banú District, about 10 miles from Banú. It is a considerable place, containing fully 50 shops, and these much less huddled together than is usual in Banú. (*Edwardes.*)

GHOSA—Lat. Long. Elev.

A small pass leading from the Banu District into the Vazírí hills, and situated between the Kúram river and the Baran Kúrd Pass. (*Thorburn.*)

GI'DAR GALI'—Lat. Long. Elev.

A pass in the District of Péshâwar between Akara and Attak, which received its name, *The Jackal's Pass*, or *Neck*, from its being so extremely narrow, that the natives, in exaggeration, say that a jackal only can make its way through it. The defile is not more than ten or twelve feet wide, and is bounded on each side by rather high and rugged hills. Though much frequented, it does not appear to be regarded as important in a military point of view, probably from the facility with which it can be turned. It is five miles west of Attak, but is never used now, a road having been made round to Akóra to the east of it.

GIRANG—Lat. Long. Elev.

A fort in the Deráját, a few miles north of Derá Fatteh Khán, and three to four miles from the bank of the Indus. It was built by the Sikhs, and Edwardes describes it as "a strong fort for that part of the world." (*Edwardes.*)

GOBAH—

A pass leading from Banú District into Bataní territory south of Gabr mountain. (*Thorburn.*)

GOKANDU'N—

A pass north of the Karakar, from Búnér into Swát, between the Illam and Dosiri mountains, going from the village of Gokandún on Búnér side to Kokárí on Swát side. It is higher and steeper than the Karakar, and passable only by mules and bullocks. In many places the road leads along the face of a cliff, and is so narrow that only one bullock can pass at a time. Some idea of the state of the road may be formed from the fact that it takes a hill-man from gunfire to four P. M. to drive a mule from the Swát side into Búnér. (*H. B. Lumsden.*)

GOMAL—

A village in the Gomal Valley, Tánk, Derá Ishmáíl Khán, five miles from the entrance of Ghwálarí Pass, and 53 miles west of Derá. It is a fair-sized village, situated in the midst of highly irrigated fields.

The ruins of an old post are situated near it, but it is no longer occupied.

GOMAL VALLEY—

A sub-division of the Tánk District, Derá Ishmáíl Khán, comprising the valley of the Gomal River after it has left the hills until its passage through the Kamr Ratí Pass. This valley, especially to the north and towards the Ghwálarí Pass, is one sheet of cultivation, profusely irrigated by canals from the Gomal. This valley is much exposed to the raids of the Vazíris, and is consequently defended by numerous and strong posts, *viz.*, Jata, Martaza, Gomal and Mángí. The valley is very unhealthy on account of its excessive irrigation.

GO'RA'ZA'E—Lat. Long. Elev.

A small village 18 miles from Kóhát, 16 miles from Khúshiálgarh, containing 40 or 50 houses, at entrance of Chórlakí Pass. There are no shops. Water is procured from a tank. (*Pollock.*)

GO'REWA'L—Lat. Long. Elev.

A village in Banú District, nine miles from Banú, 61 miles from Kálábágh, half mile off the road, 82 miles from Derá Ishmáíl Khán. It is a large village containing 400 houses and 27 shops. Water from cuts from Kúram River.

GO'RNA'L—Lat. Long. Elev.

A village in the Swát valley on the left bank of the river, inhabited by Torwáls. (*Raverty.*)

GO'RVALI'—Lat. Long. Elev.

A small mud fort 25 miles north-west of Derá Fatteh Khán, in Derá Ishmáíl Khán District. It is a compact little fort, and stands in an admirable position. It is about 60 yards wide, has a rampart with loopholes, but the well is bitter. It was built by the Sikhs as an outpost to their fort of Girang. It is now one of the posts on the Derá Ishmáíl frontier, and has a garrison of six horse of the U'staráná militia. (*Edwardes.*)

GO'RI'A'N KHEL—

Khash Alí, in his account of the Yúsafzáe clan, says a section of this name inhabits the following villages in Bùnér:—

Agrai, with 600 fighting men.	Soomegram, 300 fighting men.
Konga „ 400 „	Kayan 250 „

GOUZ DARA—Lat. Long. Elev.

A valley in Jowákí Afrídí country, in the direct road from Kóhát to Shadípur. It is sufficiently open for the movements of troops, and guns might be taken through it with little trouble, but it is filled with thick jungle. The road by this valley is 8 miles shorter than the one by the Sheikh Alí Pass to Gumbat. (*Coke.*)

GU'DI' KHE'L—

A small sub-division of the Khattaks in the Lowaghár hills, the southernmost of the Kóhát District. Coke gives no information further. (*Coke.*)

GU'JAR GARHI'—Lat. Long. Elev.

A village of 235 houses in Yúsafzáe, situated on the right bank of the Kalpání Ravine, whence it is supplied with water. The surround-

ing country is open. Hóti is distant about four and a half miles; it had 30 wells, but of those only 18 have water in them now.

GU'JRA'T—Lat. Long. Elev.

A village of 116 houses in Yúsafzáe, Péshawar District, situated on the left bank of the Mokam Ravine, from which it is supplied with water. The banks are here 12 feet deep. Chárgolí is four miles above this village, and Jamál Garhí about the same distance westward. Roads to Ishmáila and Jamal Garhí good. 16 wells belong to this village.

G'UJARI'—Lat. Long. Elev.

A village in the Níláb sub-division of the Khattak division of Péshawar, nine miles south-west of Khairábad. It contains 55 houses. (*Lumsden.*)

GU'JARS—

A tribe of Indians who dwell in Yúsafzáe and the neighbouring hills belonging to the last-named tribe. They are of the Jat or Rájpút race, are Musalmáns, and are divided into clans and khéls, like the Afgháns. They are a very numerous race, and form the entire population of many villages. They have no hereditary possession in the land beyond the British limits, but are merely the vassals of the Afgháns. They follow no mechanical trades or handicrafts, but are entirely devoted to the rearing of cattle and the cultivation of the soil, which they hold in lease from the Afghán owners, on fixed terms that vary in different localities. Generally they are these,—to keep the land ábád; to pay a land tax, either in cash or kind, to the Khán of the District at the collection of each harvest (the amount varies from Rs. 3 to Rs. 10 per plough); and to arm for military service at the call of the Chief of the District they live in. Besides these, they provide the Khán, or Malik, under whose protection they live, with certain supplies for the use of his "hújra," such as ghi, barley, fodder, bedding, &c. They also pay the Khán, or Malik, a tax on the occasion of a marriage amongst themselves; it is termed Bakrai, and the sum varies from Rs. 4 to Rs. 40 or more. They also are forced to provide begár labor when required.

As a class, the Gújars are a fine, healthy, and athletic race, and in many points resemble the Afgháns amongst whom they dwell. They are supposed to be the descendants of the possessors of the country previous to the arrival of the Afgháns. In numbers they equal about the whole of the rest of the population not Afghán, and may be roughly estimated at 75,000 souls. As a rule, they are comfortably, if not richly off, according to their own standard of comparison, and maintain more independence than the other settlers. (*Bellew.*)

GU'LHA'RA'—Lat. Long. Elev.

A pass leading from the Banú District, opposite the village of Múlázáe, into the Battaní and Vazírí country. It is described as rather "a broad pass." The Chief of the villages of Múlazáe keeps a general look-out at this pass. The Manda Khél (?) occupy hills called Agza within this pass. (*Urmston.*)

GU'MATI'—Lat. Long. Elev.
A pass leading from the Banú District, north of Kúram, into the hills of the Vazírís of the Káfar Kot range. It also goes to the Kúram, and there is a branch road which leads to the Bargomatú ravine. It is a good pass for horsemen and camels, but is a difficult one to force, as the road is overhung by inaccessible mountains. The Chiefs of the U'marzáe and Mahamad Khél Vazírís are responsible for it. Taylor considered this pass the most important in the district, as all the more serious raids were made by it, and in former days the garrison of the post here consisted of 50 horse and 180 foot. Now it only has a garrison of seven horse and ten foot, and is provisioned for ten days. (*Thorburn, Taylor.*)

GU'MBAT—Lat. Long. Elev.
A village of 180 houses in Yúsafzáe, Péshávar District, situated on the right bank of the Balár Ravine, five miles east of Torú, and the same distance west of Yárhúsén ; the ravine here is 20 feet deep, and has generally water in it. The village land is not rich, and the only wells in the neighbourhood are those in the enclosure of the mosque.

GU'MBAT—Lat. Long. Elev.
A village in Afghánistan, on the road from Bajáwar to Swát. It contains 200 houses. Behind it on a hill is a large and ancient tower. It is within the boundaries of the Khwázózáes. (*Aleemoola.*)

GU'MBAT—Lat. Long. Elev.
A middling village, Kóhát District, 15 miles from Kóhát, 19 from Kúshiálgárh, containing 150 houses. Water is procured from tanks. There are no shops here. It is situated on undulating ground at the foot of the limestone range, and belongs to the Tírí Khattak Chief. It has the remains of an old fort built by the Khattaks and destroyed by the Bárakzáes. The site appears to be bad, but if it should be necessary to guard the communication between Kóhát and Kúshiálgarh this fort would be worth repairing, as it would be an eligible position for a detachment of cavalry both to guard the pass through the small sandstone range through which the road runs for the next 8 miles, and to prevent the raids of the hillmen into the plain. Water is procurable at the depth of 45 feet, and supplies could always be furnished from Kohát. (*Pollock.*)

GU'MBHAD—Lat. Long. Elev.
One of the principal places of Bajáwar. It furnishes 300 matchlockmen, and pays revenue in money and kind to the value of Rs. 3,000. There is an iron mine in the hills near. (*Aleemoola.*)

GU'NDA'E—Lat. Long. Elev.
A village in the U'tmán Khél country, situated one kos from the banks of the Swát River and 4½ kos from Dabr. It belongs to the U'mar Khél section, and can turn out 120 fighting men. (*Turner.*)

GU'REGA'—Lat. Long. Elev.
A village in the Kóhát District, 8 miles east of Latamr, on the right bank of the Kóshaie Ravine at foot of the Khatak hills. Here is a salt mine of great extent, the salt being of a greyish blue color. (*Carne*).

GU'RGU'RI'—Lat. Long. Elev.

A village in Daland valley, Kóhát District, 18 miles west from Tírí. It is inhabited by Vazírís (?) (*Coke.*)

GU'RU'—

A peak on the range which separates Búnér from British territory in Yúsafzáe, situated immediately north over the Ambéla Pass. It is not very steep for Light Infantry, but is covered with large rocks and fir trees. Its height is about . The slopes of this hill were occupied by the enemy during the Ambéla campaign of 1863, as it commanded the British position below. (*Senior, photo.*)

H.

HA'E'DARI' KACH—Lat. Long. Elev.
A village in the Vazírí country, 76 miles from Dera Ishmáil. Water is abundant, but the encamping-ground rather limited, yet not difficult to defend. (*Roberts.*)

HA'JI' KHE'L—Lat. Long. Elev.
A village of 12 houses in Yúsafzáe, Péshâwar District, situated about a mile and-a-half south-east of Máiní, under a little hill. It is supplied with water from the Máiní ravine and two wells. (*Lumsden.*)

HA'JI' PA'NDU'—Lat. Long. Elev.
A village in the Khalíl Division of Péshâwar, four miles west of the cantonment. It contains 38 houses. (*Lumsden.*)

HA'JI'ZA'E—Lat. Long. Elev.
A village in the Khalíl Division of Péshâwar, 8 miles north-west of that city. It contains 38 houses. (*Lumsden.*)

HALKI' PI'NDIA'LI'—Lat. Long. Elev.
A village in the Tarakzáe Momand country, two miles north of the Targakhe Kotal, and about 12 miles north of Shabkadr. It is situated in the plain and has about 30 houses, being able to turn out 30 matchlockmen. (*Turner.*)

HAMZA'KHA'N—Lat. Long. Elev.
A small village of 50 houses in Yúsafzáe, Péshâwar District, situated in the open plain, distant 7 miles north of Hotí Mardán, on left bank of the Gadr Rúd, and supplied with water from two wells.

HAMZA'KHA'N—
A village of 42 houses in the division of Yúsafzáe, Péshâwar District, situated on the Mokam Nala, about two miles above Chárgoláe, and in the open plain of the Súdúm valley. There are 12 wells attached to the village.

HANZADE'R—Lat. Long. Elev.
A village of 21 houses, in the Yúsafzáe Division, Péshâwar District, situated six miles south of Shiva, supplied with water from two wells. (*Lumsden.*)

HANGU'—Lat. Long. Elev.
A village in the Kóhát District, 25 miles west of Kóhát. It is situated in the plain and contains about 500 houses, but is a place of no strength, the hills in its vicinity are high, but not rugged and covered with jungle. The situation is very pretty, and it is bounteously provided with water, many fine springs issuing from the adjacent rocks and forming a rivulet which winds through the valley in the direction of Kóhát. In its numerous orchards are the vine, the apple, the plum, the peach, the common mulberry, the shahtoot or royal mulberry.

The inhabitants are Bangash, and the Chief of Hangu is also the Chief of the Bangash. There are two shrines here, one on the summit of a hill overlooking the village to the west to the memory of Mír Sháhalmás ; the other occupying a little flat or rising ground below the other, dedicated to Mír Sháh Fatteh. These make Hangú a favorite resort for the devoutly inclined. Hangú is very hot in the summer and also very unhealthy, from the intermittent fever which prevails.

The inhabitants are of the Shíá persuasion, and are Sámal in their politics. There is a road from Hangú to the Orakzáe hills, and two to Kohát, one by U'starzáe and the other by Ibrahímzáe. The water of the Hangú River joins the Kohát Toí at U'starzáe, and the valley is sometimes called Lower Míranzáe,—I believe wrongly so. (*Agha Abbas, Masson, Lumsden, Bellew.*)

HANGU' KHU'LA—Lat. Long. Elev.
An opening in the range which divides the Zerá Valley from Kohát through which the road passes from Shádípúr to Khúshálgarh. I suspect he means a dip rather than opening,—probably the Angoh Pass of Walker's Map. (*Coke.*)

HARANG—Lat. Long. Elev.
A tributary Valley of that of Panjkora in Afghánistán. It contains a number of small hamlets, many of which are now in ruins and deserted. The shrine of a saint named Ghazí Sáhib is situated in this valley. (*Raverty.*)

HARI'A'N—Lat. Long. Elev.
A village in the Tajú Khel Sub-Division of the Khatak Division of Péshâwar, situated on the right bank of the Indus three miles below Húnd, and 10 miles above the junction of the Kábal River. It could, according to Khash Alee, turn out 50 fighting men.

HASHTNAGAR—
A division of the Péshâwar District (so called from the eight large villages, Tangí, Sherpao, U'mazáe, Turangzáe, U'tmánzáe, Ragar, Chársada and Prâng) lying along the left bank of the Swát River from where it leaves the hills to its junction with the Kábal River. The villages of which it is composed were all built on the rich land along the original bank of the river, but the stream has now left this and retired some miles west, leaving a low, highly productive tract.

It appears to have been first brought under cultivation extensively by the Mahammadzáes, settlers from Kandahár in the time of Akbar. They paid half the produce of their lands to the Alí Khél Kháns, who held the district in jagîr for military service. Above 55 years ago the Alikhel were removed, and for 17 years Yár Mahamad, Governor of Péshâwar, held it together with the rest of Péshâwar, but 30 years ago it was made over again to the Barakzáes. The inhabitants now are Mahamadzáes and Míans. A considerable quantity of sugar is grown in the division.

The Míáns trade a good deal with Panjkórá and Swát and Chitrál. All the villages are large and thriving, and have a perfect understanding with their hill neighbours.

The following is a list of the villages in Hashtnagr:—

Villages.	*No. of Houses.*	*Population.*
Chársúda	... 986	4,276
Gújar	... 43	161
Andazái	... 15	58
Kází Khél	... 169	999
Nandek	... 89	763
Gharí Hamídgul	... 92	797
Bábara	... 252	1,092
Karía Dágí	... 31	197
Doséhra	... 12	51
Karia Loda	... 179	698
Karia Jhatta	... 19	80
Karia U'tmánzáe	... 906	3,303
Tarnab	... 335	1,516
Kót	... 64	281
Rajar	... 313	1,546
Khòdái	... 20	65
Sirkí	... 14	45
Shékhán	... 47	233
Gharí Káká Khél	... 63	277
Tarang	... 1,397	6,514
A'gra	... 351	1,564
Dógar	... 30	157
Shek Gulái	... 53	248
Mandona	... 40	188
Shápápúra	... 51	241
Sálegí	... 15	58
Káziábád	... 9	42
Gúlábád	... 29	119
Karia Khuní	... 94	711
Dhérí	... 169	968
Naṣata	... 328	1,448
Túlandí	... 32	144
Khéski	... 313	3,169
Naoshehra	... 1,334	7,173
Bara Bándah	... 107	534
Kotarpan	... 45	163
Naodeh	... 21	121
Túrangzáe	... 532	3,282
Búbaka	... 18	67
Dérí Fazlúldín	... 37	131
Jalú	... 55	262
Kangú	... 25	90
Ispulmai	... 22	89
Dágí Gholám Kádar	... 41	93
Dágí Faizula Khán	... 56	264
U'marzáe	... 453	2,016
Deri Tawarikmian	... 24	98
Chínái	... 151	672
Odegrám	... 6	23

Villages.	*No. of Houses.*	*Population.*
Daolatpúra	... 17	81
Gházáe	... 5	20
Mirzádér	... 113	314
Khudí Yárkhél Sháh	... 5	17
Sangar	... 26	119
Ghari Dildár	... 177	858
Shérpáo	... 362	1,583
Tótakì	... 36	167
Gúmtai	... 15	58
Dobá	... 20	90
Bándah Pirán	... 9	60
Tangái	... 1,095	5,202
Dang Kala	... 31	128
Ghari Syadmian	... 16	61
Khúdíhai Sanduli	... 22	99
Jalha	... 40	191
Syad Bakirbábá	... 18	82
Marghóz	... 19	78
Alók	... 28	100
Sarasang	... 28	114
Malikgold	... 3	13
Ghari Báhaí	... 97	368
Tolandí	... 16	70
Kót	... 22	84
Chówá	... 77	357
Abazái	... 174	780
Bandáh Sáhibzádá	... 16	100
Gánderí	... 250	1,153
Harí Chand	... 54	225
Pali	... 62	225
Bairám Dér	... 74	227

HASN KHE'L—

A section of the Adam Khél Afrídís—(which see).

HASN KHE'L—

A section of the Mahmúd Khél U'tmánzáe Vazírís—(which last see).

HASN KHE'L—

A section of the Gadaizáe Division of Bunérwáls (Iliaszáe Yusafzáes). Their villages are Lagrpár, Dogada, and Bishonáe. (*Aleemoola, James.*)

HATI' KHE'L—

Vide Ahmadzáe Vazírís.

HA'TI' PHATU'R—Lat. Long. Elev.

A spot above the town of Atak at which the Indus could be bridged. (*Leech.*)

HANZAE—

Khash Alee in his account of the Yúsafzáes gives a section of this name, having the village of Tabara, with 100 matchlockmen ; Maidan, 200 ; Kinara, 50 ; Khankaroon, 400 ; and Kadar, 300.

HAZA'RNAO—Lat. Long. Elev.

A peak on the range which divides Swát from Yúsafzáe. It has a good deal of snow on it in the winter, and has extensive forests of pines on its slopes. It is about 50 miles distant and 20 east of north of Péshâwar. (*Bellew.*)

HA'ZIR PI'R ZI'A'RAT—Lat. Long. Elev.

A halting-place in the Kúram valley, Afghánistán, 22 miles below Kúram fort, and 91 miles from Kohát. The ground in the vicinity is stony. Camel grazing is procurable in abundance, and water is got from the Kúram river. Thence there are two routes to the Kúram fort, one by the Darwáza pass over an intervening spur, the other by the river. (*Lumsden.*)

HINDU'STA'NI' FANATICS—

A band of fanatics who inhabit various portions of the Yúsafzáe hills. The following is an account of their origin. About A. D. 1823, and during the reign of Ránjít Sing in the Panjáb, there came to Panjtár in the Khudu Khél country a pilgrim from Mecca, named Syad Ahmad, accompanied by 140 Hindustání disciples. He proclaimed that he had, when at Mecca, heard a voice crying—"Go to the north country of the Yúsafzáe, and with them wage war on the infidel Sikhs." The Syad is described by those who knew him well as a man of large size, great strength, and dignified courage. He had six fingers on each hand and foot. Latterly he became corpulent.

The Chief of Panjtár, Fátteh Khán, received him hospitably and became his disciple. He first subdued two Chiefs of the Yusafzáe who disowned his mission, and then made war with Yár Mahámad, the governor of Péshâwar for the Sikhs, and having slain him returned to Panjtár in triumph.

Sitána at that time belonged to Páendéh Khán, the Chief of Amb and western Tánáwal, whom the Syad attacked and drove from Sitana. He then went against Péshâwar a second time and defeated the Duraníes there, and, leaving a garrison to hold it for him, returned to Panjtár. His force had now swelled to many thousand armed disciples, men full of enthusiasm in his cause, as that of heaven. For their support taxes were levied upon the surrounding villages, and armed parties were posted in various parts for their collection. Confident in his power, he now began to insist upon a strict performance of all the ceremonies enjoined in the Koran. The people, who had prayed twice or at most thrice in the 24 hours, were obliged to pray five times. Fathers who had kept back their daughters until tempted by large presents to bestow them in marriage, were punished severely if they kept a daughter unmarried after the age of 15, and thus in a single day 300 marriages were celebrated. He next began to compass the destruction of Fatteh Khan of Panjtár,—at least that Chief believed, or chose to believe, such to be the case. Though considering how useful an agent this Chief had proved, and how out of character anything like treachery or concealment was with the rest of the Syad's actions, the charge appears very doubtful. It is more probable that Fatteh Khan, like

others of his disciples in those parts, finding his own consequence annihilated and the tyranny of the Syad insupportable, was glad of any pretence for conspiring against him. It is certain that wherever his authority had spread the people were heartily tired of him, and longed for the freedom which he had overthrown.

Syad Ahmad was of the sect of the Wahabees. He denied the authority of all books excepting the Koran, and rigidly exacted obedience to that volume. One of the peculiarities of the Afghán race is the reverence in which they hold the tombs of their reputed saints, so that often a saint has with them more authority than God. Syad Ahmad insisted upon the desecration of all their shrines, and by this act excited against him the strongest religious prejudices of those whom he had already exasperated by his tyranny. A secret and deep-laid conspiracy against the Syad was set on foot by Fatteh Khan. At an appointed hour of a certain night the armed inhabitants of each village rose upon his disciples posted in various parts for collection, and, having slaughtered them, lighted fires on conspicuous points to witness the deed. The whole country that night was a fire. The Syad was at Panjtár with 1,100 of his armed followers and some field-pieces taken from the Dúránís.

He was too strong to be openly attacked. Indeed, probably his reputed sanctity would have prevented Fatteh Khan from attacking his person. That Chief came therefore before him, apparently in great affliction, represented the horrible atrocity which had been committed upon his disciples, and offered in person to escort the Syad to some region of the mountains where the people were not as yet hostile to him.

They accordingly marched through the valley of Búnér, but as the guns were represented to the Syad as being far too heavy for conveyance by the wild paths he must follow, he during the night had them buried under his tents, it is believed somewhere in or near Panjtár. They were ten in number, and were demanded of Fátteh Khán by the Sikhs, and Dost Máhammad, when encamped on the Indus in A. D. 1848, made the same demand, but in vain. Wherever buried, the secret has been well kept.

The people of Búnér had no wish for a master, and the Syad left their valley for the mountain of the Chugrzáes, Trans-Indus, and thence crossing the river went to Tákot, to Tíkrí, and Nadíár, valleys north of Házára. Thence he proceeded to Bálákát (Házárá) on the river Náínsukh, where he made proselytes of the Syads of Khágán and some others.

The heir-apparent of Ranjít Sing, Raja Shér Sing, with a large army marched against him from Kashmír, and, bridging the Náínsukh at Gárhí Hábíbula, crossed into Pakli, marched up the Bogarnamg Glen, climbed the intervening ridge of mountain, and came down upon the Syad's rear as he camped in the valley at Bálákot. It was in vain that his friends entreated him to retreat to defensible ground, which he could easily have done. His answer was—" Shér Sing has come far to meet me,—I will not disappoint him."

He stood his ground in the valley, where resistance against such an overwhelming force was manifestly hopeless. Not one of his Hindustani disciples flinched, but the men of the hills, unable to fight in such open ground, early deserted him. Three times the Hindustánís charged and thrice beat the Sikh regiments. The young Prince then put himself at the head of some fresh corps, surrounded the little party, and destroyed them to a man. A boy alone escaped slaughter. The head of the Syad had been cut off by a Nihang, but the body was identified by the peculiarities of the hands and feet. It was buried with reverence by his conqueror, being wrapt in Kashmír shawls; but the Sikh Governor of Hazára, fearing it might become a shrine attracting all the fanatics of India, had it dug up, cut to pieces, and thrown into the river Naínsukh.

The Syad's Lieutenant Mula Wáli Mahammad had been sent across the Náínsukh with some hundreds of the disciples to plunder the Sikh camp. They therefore escaped the slaughter, and resorting to Nádiár, where was the Syad's widow, set up there and waged war upon the people of Illáhí and Tíkrí. Being defeated, they fled to Panjtár. Here they were welcomed by Fatteh Khán, who in the interim had endeavoured to exact for himself the tribute taken by the Syad, but had been defeated and humbled. He now renewed this attempt with the aid of Válí Mahammad, but the people still resisted and drove the Mula out of the country. He fled to Búnér, and soon after Páendéh Khan of Amb received him and made him collector of the Agror valley, where he made war with the people of Tíkrí, who at length induced Pandeh Khán to remove him.

Mula Válí Mahammad then retired to Sitáná and collecting 1,500 followers, from those at feud with Fatteh Khán of Panjtár, a battle occurred at Topí, and the Mula was defeated with great slaughter and fled to Hindustán.

About A. D. 1846, one of the disciples, Mula Kásím, writing to Hindustán that Syad Ahmad was still alive, had soon around him some 600 disciples at Bálákot. With these he defeated Amír Khán of Garhí, and took from him his castle. Dost Mahammad was entreated to send a force in aid of the holy war, which he was assured the Syad had risen from the dead to conduct. Dost Mahammad would gladly have recovered by such instrumentality Péshâwar and Káshmír, either or both; but wishing to know before he lent any aid, whether the Syad had really escaped the slaughter, he sent a eunuch, on whose sagacity he could rely, to ascertain this point.

The emissary insisted upon paying his respects to the holy Syad. He was told that the Syad could not be approached without certain destruction to the intruder, but that he condescended a distant glance of his sacred person to his most favored followers. They led him accordingly to the mouth of a dark cavern, made him take off his shoes and approach with much ceremony. He looked in and saw the saint kneeling at his devotions, and pretending to be seized with a sudden fit of enthusiasm, rushed in exclaiming, "Oh, holy Martyr, accept my services." No answer came, and his near approach assured him of the nature of the deception. He snatched the cloak from the

shoulders of the saint, and found beneath that and the turban a goat's skin inflated with air. These he threw out of the cave, and beat the man who had charge of the entrance.

In spite of this trickery, many believe to this day that the Syad was not slain, or, at any rate, that he is still alive.

The faith of his proselytes there assembled was not shaken, and when after the surrender to Captain Edwardes of Káshmír, Lieutenant Lumsden led back the Sikh forces by the valley of the Jhelam he was opposed at the Dhúáb mountain close to Múzafferábád by the fanatics, with whom were associated the Syads of Khágán and people of Bálákót.

He forced by great personal exertion and exposure this mountain, and by the most masterly stratagem won the pass beyond the Nainsúkh into Pakli and surprised the army of the fanatics at Bálákót, threatening them with his camp equipage, flags, and trumpets from the eastern bank of the river, whilst his whole force had crossed in the night, had ascended the Bogammag glen, and came down the backs (so to speak) of the fanatic army as they were gazing at the tremendous display on the other side.

They fled up the valley to Khágán, and he followed and drove them up into the snow, when they surrendered, and were let loose south of the Margala Pass upon condition of never returning.

In spite of this a small body of them soon after were collected at Sitáná, where gradually they increased, built a cantonment, had their drills and their bugle-calls, and sometimes swelled to the number of 800. The Syad Akbar of Sitáná was their patron. This was after the annexation of the Panjáb, and the men now assembled were almost wholly men of Delhi, their avowed object being to rebuild the Mahamadan Empire in India.

During the last Sikh war Dost Mahamad had openly taken part against us. For this reason they set up Syad Akbar as King of Swát hoping that the strength of those mountains would keep us employed and prevent for some time our meddling with them. An agent of Dost Mahamad's at this time went on a mission to Kashmír, having passed through Swát, when after his departure Syad Akbar entered as King. The Swátís, however, never entered heartily into these views. Their Akhun, or religious guide, was a man of sense, and dissuaded them from molesting the British and bringing upon themselves our vengeance.

Syad Ahmad, though an enthusiast in religion, was fond of power, and might, had he lived, have set up a little kingdom of his own. His immediate followers had employed enthusiasm as a means of conquest, attacking Músalmáns as readily as Infidels. But since the annexation a new turn has been given to the movement, and the fanatic levy has been maintained for the avowed purpose of restoring the Mahamadan authority in India. With exception of Syad Akbar, the Hindústánís were objects of suspicion and fear to all the inhabitants of the Máhában and the river borders. They were maintained by remittances sent them in gold coin concealed in various ways by the fukrees,

who carried it, most commonly, in the hollow of a bamboo staff. These remittances, when their number amounted to 800, could not have been less than Rs. 40,000 per annum. They are believed to have been collected and sent them by Músalmán friends in Central India.

Soon after the annexation of the Panjab, Major Abbott wrote to the Panjab Government noting the great increase of the fanatics at Sitáná and asking permission to attack and disperse them, which then could have been done easily, because the people of the river border were our friends and their ill-wishers. Colonel George Lawrence, then Deputy Commisssoner of Péshávar, being consulted, gave his voice against this, pronouncing them to be utterly contemptible. In reply it was urged that it was most imprudent to leave live sparks, however contemptible, in our thatch until a wind should rise and give them power.

In 1853 the fanatics attacked the Chief of Amb, and wrested from him his little castle of Kótla, Trans-Indus; and soon afterwards the Syads of Khágán, relying upon their aid, set up the standard of rebellion in that strong and remote valley.

The Wazír of the Chief of Amb also, who had an understanding with the fanatics, about the same time incited some Hasnzáes of the Black Mountain (Cis-Indus) to waylay and murder Messrs. Carne and Tapp, who, in spite of every remonstrance, had pursued a route which alarmed the Wazírís' jealousy.

This obliged us to make the expeditions against Khágán and the Black Mountain, the former fully successful, the latter partially so, the opportunity having been lost of attacking the Hasnzáes when they offered us battle, and thus obliging us to a course, always (when possible) to be avoided, of burning their villages.

The Panjab Government agreed to Major Abbott's crossing the Indus to attack the fanatics. The Hindústánís lost heart as he approached the castle, and fled from it, pursued by some of the people of Amb, who cut down more than a score of them. The rest climbed over a spur of the Máhában separating Amb from Sitáná, and night obliged the relinquishment of the pursuit; but it would have been easy next day to have destroyed their cantonment and to have slain all who resisted, but this was not permitted.

In 1858 they had again become so troublesome that an expedition on a large scale was launched against them under General Cotton and Sir Herbert Edwardes. This dispersed them for the time, and the Syads and Hindústánís then retired to Malka, a village on the slopes of Máhában, which was granted them by the Amazáe tribe.

Engagements were then taken from the Utmanzáes and Jadúns to unite in expelling and keeping out the Syads and their followers.

In 1861 these engagements were broken, but a blockade against the tribes induced them to compel the Hindústánís to retire. Fresh engagements were then taken, but have been repeatedly broken. The Utmanzáes represented that they were powerless to oppose the advance of the fanatics, who were supported by the Jadún tribe, in violation of their engagements.

Whether there was collusion or inability to offer successful opposition, the result was that the Syads and their fanatical followers reoccupied the forbidden lands of Sitáná, in consequence of which a blockade was established against the Jadúns.

On this, threatening messages were also sent to the British feudatory the Chief of Amb. The chief Múlví of the Hindústánis even directed in person a night attack, easily repulsed, against the camp of the Corps of Guides; a fire was kept up across the Indus at one of our outposts; and a letter was sent to the Amb Chief summoning all good Mahamadans to war against the Infidel.

The Hasnzáe tribe in the month of September also attacked some outposts of Amb in the Black Mountain, and subsequently the levies of the Tanáwal Chief, killing several men.

The peace of our Hazára border for several years was more or less disturbed by the rapine of Syad Mobárak Sháh and his bravoes, who were in the habit of crossing the Indus and seizing, and, in the event of close pursuit, of murdering Hindú traders; as well as by the fanatical preaching of the Hindústánís. Some respite had been procured by the removal of the fanatics and marauders from Sitáná on the southern, to Malka on the northern slopes of the Máhában, but their sudden return showed that stronger measures were necessary. The Supreme Government therefore ordered an expedition to be undertaken with the object of destroying Malka, and of expelling the fanatics from the country within the area defined by the Barandoh stream and the Gúrú and Máhában mountains. Prior to the advance of the force, Múlví Abdula sent a letter, which was seized, to one of the Chiefs of Búnér, calling on him to occupy the Sarpatáe and Chingláí Passes, over the Máhában into the Chamla valley, which would otherwise, it was intimated, together with Búnér and Swát, be annexed by the infidels to British territory.

On the eventual defeat of the tribes by the force under the command of Sir J. Garvock, Major James, the Commissioner of Péshawar, required that the Búnérwáls should furnish a contingent of their own men to accompany Colonel Taylor, whom he deputed with an escort, formed of the Guide Corps, to burn Malka. This was effected without resistance, a signal proof was given of the power of the British Government to punish its enemies in their most inaccessible fastnesses in spite of the combined resistance of the whole hill population, and an obstruction to the future reunion of the Hindústánís with the Búnérwáls, was thus established.

The Hindústánís excluded from the Amázáe and Búnér cantons, were scattered in divided bodies,—some in Swát, others to the north of the Barandoh.

The accident of a police officer, named Ghazn Khán, a native of Yúsáfzáe, being stationed south of the Sutlej, led to the discovery of the manner in which money and men have for many years past been sent up from Hindústán and Bengal to the Hindústaní fanatics at Sitána and Malka. Patná, it was found, was the centre of operations. There was the family which supplied some of the principal

leaders of the colony, there the pulpits from which the Wáhábi doctrines were systematically preached and the duty of contributing towards the expense of a religious war proclaimed, and from thence natives of Bengal were recruited, and sent up in parties of five or six at a time to join the camp in the independent hills. At Thanesar they were received by a Raíen Lambardár named Jaffir, a disciple strongly imbued with the Wáhábi tenets and with personal devotion to Syad Ahmad Sháh, their chief propagator in India, whom he designated as the "Imám of the world, the middle Mehdí, the Caliph of his time," and whom, though long ago killed in action with the Sikhs, he believed to be still living and about to reappear.

Ghazn Khán's conduct deserves special notice. He had formerly served on the Péshávar border, and knew something of the doings and appearance of the fanatics. He was thus led to apprehend a party travelling down country. The magistrate, however, released them. Ghazn Khán then sent his son to Malká, and obtained intelligence concerning the part played by Jáffir, who was therefore apprehended.

Another principal agent was Mahamad Shafí, a contractor for supply of meat for the Europeans in all the cantonments from Umbála to Naoshéra. This man's money, position, and numerous servants in so many places not within the superintendence of the organized police, enabled him to aid the cause effectually. It is not improbable that he communicated with the fanatics when procuring cattle for slaughter from the hills.

Eventually, through the exertions of Captain Parsons, who was specially deputed to Patna to investigate the case, the individuals above mentioned, with some of the principal ringleaders, were brought to trial before Sir Herbert Edwardes, the Commissioner of Ambála.

HI'RAN KO'T(?)—Lat. Long. Elev.

A village in Ranízáe, Swát, said to contain 500 houses. (*Aleemoola.*)

HISA'R—Lat. Long. Elev.

A village in the Duába Division, Péshávar district, on right bank Swát River about 4 miles below Abázáe. There is a ferry of two boats from this place, Hamídgúl Mían Garhí. (*Bellew.*)

HISA'RA' KANDA—

A ravine which originates in the plain of Yúsafzáe, Péshávar district, above Khániáe and west of Gnjargarhí, and falls into the Chalpání at Kotarpan. Roads going from Hashtnagr, Péshávar or Naoshéhra towards Hotí Mardán all have to cross this. It is the boundary in this part between Yúsafzáe and Hashtnagr. (*Bellew.*)

HOTI'—Lat. Long. Elev.

A large village containing 386 houses, in Yúsafzáe, Péshávar district, situated on the right bank of the Chalpaní River, about 3 miles north of Torú. It contains several Hindú shops, and is supplied with water from 60 wells. The banks of the nala here are generally very steep, and it is dry the greater part of the year. (*Lumsden.*)

HOTI′ MURDA′N—Lat. Long. Elev.

A cantonment and Civil Station in Yúsafzáe, 16 miles north of Naoshéhra, 33 miles north-east of Péshávar, 39 miles from Atak. It consists of a fort containing lines for the regiment of Guide Infantry inside, with lines for the cavalry outside, and defended by a horn-work. The fort is of mud, with a ditch, and is only meant as a place of refuge for the detachment of the Guides left behind when the regiment leaves the station. The sepoys' lines are built all round the inside of the fort, and the houses for the officers are at the angles. In the centre is the magazine. Outside, besides the cavalry lines, is a garden, racquet-court, bath and mess house; and in the Civil Lines are houses for the Civil Officers and a kutcherry. These is a telegraph office here. It is situated on the right bank of the Chalpání above the village of Hotí Mardán.

HU′JRA′E—Lat. Long. Elev.

A village in Búnér valley, Afghánistán, belonging to the Salárzáe section. (*Aleemoola.*)

HU′ND—Lat. Long. Elev.

A large walled village in Yúsafzáe, Péshávar district, containing 271 houses, situated on the right bank of the river Indus about 10 miles above the junction of it with the Kábal river. This was formerly an extensive town, but was destroyed by the flood of the Indus in 1840. It is supposed to be the site of the ancient " Amas." Much gold is washed out of the bed of the river near this after the rains. There is a ferry of one boat from this to Yasín, on the left bank. In case of need, however, four or five can be procured. (*Lumsden.*)

HURING—

A section of the Shamuzaé division of the U′tmán Khél tribe—which see. (*Turner.*)

HUTMAN KHE′LS—

See U′tmán Khéls.

HU′WE′D—Lat. Long. Elev.

A village in the Banú district, 11 miles from Banú, on the left bank of the Gumbéla. Supplies are procurable here after notice. Water is plentiful, and it is situated in an open, level and well-cultivated country. There is a mud-built fort here with four police horse. (*Roberts.*)

I.

IBRA'HI'M KHE'L—

A section of the Gadáizáe Búnérwáls—which see. (*Aleemoola.*)

IBRA'HI'MZA'E—Lat. Long. Elev.

A village in Kóhát District on the Torí River, 19 miles west. There is a direct road to Hangú from Kóhát by this place. (*Coke.*)

I'LA'E—Lat. Long. Elev.

A village in Búnér valley on the right bank of the Barhandoh River in the Asháizáe Division. It contains 300 houses. (*Lumsden.*)

ILAM—Lat. Long. Elev. 9,361.

A peak on the range which divides Búnér from Swát, thence called the Ilam range. The peak bears 35 east of north of Hotí Mardán 40 miles. The rango may be said to extend from the Dósiri peak to the Mórághar about 30 miles. It is crossed by three passes, Karakar, Cherát, Gokandun, and there are probably many more practicable for footmen. It is, I believe, covered with pine forest. The breadth of the range is about 20 miles. Aleemoola says there are two peaks, one called Loee Illum, the other Oodookáe Illum, and that snow falls on them.

ILIA'SZA'E—

See Bunérwáls.

I'SA' KHE'L—

A Division of the Banú District lying to the extreme east of it and enclosed between the Indus and the Khattak hills. Its length is about 40 miles, and its average breadth about ten miles. Its area is 347 square miles.

It is very fertile, well watered and populous, and highly cultivated. The water-courses are so numerous, broad, and deep, as greatly to obstruct the road. The villages are thickly planted and most of them are very large: most of the houses are thatched. It is best peopled towards the Kúram, where the lands are watered by a cut from that river. In the north the lands are dependent on rain principally, but they have the advantage of ravines. The following facts are extracted from the Census Report of Banú for 1868 :—

In I'sá Khél :—

The number of villages is 32.

The total population is 46,008, of which 24,569 are males and 21,439 are females; 14,074 are adult males and 12,889 are adult females; 97 are Sikhs, 4,980 are Hindus, and 40,745 are Mahamadans, 9,047 are Khattaks, 5,820 are Lóhánís, 8,007 are Jats, 220 are Páráchás.

Most of the inhabitants of I'sá Khél are Níazáes of whom the chief branch is I'sá Khél. This sub-divided,—1, Mamu Khél; 2, Badrzáe;

3, Zákú Khél; 4, Apo Khél. The other Níazáe clans are the Sultán Khéls and the Kamr Masháńís.

The other clans holding land in Isá Khél are:—

1.—Descendants of Shah Isá, a Syad family.

2.—Koréshís, generally known as Kazirs.

3.—Shékh Masú Khéls hold the two villages Gidáránwalí and Shekhanwalí given them by the Isá Khéls.

4.—Shékh Mahmúd Khéls inhabit village of Shékh Mahmúd Khél.

5.—Malú Khéls were settled in the country before the arrival of the Isá Khéls.

6.—Tar Khéls of various origin.

7.—Awáns own the village of Jalálpúr. The Khán of Kálábágh is an Awán.

8.—Jats—inhabit Trag, Kalúr, Bhút.

9.—Bangí Khél, a Khattak tribe 6,000 strong, occupying the hills north of Kálábágh.

10.—Hindús, chiefly settled in Isá Khél and Kálábágh.

The land of Isá Khél is of three denominations:—

1.—Canal, watered,—from Kasúmar Khái and other cuts from the Kúram.

2.—Alluvial lands lying in old bed of river and liable to inundation.

3.—Thal land dependent on rain, lying chiefly along the foot of the hills.

The revenue of Isá Khél is Rs. 35,499.

In Isá Khél 430 acres are irrigated from wells and 51,960 from canals; 97,348 acres are fit for cultivation and 131,978 are waste land.

I'sá Khél was formerly part of the Mogal empire, but had been in reality independent for some time prior to the period the Zákú Khél branch of the I'sá Khél section of the Níazáe tribe had succeeded in gaining the mastery over the three other branches of the family, *viz.*, over the Mamu Khéls, the Badrzáes, and the Apo Khéls; and we find that Dalél Khán, an ancestor of the present Kháns of I'sá Khél, received from Ahméd Sháh Abdalí in or about the year 1755, a grant of the four divisions of I'sá Khél as a reward for past services.

When Dalél Khán died, Ahmad Sháh confirmed the grant to his son, Khán Zamán Khán. Meanwhile the Duráni empire began to decline, and the Nawáb of Dera Ismáíl Khán became lord paramount of I'sá Khél. He confirmed the former grants to U'mar Khán, son of Khán Zamán Khán, but allowed him only one-quarter instead of one-half the revenues of his country. To the Nawáb succeeded Ranjít Sing, who, with some modification, confirmed the former grants to the family. The Sikh Kárdárs, however, did not allow the family long to enjoy their privileges, but drove the chief into exile and appropriated his lands. Such was the state of affairs in 1847. When Major Edwardes came to Banú the exiled family was reinstated. On the outbreak of the Multán war the aged chief showed his gratitude by assisting

Major Edwardes in every way he could, and Sháh Nawáz Khán, one of his sons, was killed in the war. (*Elphinstone.*)

I'SA' KHE'L—Lat. Long. Elev.

A town in the division of same name, Banú District, right bank of the Indus, 42 miles from Banú, 28 miles south of Kálábágh. Its population is 7,440, of which 1,963 are Hindús and 5,477 Mahamadans; the former are chiefly occupied in trade and the latter in husbandry. It was founded 45 years ago by the father of the present Khán of I'sá Khél. It is built without plan, with crooked, narrow and dirty lanes and a bazaar. The public buildings are a small tehseel, staging bungalow, an old fort used as a thanah, and a school-house. It was originally built on the right bank of the Indus; but the chief channel of that river now flows about nine miles to the east.

There is a mud fort here built by the Sikhs on the west of the town. It is very much out of repair and is of no use.

Supplies and water are plentiful; the latter supplied by a cut from the Kúram. (*Thorburn.*)

I'SA'ZA'ES—

A division of the Yúsafzáe clan, which consists of the Akázáe and Hasnzáe and Mada Khél—(*vide* those tribes). This name is not much used. (*Bellew.*)

ISHA'KO'T—Lat. Long. Elev.

A village in Ránízáe, five miles from Shérgarh in Yúsafzáe. It is a large village built at the foot of a low spur separated from the road by a precipitous ravine 30 to 50 feet deep, which would require great labour to make it fit for artillery. It contains 1,500 houses.

Here, on 18th May 1852, Sir Colin Campbell defeated a force of Swátís consisting of 4,000 matchlockmen and 500 cavalry, with a loss of about 100 killed. The village with its granaries was then burnt. This village is termed variously; as above, and also Sháhkot and Ishkákot. (*Campbell, H. B. Lumsden.*)

ISHMA'I'L—Lat. Long. Elev.

A narrow defile leading from the Banú District into the Khyssor or Tochí Passes, it is not clear which. It is passable for horsemen in single file. (*Urmston.*)

ISHMA'I'LA—Lat. Long. Elev.

A village of 267 houses in the Ako Khél Division, Yúsafzáe, Péshávar District, situated in the open plain, one mile south of the Karamár ridge which divides Ako Khél from Sudum, distant about ten miles from Toru in a north-east direction; the country south is open; and a dry sandy Nala runs by the village, which is supplied with water from 88 wells. (*Lumsden.*)

ISHMA'I'LZA'E—

A section of the Amázáe-U'smánzáe Mandaur Clan of Yúsafzáe, who now inhabit a portion of the Yúsafzáe plain; one part east of Rustam and Chárgóláe towards the hills opposite the Surkháwí Pass, the other between Mardán and Yár Husén. Their chief village is Kapur-da-Garhí. Khash Alli gives the following list of their villages:—Kapur-

da-Garhí, with 600 matchlockmen; Goombut, 100; Kot, 100. Their other villages are, in the north, Rustam, Bazaar, Surkhawí and Muchay; and in the south Gídur, Surkhdérí and Kundur. (*Bellew.*)

ISHMA'I'LZA'E—

A division of the Daolatzáe section of the Bunérwáls (Iliászáe). Their villages are Shal Bánda and Amawár. (*James.*)

ISHPAELKA'E—Lat. ' Long. Elev.

A village in the Adam Khél Afrídí hills, about 11 miles from Kóhát and eight miles from Fort Mackeson, situated in a valley which goes off to the east from the Kóhát Pass road, and about one and a half miles off the road. It has a tank and a strong tower, and can turn out 30 fighting men.

ISPIN SANG—Lat. Long. Elev.

A village in the Khalíl Division, Péshávar, about 13 miles north-west of Péshávar. (*Masson.*)

J.

JABR—Lat. Long. Elev.

A village in the Búlák sub-division, Khattak Division of Péshávar, on right bank of the Indus, four and a half miles above the confluence of the Kábal River. There is a ferry across the Indus from this village. (*Bellew.*)

JA'BA'— ? Lat. Long. Elev.

A village in the Khattak hills in the Péshávar District, 16 miles south-east of Péshávar. It contains 60 houses. (*P. S. Lumsden.*)

JA'BA'—Lat. Long. Elev.

A place near Kálábágh, in Isá Khél Division, Banú, where petroleum is found. (*Punjab Report*, 1868.)

JA'BA'GA'E—Lat. Long. Elev.

A halting-place in the Khaibar Pass, about two miles from Kadam. Thence there are two roads, one by the bed of the stream, the other over the hills, a mere footpath. (*Aleemoola, Leech.*)

JA'BA'GA'E KANDA—Lat. Long. Elev.

A ravine in Yusáfzáe, which drains the land about the village of Bájá Bám Khél into the marsh near that of Killábát. (*Bellew.*)

JADU'NS—

A tribe of Afgháns, who reside partly on the south slopes of the Máhában mountain and partly in the Hazára District. The descent of this tribe does not seem certain. They are not Yúsafzáes, like those round them. By some they are supposed to be a branch of the Kakará tribe, which was in the first instance driven to take refuge in the Súfíd Koh, and afterwards in Hazára and Chach.

The divisions of the Jadúns are :—

1.—Salár, sub-divided into (*a*) Mast Kházáe; (*b*) Utazáe, and (*c*) Súlimánzáes.

2.—Mansúr, sub-divided into (*a*) Khidrzáe, (*b*) Daolatzáe, and (*c*) Musazáe.

The whole of these divisions, but especially the Salár Division, are settled along the banks of the Dorh, in the Hazára District, as far as the U'rash Hasad, and own a fertile prosperous tract, which they gradually possessed themselves of from the Dalazáks when the latter threw off their allegiance to the Emperor Jahángír.

Another portion of the tribe is settled Trans-Indus to the south of the Máhában Mountain, and owning from the crest down the east slope. They have about 20 insignificant hamlets and three villages.

The Mast Kházáe section lives in Mount Babení, in Yúsáfzáe, in British territory.

The U'tázáe section principally inhabit Gandap and Dalwárí.

The Súlimánzáe have four villages, Bada, Kólágarh, Bólá, and Atchélí; these are small, and are scattered about Máhában.

The principal village of the Mansúr is Bísak, chiefly occupied by the Daolatzáes.

The Khidrzáe section own Malka Kadé, Kadra, and Tak Khél.

The Músazáe section own Morábánda.

The villages near the foot of the hills such as Gandap, Bísak and Malka Kadí, are chiefly dependent on rain for their cultivation, and their land is indifferent in quality. The land, however, belonging to the villages in the hills is more fertile, and wheat, mukhai, and rice are grown in large quantities on the slopes of Máhában. The tribe are all cultivators or cattle-owners, and their buffaloes are celebrated. Considerable quantities of ghee and timber are exported by them to Yúsafzáe, and cotton cloth, indigo and salt taken in return.

The Jadúns say they have 12,000 fighting men, but careful enquiries prove that they have not more than 5,000 men, of whom half are armed with matchlocks and swords and the other half with swords only. They are not considered a fighting tribe, as they contain amongst them a large number of Indian settlers.

Khash Alee in his account of the Yúsafzáe gives the following list of the Jadún villages :—

Pabenee, of Sular Makhazáe Jadoons, with		200	fighting men.
Gandap Ootazáe	" "	200	ditto.
Badee Koolangurh Chhalai Mungulchai Taloree		500	ditto.
Beesuck, Dewalkaz Bainee, Gurree Talee, Utala, Ghavee Chatara, Pola Kadurra, Sanang Doap Newal	Of Munsur Jadoons	80	ditto.
Bade	ditto	100	ditto.
Beesuck	ditto	100	ditto.

There are two ways of coercing the Trans-Indus portion of this tribe—(1) by blockade; as their cultivation is carried on in a great measure by our permission and they depend much on their trade with the plains, this would soon render them quite helpless; (2) by invasion; if this was chosen, an expedition should start on the 1st September or 1st October, when their cattle are collected and their autumn crops got in, or early in April when their spring crops are ready. At these seasons they could be punished by the loss of property to the value of Rs. 80,000, *viz.*, crops, Rs. 30,000, cattle Rs. 25,000, houses and property Rs. 25,000. Unless they were surprised they could send their cattle to the Amázáes. Their country could be overrun without other tribes being molested or approached too nearly. The hill portion would of course be the more difficult, as they have a retreat open to them. Two days would suffice for a surprise expedition and return.

The Jadúns do not appear to have given any trouble till 1861. Sir Herbert Edwardes in 1858 took engagements from them to prevent the return of the Hindústání fanatics to Sitána. In 1861 these men went to Malka and began plundering the British territory from Sitána.

In 1862 it was recommended that an expedition should be undertaken against the fanatics, but this was postpened, and early in July they reoccupied Sitána, the Jadúns not only making no attempt to prevent them, but also it is said that the Mansur section invited their return. Failing on due warning to expel them, the Jadúns were on the 15th July 1863, subjected to a blockade. On the 7th September the fanatics, joined by one of the principal Jadún Chiefs, crossed the border with the intention of attacking a detachment of the Guide Corps at Topí; but, coming across a few horsemen, they retired precipitately. The Ambéla campaign then took place. After it was over General Wilde was sent with a force to the Jadún country, and took engagements from the tribe to burn the village of Mandí near Sitána, which having been done, the force left, after engagements had been taken from them never to let any Hindústánís occupy any part of their country. But in December 1864 they permitted some of these men to reside in Mandí and Sitána, and aided them in plundering expeditions in British territory. In 1865 they continued in this course, and also permitted some of the Syads of the fanatics to come to Mandí. In 1866 they also committed some infringements of their treaty, the worst being a meeting held with their sanction and in their country to consider whether the fanatics should be permitted to re-occupy Sitána. In January 1867 they permitted one of the leading Syads of the fanatics to occupy Serí, and in April their council (Jirgah) made a request that he might be permitted to remain. Being refused, they reiterated their request, but with no better success. They then on the 27th April came down and attempted to build a tower near our border at Kábal, but, being attacked by the U'tmánzáe, were worsted and obliged to desist, having lost 13 killed and 14 wounded. They then desisted on the further threat of a blockade. (*Elphinstone, Edwardes, James, Lumsden, Bellew, Punjab Reports.*)

JA'FAR—Lat. Long. Elev.
A hill in Búnér valley, just north of and above the village of Túrsak. It is said to abound in ruins, which the natives refer to Káfirs as usual, but which may be of the same time as those on Takht-i-Báe, in Yusáfzáe. (*Aleemoola.*)

JAHA'NGI'RA—Lat. Long. Elev.
A village in the Bolák sub-division of Khatak division, Péshávar district, on left bank of Kábal river, three miles above its junction with the Indus. It is the principal village of this sub-division, and thence there is a ferry of two boats to the right bank.

JAHA'NGI'R DARA—Lat. Long. Elev.
A pass from the Yúsafzáe district of the Péshávar valley into the Khudukhél valley of Afghánistán. The road starts from Mánérí and runs along the hill skirt for three miles, then along a dry rocky ravine in the Jahángír Dara or glen, and past the villages of Bám Khél,

Tótáláe, Khallí Killa, Gurgushti and Dandar to Khangáli in the next 14 miles. It is a rough road, badly supplied with water, but is practicable for laden cattle. (*Bellew.*)

JALA'LA'—Lat. Long. Elev.

A large village in Yúsafzáe, Péshάwar district, left bank of Chalpání, 35 miles north-east of Péshάwar, 12 miles north-north-west of Mardán; water from river. It is surrounded by a deep nullah, the Bagiarí, from whence is its water-supply, and it also has some wells. There are a few shops of Hindús here. This village is recommended by P. S. Lumsden as a convenient position for a reserve in the event of an attack on Swát by the Malakand or Mora Passes, it being too far from the hills to be in danger of attack, and yet near enough to enable convoys being sent over the Malakand Pass in one march. The crest of the Malakand, however, is at least 18 miles distant, of which eight are in the hills. (*P. S. Lumsden.*)

JALA'LI'A'—

A village in Lúnkhór, Péshawár district, containing 171 houses, situated about five miles south-west of Lúnkhór on the road to Hashtnagr. It is surrounded by a deep nullah, from thence supplied with water, and also from wells; has a few Hindú shops, and it is about 16 miles from Práng and 15 from Hashtnagr.

JALA'LI'A AND KAMA'LI'A—Lat. Long. Elev.

Two rocks on the right bank of the Indus opposite Atak, which are very dangerous, and have in consequence been deified by the natives. Boats that strike the former are said to be dashed to pieces, and those that strike the latter to upset. (*Leech.*)

JALBA'I—Lat. Long. Elev.

A village in the Bolák sub-division of the Khátták division of Péshάwar, situated eight miles north of Atak, containing 76 houses. (*P. S. Lumsden.*)

JALGA'H—Lat. Long. Elev.

A marshy plain in Afghánistán, from which the Swát River takes its rise, whence, in the first part of its course, this river is called the river of Jalgáh. (*Raverty.*)

JALU'ZA'E—Lat. Long. Elev.

A village in the Péshάwar district, 14 miles from Péshάwar, 4 miles from Cherát. Supplies are procurable here after due notice. Water is plentiful. The encamping-ground is confined, and the country round is undulating. It contains 260 houses, of which 22 are Hindú shops.

JALSA'E—Lat. Long. Elev.

A village in the Bolák Sub-Division, Khattak Division of Péshάwar, 13 miles north-north-east of Atak, and containing 105 houses, of which only eight are occupied by Hindús. (*P. S. Lumsden.*)

JAMA'LGARHI'—Lat. Long. Elev. 117.

A village in Yúsafzáe, Péshάwar district, situated south of the range of hills which divide the Lúnkhór from the Súdúm valley, eight miles north of Mardán, on the left bank of the Gada River, whence it is supplied with water. It contains 59 houses, and a few wells. It is on the road from Mardán to Kátlang, which runs through hills about ¾

of a mile from the village; this road is good and fit for guns. There are some Buddhist ruins on a hill over Jámálgárhí, in which beautiful sculptured figures are found. (*Lumsden.*)

JAMU'—Lat. Long. Elev.
A district in the Jowákí Afrídí hills containing the 12 hamlets of Tandáe, Mándáh, Separá, Sultán Khél, Rági, Kíparméla, Bágh Tindeh, Pía, Gharíba, Sháhí Khél, Khákot, Valí. There is no single village of this name. Coke thinks this district could be advantageously attacked from the Zeyra valley. (*Edwardes.*)

JAMRU'D—Lat. Long. Elev. 1,670.
A village in the Péshawar District, 10 miles west of the city and 5 miles from east entrance to Khaibar Pass. It is surrounded by a wall, and contains 50 or 60 houses. There are the ruins of a fort here, called Fatteh Garh, and built by the Sikhs in 1837. It was a square of about 300 yards, protecting an octagonal fort, in the centre of which is a lofty mass of buildings which commands the surrounding country. It is dependent on a mountain stream for its water, but this the Khaibarís can dam up when they please. The Sikhs dug a well 170 feet deep without coming to water. A battle was fought here in 1837 between the Afgháns under Mahamad Afzal and Mahamad Akbar, and the Sikhs under Harí Sing. The Afgháns were defeated, and lost 1,100 men killed and wounded, but the Sikh victory was dearly purchased at the price of the death of Harí Sing, who was the best and bravest of the Sikh Generals.

JA'NA'-KA'-GARHI'—Lat. Long. Elev.
A village in Derá Ishmáil District, 25 miles from Derá on road to Koláchí, and 1 mile north of the road. The surrounding country is a complete waste.

JA'NAKHO'R—Lat. Long. Elev.
A small valley in the Hasn Khél, Adam Khél Afrídí hills. It is about 2½ miles long, and 1½ miles broad at its widest, and contracted to 600 yards at both ends. It contains a number of villages, which are collectively known as Jánákhor. Five are on the north of the valley and six on the south; their names are Páendeh—this village can turn out 25 fighting men; Kohí Khél, 290 men; Bakhtíárí, 180; Beyáb Khél Paín, 150; Beyáb Knéla Bálá, 150; Músalí Kandí, 50; Badú Bálu, 75; Badú Paín, 160; Midokhél, 210; and two others with 160 and 50 men respectively. Thus the whole valley can turn out 1,500 fighting men. The valley is highly cultivated, and produces large crops, as the irrigation from the stream, which flows the whole year, makes it independent of the periodical rains; water is also near the surface, and there are some Persian wheels. The only ground which is not under cultivation is in the rear of the village of Badn and Mido Khél. The bed of the stream is studded with willow and mulberry trees, with large vines spreading over them, and has a most pleasing appearance. Jánákhór has always afforded protection to any person who might, owing to some criminal act, be obliged to leave his village in the Péshawar valley, and has cherished and maintained its independence throughout the Sikh and Dúráni

rule. Here have been the head-quarters of the marauders who have infested the Péshâwar and Attock road, and in fact in the greater portion of the Péshâwar Valley. By these means chiefly they used to gain a livelihood, and for this purpose some 60 or 70 sowars were kept up.

The Afrídís of Jánákhor consider themselves independent, as no force has ever entered their valley, and if at any time necessity arises for employing troops in that neighbourhood, it will originate with these people.

These people are looked upon as the best sample of the Afrídís, and have the credit of being bold and intrepid in action. They one and all belong to the Hasn Khél section of the Adam Khél Afrídís. (*Turner.*)

JA'NBE'L—Lat. Long. Elev.

A village in Swát according to Aleemoola containing 100 houses, and on the Gohkanda (Gokand) road from Búnér, and according to Miller's map in a small valley coming from a spur of the Ilam range. They are probably the same villages, only Miller is out in his position. (*Aleemoola.*)

JANDAWAL—Lat. Long. Elev.

A tributary valley to that of Bajáwar in Afghánistán, apparently joining it just above its junction with Dír River. Nothing is known of it.

Aleemoola says there is an iron mine in it, which is likely enough, as the hills of Bajáwar abound in this mineral. Also that it can turn out 4,000 matchlockmen, and pays a revenue of Rs. 5,000 to the Bajáwar Chief. (*Aleemoola, Bellew.*)

JANDU'LA—Lat. Long. Long.

A village in the Vazírí country, Afghánistán, on the right bank of the Kánígoram stream and about 12 miles from the entrance of the pass. It has about 100 houses, and the hills in the neighbourhood are said to abound in iron, which is worked by the inhabitants. (*N. Chamberlain.*)

JANGI'DHE'R—A village of 45 houses in the Jaluzáe Division of Yúsafzáe, Péshâwar District, situated one mile west of Sháhmansur, and supplied with water from three wells. The country round is open, and there are two small springs, but they are not used. (*Lumsden.*)

JANGI'RA—Lat. Long. Elev.

A village in the Bolák sub-division of the Khattak Division of Péshâwar, on the left bank of the Kábal River, six miles below Akóra. It contains a small bazár and 275 houses. (*P. S. Lumsden.*)

JANGI' KHA'N KO'T—Lat. Long. Elev.

A village in Vazírí country, 94 miles from Derá Ismáil, 38 miles from entrance of Tánk Zam; water is plentiful. The encamping-ground is very irregular and confined, consisting of bits of level on the banks of a stream; but with good arrangements it could be made tolerably secure. This was the residence of Jangí Khán, a chief of the Mahsud Vazírís who was killed in the attack on Tánk made by that tribe on

13th March 1860, but on the advance of General Chamberlain's force, the fort was blown up and the village totally destroyed. (*Roberts.*)

JANGAL—Lat. Long. Elev.

A village in the Kóhát District, about 17 miles west of Kòhát. (*Coke.*)

JA'NI' KHE'L—

A section of the U'tmánzáe Vazírís (which see).

JA'NI' KHE'L—Lat. Long. Elev.

A fort on the Banu frontier 17 miles south-west from Edwardesabad. It was built in 1861 after the return of General Chamberlain's Mahsúd expedition and is the principal post in the Banú District. It has a garrison usually of 54 Cavalry, 47 Infantry. The fort is provisioned for a month. (*Urmston, Thorburn.*)

JATA—Lat. Long. Elev.

In Kóhát District, 23 miles south of Kóhát. The name of some salt mines near the village of Ismáil Khél.

JATA—Lat. Long. Elev.

A frontier post in the Gomal Valley, Tánk Division, Derá Ismáil Khan District, situated 16 miles south-west of Tánk, and seven miles south from the mouth of the Girní Pass into the Vazíri hills. There is a small mud fort here, and a garrison of the Frontier Force.

JAWA'KI'—

(See Afrídís, Adam Khél section.)

JEWAR—Lat. Long. Elev.

A village in Bunér Valley, Afghánistán, about three miles east of the foot of the Karakar Pass into Swát. It contains 600 houses and belongs to the Salárzáe section. (*Lumsden, James.*)

JHAND—Lat. Long. Elev.

A village in the Banú District, on east of Tarkhóba Ravine, eight miles from Shékh Búdín south-west, and five on south of Pézú Pass. There is a mud post with three horse and five footmen.

JHANDA—Lat. Long. Elev.

A village of 14 houses in the U'tmánzáe Division, Yúsafzáe, Péshávar District, situated ½ a mile west of Bokah: supplied with water from three wells distant about four miles south of the Jadun hills.

JILLA 1ST—Lat. Long. Elev.

A village containing 15 houses in Yúsafzáe, Péshávar District, close to the Jilla (2), and to the west of it. A dry nala runs through it; water is supplied from four wells.

JILLA 2ND—Lat. Long. Elev.

A village containing ten houses in Yúsafzáe, Péshávar District, situated between Macháy and Gholámá; supplied with water from four wells; only one crop is grown on its land. (*H. B. Lumsden.*)

JINDI'—Lat. Long. Elev.

A ravine of the Yúsafzáe hills, which rises to the south of the Sillipátai hill, and, after draining the valley of Totáe, emerges into the plains above Gandéri in Hashtnagr, Péshávar District, and then passing Kunáwar, joins the Raswár ravine below it. It has water in it

at all times, and after a heavy fall of rain in the hills is in many places impassable. (*Miller.*)

JINDI'—Lat. Long. Elev.

A route which goes by the Jindí ravine from Gandéri in Hashtnaggur to the Totáe valley of the Yúsafzáe hills. It runs along the ravine, and at about half a mile from the hamlet of Kitta, enters the hills, and is fully commanded by them for about 4 miles. The road is impracticable for camels, and though horsemen of the country pass along it they do so with difficulty, and never use it unless pressed and unable to get round by the Darwázgáe road. After it arrives in the Totáe valley it is joined by this road and thence goes to Kót. (*Miller.*)

JOWR—Lat. Long. Elev.

A village in the U'tmán Khél country, 3 kos west of Prángarh. Water is procurable from springs. The village belongs to the Oomar section, and can turn out 60 fighting men. (*Turner.*)

JU'NGARU—Lat. Long. Elev.

A village containing 55 houses in the Daolatzáe division, Yúsafzáe Péshávar district, situated 6 miles north of Kapurda Garhí, and supplied with water from the Mokam nala.—(*Lumsden.*)

JU'NI'—Lat. Long. Elev.

A peak on the Káfarkót range north of Banú. It is quite inaccessible, and has the appearance of a gigantic castle.—(*James.*)

JWAHARAE—Lat. Long. Elev.

A Pass over the Ilam range, leading from the village of Pulhanad (? Bullo Khan of Walker,) in Búnér by Sifal Bánda and Mingoda (Mingawur of Miller). It is very lofty, having an ascent of 7 kos, and with snow always on its summit. It is not a camel or a horse road, and foot passengers even meet difficulties. It is very difficult to say what pass this may be. Aleemoola mentions the Karakar and Gokund (? Kohkunda) separately, so it is possible it may be the Cherát pass of Lumsden. Bellew calls it the Juarai Pass, and says it goes from Bishonae to Salámpur, and it is very difficult and only used for footmen. (*Aleemoola, Bellew.*)

K.

KABL—Lat. Long. Elev.
A village on right bank of Indus opposite Torbélá, 47 miles from Hotí Mardán. Water is plentiful and the encamping-ground is good when the neighbouring hills are held. There is a ferry of two boats here over the Indus to Torbélá on the left bank. (*Bellew.*)

KATCHI′ BA′L′A-O-PAI′N—Lat. Long. Elev.
Two large villages in the Kóhát district. They are divided into four quarters, each with a fort, and has 400 to 500 houses with vineyards and pomegranate gardens. It can turn out 200 fighting men. (*Agha Abbas.*)

KADEH—Lat. Long. Elev.
A village in Yúsafzáe, Péshâwar district, situated 2 miles north of Zeda, and 4 miles south of Manéri. The Badráe ravine flows from the north and passes the village within 100 yards, supplying it with water. There are also 25 wells belonging to it. It contains 183 houses. (*Lumsden.*)

KADAM—Lat. Long. Elev.
A village in Péshâwar, situated at entrance of Khaibar pass, 15 miles from Péshâwar, 80 from Jalálábád. Water is procured from the stream when not stopped by the Afrídís. Grass is procurable, but forage for camels is scarce, and there is a great danger of their being carried off by the Afrídis. Near this is the site of battle between Afgháns and Sikhs in which Harí Sing was killed.

KADAM KHE′L—Lat. Long. Elev.
A village in Ránízáe, Swát, about 1 mile east of Darzáe, and 6 miles south-west from the crest of the Chárgotáe Pass into Swát. It is said to contain 200 houses. (*Aleemoola.*)

KADAPAH—Lat. Long. Elev.
A village in the Mohmand country, situated about 18 miles north-west of Shabkadr in the Péshâwar district. It contains 300 houses. There is no water here, that used being brought from a distance. This village is best known on account of a route which goes through it from Péshâwar to Lálpúra. This route cannot be said to be in any way preferable to the other routes from the Péshâwar to the Jalálábád valleys; the road is not good, though there is a vague statement that Azan Khán once brought guns by it. Supplies are nowhere procurable, and water is scarce, and in some parts what there is, is brackish. (*Aleemoola, James, Hough, Leech.*)

KA′FAR TANGI′—Lat. Long. Elev.
A defile in the Khaibar Pass, Afghánistán, on the Shádí Bagadí road, from Jamrúd to Alí Masjíd. Sháh Zamán is said to have taken guns by this road, and the only portion of it which required making was here, where the path had to be cleared of stones. On the occasion of Wade's forcing the Khaibar, Mackeson went by the Shádí Bagádí road

with 600 men and two guns carried on elephants, and was attacked in force by the Afrídís near Káfar Tangí, but he beat them off with a loss on his side of 5 killed 19 wounded. (*Leech, Hough.*)

KA'GAZI'—Lat. Long. Elev.
A village in Kóhát district situated under the hill on the right bank of the Kóhát Toí and 5 miles west of Kóhát. It has only about 25 houses. Its cultivation is watered from the river. (*Agha Abbas.*)

KAGLA'NWA'LA'—Lat. Long. Elev.
A village in Isákhél division, Banú district, situated on right bank of Kúram river, 3 miles above its junction with the Indus.

KA'HI'—Lat. Long. Elev.
A village in the Khwára sub-division of the Khattak division of Péshávar, situated in the hills, 12 miles south-west of Shekh Rahímkór Ziárat, and containing 160 houses. It is only fully occupied during the winter months, as many of the inhabitants go up to Kamr Mélá in the hot season. (*P. S. Lumsden.*)

KAHI'RI'—Lat. Long. Elev.
A village on right bank of the Indus, 30 miles below Derá. There is a ferry here across the river. The main stream is here 1,100 yards broad, but there are several other branches, one of which is about 250 yards broad.

KA'HRE'Z—Lat. Long. Elev.
A halting-place in Afghánistán, 124 miles from Gerishk, 39 miles from Farah. There is a ford near some ruined village, but the water is bad. (*Roberts.*)

KAHU'I'—Lat. Long. Elev.
A village in Lúnkhór, Péshávar district, situated on the left bank of the Togue ravine about half a mile east of Ghazíbálá, and 9 miles north of Kátlang. It contains 9 houses, and is supplied with water from wells. The ravine here is 60 yards in breadth and 20 deep, with pools of water here and there. A good road connects Kátlang with this village and also Lúnkhór. There are two small tanks which have water in them during the cold weather, but dry up in the summer months. (*Lumsden.*)

KAI—Lat. Long. Elev.
A village in the Míranzáe Valley, Kohát District, and about 16 miles west-south-west of Hangú, and 41 miles from Kohát. It contains 600 houses, and can turn out 500 fighting men. It is situated in a naturally strong position at the end of a low ridge of stony hills, with pieces of rock cropping out in several places; it is surrounded by a wall of about eight feet high, the greater portion of the village being in a hollow, with portions running up in every direction to the top of the ridge on which are placed two towers; and towards the north there is a knoll, with a house and enclosure, which commands the whole interior; in the last runs the bed of a ravine beyond which is a small fortalice, now in ruins, from near to which the whole of the interior is exposed to view. The village is elevated above the general plain about 300 feet. The descent from it towards the south is by several horizontal ridges on which about 20 tanks have been constructed to keep up a

sufficient supply of water for the inhabitants and their cattle, as well as to afford a supply for the irrigation of a few fields, but this only during the cold season; in the hot weather water is very scarce. To the west the descent is rather steep and the ridge of hills on which the village is constructed runs off in a north-west direction. The lands between Káí and the hills bordering the valley in the south are entirely under cultivation.

It is the most powerful village in the Míranzáe Valley. It is backed by the Akhél and Alí Khél Orakzáes, and is at feud with the village of Mahamad Khója which is opposite to it on the south side of the valley. The lands of Káí are all dependent on rain, but highly productive; they are on the crest of the valley from whence the ground slopes on one side to the Kamni River, on the other towards Kóhát Bárá. It is inhabited by Bangash, who are at feud with the neighbouring clan of Orakzáes. (*Agha Abbas, H. B. Lumsden.*)

KAKI'—Lat. Long. Elev.

A village in Banú District, about two miles from the ruins of Akra. (*Edwardes.*)

KA'LA'—Lat. Long. Elev.

A village of 85 houses in Yúsafzáe, Péshávar Division, two miles south of Mánérí. Khash Alee says it is inhabited by Bizád Khéls and can turn out 80 fighting men. (*P. H. Lumsden.*)

KALABAGH—Lat. 32°57′57″. Long. 71°35′37″. Elev.

A town in Isá Khél Division, Banú District, on right bank Indus, 77 miles east of Banú, 70 miles south of Kóhát, 99 miles above Derá, 105 miles below Atak by river, 110 miles south-west Ráwalpindí, 147 miles west Jhelam, 235 miles north-west of Lahór. It is built on the face of the hill overhanging the Indus, many of the houses being erected on sites cut out of the rock salt of which the hill is composed. Its streets rise one over the other in tiers, the roof of the lower forming the roadway of the higher. The Indus is here only 350 yards across, being compressed between by the hills on either side, which have an abrupt descent into the river. At the base on the right bank a road is cut out of the rock salt. The public buildings at Kálábágh consist of a travellers' bungalow, a serae and a school-house. The population is 11,758, of whom 1,100 are Hindús and the rest Mahamadans. Alum is manufactured in great quantities in this town from the black alum earth found in the neighbouring hills. The alum works are at Chatah, where the shale strata are nearly 200 feet thick; the alum produced is of a pinkish color, which arises from chloride of iron; the annual produce is about 12,000 maunds. The alum is obtained from a sort of slate which is in vast quantities in the neighbouring hills. This is placed in layers between wood, and the pile thus formed is set on fire; the residuum is boiled in iron pans, filtered, and by means of evaporation, rendered solid alum. There are fourteen manufactories for the purification of this mineral. The Chief of Kálábágh makes from 6,000£ to 8,000£ profit annually from his alum manufactories. The alum sells for Rs. 3-4 per maund on the spot. There is also a salt mine here; the salt is hard, clear and almost pure, it would be like crystal were it not in some places streaked and tinged with red. In some places

salt springs issue from the foot of the rocks and leave the ground covered with a crust of the most brilliant whiteness. All the earth, particularly near the town, is almost blood red, and this, with the strange and beautiful spectacle of the salt rocks and the Indus flowing in a deep and clear stream through lofty mountains, presents an extremely picturesque appearance.

The salt is sold on the spot for Rs. 3 per maund. There is a salt Patrol station at Maree on the opposite bank of the Indus. Iron instruments of all kinds are made here from iron imported from Kaneegorum in the Mahsud Vazírí country.

A coal lignite is found in the hills round Kálábágh, and six mines are now at work supplying it as fuel for the steamers plying on the Upper Indus. The quantity obtained in 1868-69 was 8,975 maunds.

Petroleum is found at Jaba near Kálábágh.

The octroi of this town yielded in 1868, Rs. 4,400.

KALA BAHRA'M KHA'N—Lat. Long. Elev.

A little fort in the Khalíl Division of Péshâwar, 11 miles north-west of that place, containing 22 houses. (*P. H. Lumsden.*)

KALABAT—Lat. Long. Elev.

A village in Yúsafzáe, Péshâwar, 3½ miles west of Tópí. The country around is open; water supplied from 28 wells. It is about five miles from the right bank of the river Indus. It has 197 houses .(*Lumsden.*)

KALAGA'E—Lat. Long. Elev.

A village in Mohmand country, Afghánistán, 48 miles from Péshâwar, 30 from Lálpura; supplies are scarce here and water is procured from a tank which is filled only after rain, and from a small spring: the supply, however, is very uncertain. (*James.*)

KALAGORE—Lat. Long. Elev.

A village in Derá Ishmáíl Khán District, 52 miles from I'sá Khél, 17 from Derá Ishmáíl Khán. It is a middling village with five shops and five wells, situated in a grass jungle country with a little cultivation round.

KAL-DARA—Lat. Long. Elev.

A pass leading from the district of Ránízáe to Swát, in Afghánistán. It starts from Sháh Kót and goes to Madeh of Ránízáe, eight miles over a rough ravine-cut country overrun by low rocky heights, from Kharkái along a narrow glen to the Kál-Dara hill, then up to Chapal, a small hamlet at its top, in three miles, then down to Derí Jolagrám, in Swát, in four miles. This is a steep and difficult pass and is only used by footmen. (*Bellew.*)

KALDARA—Lat. Long. Elev.

A village in Ránízáe, Swát, about miles south of the crest of the Kaldara Pass. It contains 500 houses. (*Aleemoola.*)

KALGARA'E—Lat. Long. Elev.

A village in Bunér Valley, Afghánistán, in the Daolatzáe Division, about five miles south-east of Shalbándah. It contains 400 houses. (*Aleemoola.*)

KALPA'NA'E—Lat. Long. Elev.

A village in Búnér Valley, Afghánistán, in the Daolatzáe Division, 1 mile from right bank Barhandóh River, and 5 miles south-east of Shalbándah. It contains 400 houses. Khattak traders come to this village bringing salt, oil and cloth laden on bullocks, and take back ghee, honey and rice. (*Aleemoola.*)

KA'LU'—Lat. Long. Elev.

A small village in Yúsafzáe, situated about 1¾ miles north of Lúnkhór. It is on the right bank of the Barwáza Kanda, in the bed of which water is found within a foot of the surface. It has 24 houses. (*Lumsden.*)

KA'LU' KHA'N—Lat. Long. Elev.

A village of 232 houses in the Khidrzáe Division, Yúsafzáe, Péshávar District, 4 miles south of the eastern end of the Karamár ridge, and on the south bank of the U'ch Khwar. (*Lumsden.*)

KALU'R—Lat. Long. Elev.

A village Isá Khél, Banù District, 55 miles east Banú, and 5 miles north Isá Khèl; supplies are procurable here after due notice, and water is plentiful from the Canal Khánwála. (*Roberts.*)

KA'LU'WA'L—Lat. Long. Elev.

A village 44 miles from Derá Ishmáíl Khán, 85 from Derá Ghází Khán District road; supplies and water are procurable and the country is level, open and jungly, with partial cultivation .(*Roberts.*)

KAMA'L—Lat. Long. Elev.

A district in the Mohmand hills north of Gandáb, from which it is separated by a ridge. It contains 11 villages of 20 or 30 houses each. It is inhabited by the Alamzáe Mohmands. (*James.*)

KAMA'LIA'—(*See* Jálálía.)

KAMA'LZA'E—

A section of the U'smánzáe Mandaur Yúsafzáe clan. It is sub-divided into Misharánzáe and Kisharánzáe. The former hold the villages of Hotí Mardán, Mayár and Baghdáda; the latter Túrú, Gúldérí and Gújar Garhí, all in Yúsafzáe, Péshávar Division. (*Bellew, Alleemoola.*)

KA'MA'ZA'E—

A section of the U'tmánzáe clan of Mandaur Yúsafzáes. They occupy the south spurs of Máhában, but a great portion of their lands are now occupied by the Jadúns. (*Bellew.*)

KAMBAD—Lat. Long. Elev.

A pass which Aleemoola says leads from Dír to Bajáwar, having an ascent of 10½ miles and a descent of 9 miles. There is an iron mine in it. (*Aleemoola.*)

KAMR.—Lat. Long. Elev.

A village in the Kóhát District, 25 miles east of Banú, in the country of the Tírí Khattaks, and inhabited by the Túrkí Khél section of that tribe. It is a collection of strong hillocks on the banks of a deep dry ravine in which the old village was placed, but this being destroyed in a feud the new one was built about a mile and a half

to the south-west among the fields which are dotted all about with the houses built of reeds and thorns. The country around is a fine arable soil and the stones upon it have been most laboriously cleared so as to suit it for cultivation. (*Edwardes.*)

KAMRDAND—Lat. Long. Elev.

A village in Kòhát District, 6 miles south of Kóhát, on the right bank of a small stream. It contains about 30 houses. The cultivation depends partly on rain, partly on water from the above stream. (*Agha Abbass.*)

KAMR MASHA'NI'—Lat. Long. Elev.

Two villages in I'sá Khél, Banú District, 63 miles from Banú, and 15 miles below Kálábágh. Supplies are procurable here after due notice, and water is plentiful. They contain 250 houses. (*Roberts.*)

KAMR ME'LA—Lat. Long. Elev.

A village in the Akóra sub-division of the Khattak Division, Péshàwar, situated among the hills 20 miles south-west of the Shékh Rahímkár zeárat; it serves as a refuge for the inhabitants of Káhí, being built on a steep hill with only one narrow pathway to it. (*Lumsden.*)

KAMRA'NI' GHAKAE—Lat. Long. Elev.

A pass from Swát to Dír, in Afghánistán, said to be the easiest and most frequented route to Dír, yet still a difficult road, full of risks and four days' journey from Thánnáh in Swát. The road first leads past U'chúna and Gadkálán, then over its low ridge into Talásh, then across the valley to Dairi near the foot of the pass, then over the Kamráni hill and down to Shakaolí on the bank of the Panjkóra River, across to Diaran and past several villages, of which Kúnatér is the chief, to Barún on the Panjkóra River, then winds along its bank by Khál, Tormang and Khagrám to Dìr. Through the latter part of this route the road winds along a steep hill side immediately. (*Bellew.*)

KAMRA'NI' GAKAE—Lat. Long. Elev.

A pass in I. Afghánistán on the road from Thánáh in Swát to Dír. It leads over the ridge which divides the Talásh River from that of Panjkóra, from Dérí on south to Shakaolí on the last-named river. It is the easiest and most frequented route, but is nevertheless a difficult journey, full of risks. (*Bellew.*)

KA'NA'—Lat. Long. Elev.

A valley of Afghánistán, a western tributary to the Indus north of the Chukaisar Valley. It is a large valley, and with its tributary valley or glen of Ghórband contains about 30 villages. The population are mostly Azí Khél and Zangí Khél Yúsafzáes. The chief towns are Kormang, Káná and Upal; most of the villages are on the banks of a ravine, which in the hot months has a stream capable of floating timber from the hills to the Indus. Three kinds of pine and deodar grow in these hills. From the head of the glen at Ghórband to the river Indus is two days' journey. (*Bellew.*)

KANA KHE'L—Lat. Long. Elev.

A village, Péshâwar District, 12 miles south of Nowshéhra, 23 miles from Péshâwar; situated in the middle of the Kana Khél Pass. Supplies must be collected; water is scarce and the encamping-ground is limited.

KANA KHE'L—Lat. Long. Elev.

A pass over the Khattak hills between south of Nowshéhra and the Khwara. From the village of Kana Khél on the north side of the range, the road goes along the bed of a ravine composed of slate rocks for one and three quarter miles and is very good; then over the Pass the road is very indifferent though practicable for laden animals. The descent proceeds along the bed of a dry nullah for two miles and is good; thence one road goes to Khushiálgarh and another goes straight for the Indus at Kowa. This pass is also called the Sunîálí Pass and was that used formerly in going from Péshâwar to Hindústán. (*Lumsden.*)

KANDAE—Lat. Long. Elev.

That portion of the Káfar Kot Range in Vazíristán which intervenes between the Kuram River and Karanga. It is crossed by a steep pass known as the Shutar garden. (*James.*)

KANDAO—Lat. Long. Elev.

A village in the Adam Khél Afrídí country, five miles south-east of Fort Mackeson, situated outside the hills on a road to Jáná Khor. It can turn out 300 fighting men. Its water comes from a spring.

KANDAR—Lat. Long. Elev.

A village in the Kohát District, 24 miles east on road to Shádípur. Water is generally procurable here, but it is not to be relied on. (*Cavagnari.*)

KANDAR—Lat. Long. Elev.

A village of 82 houses in Yúsafzáe Division, Péshâwar, nine miles east of Hotí Mardán on the right bank of the Balár Ravine which has water in it at all times. There are three wells attached to this village. (*P. S. Lumsden.*)

KAMDI'—Lat. Long. Elev.

A pass leading from opposite Tajaorí, in Banú District, into the Bataní hills. The Alí Khél section inhabit this pass and are responsible for it. (*Minchin.*)

KANI' GORAM—Lat. Long. Elev. 6,500.

The capital town of the Mahsúd Vazírí country in Afghánistán, 106 miles north-west of Derá Ismáíl Khán, 90 miles south-west of Banú. It consists of about 1,200 houses which are picturesquely built on the sides of a narrow ridge isolated from the surrounding hills. The outer walls of the houses rest on fir poles planted vertically into the slope of the hill, with horizontal timber thrown across, which form a flooring for the rooms above and cover over the ground below. The chief roads of the town pass under these covered ways, which are, however, barely high enough for a horseman to ride under.

There are two large towers for the protection of the town. The number of shops is 32, of which 16 are Hindús.

During Chamberlain's expedition the Syads and U'rmúr elders of Káni Goram came out four miles to meet the force to beg protection, which was given for the reason that no Vazíris actually reside in this town, which is only occupied by the few remaining members of the U'rmúr tribe, the original occupiers of the country, till dispossessed by the Vazíris. Iron is worked to a considerable extent at this place. There is a road by this place to Ghazní. (*Walker, Chamberlain, Stewart, Broadfoot.*)

KAONI' DARA—Lat. Long. Elev.
A tributary glen to the east of the Panjkora River in Afghánistán. It contains only one village named Dil Khwáh, but there as a number of small hamlets some of which do not contain more than a few families. It contains altogether about 1,000 houses. The people are Páendeh Khèls, and the headman for the whole is nominated by the Chief of Panjkòra. (*Raverty.*)

KAPUR DA GARHI—Lat. Long. Elev.
A village in Yúsafzáe, Péshávar District, about six miles east of Hótí Mardán. It is the chief village of the Ismáilzáe Amázáe, Mandaur Yusafzáes. (*Bellew.*)

KARAK—Lat. Long. Elev.
A village in the Kóhát District, 29 miles east-north-east of Banú, 60 miles south-west of Kóhát. It is situated in a narrow plain closed in by the Khattak hills, at the end of which is the mouth of the Kóhát Pass. It is more a neighbourhood than a village, consisting as it does of mud and pebble houses, strewed at random about the fields; and the great number of Persian wheels that are seen among the cultivation give it an Indian appearance, very unusual in these parts.—*Vide article Kóhát.* (*Edwardes.*)

KARAKAR—Lat. Long. Elev.
A pass leading from Búnér into Swát. The ascent is by a zigzag path up the face of a steep mountain with six distinct landing-places in the zigzag. Bullocks and mules cross the pass, but three or four are lost out of every drove of 400 by getting off the path and tumbling down the hill into the khud below; camels can be got over by lightening the loads and leading each carefully over. The ascent is about two miles long and the descent one and a half miles. At the foot of the Swát side is a spring of water which feeds a ravine which runs along the foot of the hills, forming a narrow pass along which the road leads; this pass is about a gun-shot wide and five miles long, winding about among the lower features of the mountain and comes out in the plain of Swát at Barí Kot. The hill right and left of the pass is accessible to Light Infantry, though rough and steep. This is by far the best pass. It goes from Jowár in Bunér to Baríekot in Swát. It is a good deal infested by robbers, and guards are therefore necessary. (*H. B. Lumsden, Aleemoola.*)

KARA KHEL—*Vide* Aládér.

KARA MANA—Lat. Long. Elev.
A river which rises in the Orakzáe hills and joins the Kuram river at Sada. (*Lumsden.*)

KARA MA'R—Lat. Long. Elev. 3,480 feet.
A hill in Yúsafzáe, Péshávar, about 15 miles east-north-east of Hotí Mardán. It is covered with trees, and there is some level ground on the top, but I do not know whether there is water near the top.

KA'RANGA—Lat. Long. Elev.
A narrow gorge in the Vazírí hills on left bank of Kúram north of Banú, on the road from the Kúram river to Chaparí by the Zangara ravine. It was formerly impracticable for laden camels, but during Chamberlain's Kábal Khél expedition it was rendered practicable by blasting. It is also on a road taken by parties come up the Kúram from Banú, by which the narrow place on that river called Tangí is avoided. (*James.*)

KARA'NI'—
A name given to certain tribes of Afghánistán who are called Patháns, but are believed to have a different origin from those who are acknowledged to be Afgháns, *viz.*, the Duránís, Ghilzáes, Kakars, &c. The tribes included in the title "Karání" are the Orakzáe, the Afrídís, Mangals, Khataks and Khugíánís. (*Bellew.*)

KARAR—
A salt mine in the Kóhát district—(*vide* article Kóhát).

KARHADAH—Lat. Long. Elev.
A village in Bajáwar, on the road from the Talásh valley to Bajáwar. It is on a plain. (*Aleemoola.*)

KARI—Lat. Long. Elev.
A precipice in Amb territory, I. Afghánistán, just above Sitáná on the right bank of the Indus, which extends for about 1½ miles, and which prevents passage along the bank of the river to Amb. (*Coxe.*)

KARIL SU'M—Lat. Long. Elev.
A village in the Kóhát district, situated on the Lún River on the road between Kálábágh and Kóhát, by the Shakr Dara Pass, and 12 miles south of the Kóhát Tote. (*Wood.*)

KARKARA—Lat. Long. Elev.
A pass leading from the Mulazáe division of the Banú district, between the Chína and Gulbára passes, into the Bitaní hills. A minor division of this tribe occupy land near its mouth. (*Urmston, Minchin.*)

KA'ROH DARA—Lat. Long. Elev.
A valley of Afghánistán tributary to the Panjkórá valley. It is described as a narrow defile between high hills, about 20 miles long, and containing 18 villages. There is said to be a road into Swát through this glen which is good and clear of obstruction, and the only one by which guns could be taken into Panjkóra, and said to have been used several times by Sultán Mahamad Khán when in possession of Péshávar. (*Bellew, Raverty.*)

KASHMI'RI'S—
In Yúsafszáe there are 6,000 Kashmírís employed as mechanics and artificers. (*Bellew.*)

KA'SIMA—Lat. Long. Elev.
A village in Lúnkhór, Péshávar district, 5½ miles north-east of Lúnkhór. It contains 59 houses and a few Hindu shops. It is surrounded by

ravines, and has a branch of the Landái Kanda on its west separating it from the villages of Saróbae and Tosígrám. The ravines here are in some places 40 feet deep, and the banks perpendicular. Water is procured from the stream below the village and from a few wells. This village is on the road to Swát by the Móra Pass. (*Lumsden.*)

KA'SIMA—Lat. Long. Elev.

A village containing 70 houses in the Kamálzáe division, Yúsafzáe, situated in the open plain about 2½ miles south-east of Torú. It has two wells, one of which is in the Masjíd. (*Lumsden.*)

KASRACHNA—Lat. Long. Elev.

A pass leading from the Banú district between the Sakhdú and Saróba passes into the country of the Mahsúd Vazírís. (*Thorburn.*)

KA'TGALA—Lat. Long. Elev.

A village in Swát containing 100 houses. Aleemoola is extremely vague in his topography. Kátgala, he says, is 2 kos further than Gúmbat, and 1½ kos from the village of Talásh. There is a defile of Katgulla leading to Swát from Kunatér. On the brow of the hill overlooking this place are numerous ruined ancient buildings. (*Aleemoola.*)

KATI GARHI—Lat. Long. Elev.

A village in Lunkhór valley, Péshâwar district, containing 42 houses, situated about 3½ miles south of Lúnkhór and 4½ south-west of Kátlang on the right bank of the Toge Nala, which supplies it with water, and about ½ a mile above the waterfall where it dashes through a narrow chasm in the hills into the plains of Hotí. The nala at this village is 30 feet deep and 50 wide, with a stream of water running down the centre. (*Lumsden.*)

KA'TILA'E—Lat. Long. Elev.

A valley in Swát, on the south bank of the river, running up towards the Jwáráe Pass. It is well cultivated and stocked with trees, and producing various kinds of fruits. In Miller's map there is a village of this name which is evidently the same. The valley is also called Syad Agán. (*Bellew.*)

KATA KHAT—Lat. Long. Elev.

A village in Súdúm Valley, Yúsafzáe, Péshâwar District, situated two miles to the west of Chárgoláe. The Mokam flows past within 500 yards of the village and supplies it with water. It contains 67 houses. (*Lumsden.*)

KATA KU'SHTA—Lat. Long. Elev.

A village in the Khaibar Pass, Afghánistán, 1½ miles north-west of Alí Masjíd, whence the stream which runs past that place issues from the ground. (*Leech.*)

KATTENKAT—Lat. Long. Elev.

A village of 67 houses, in the Yúsafzáe Division, Péshâwar, 2 miles to the west of Chárgoláe in Súdúm. (*P. S. Lumsden.*)

KA'TLANG—Lat. Long. Elev.

A village in Lúnkhór, Péshâwar District, 5 miles east of Lúnkhór, containing 187 houses in three parts, two on the right and one on the left bank of the Gada Ravine, which is in some places 50 yards wide; here

supplies are abundant, water both from the ravine and from wells, above the village the nullah is dry, it is about 6 miles east of Lúnkhór, the country around being well cultivated. This and Lúnkhór are considered the principal villages in the district. It is the residence of the Thannahdar of Lúnkhór.

KAUBAT—Lat. Long. Elev.
A village or sub-division in the valley of Maidán, in the territory of Bajáwar. Aleemoola says it consists of 9,000 houses with its hamlets, and has 5,000 matchlockmen, and that there is an iron mine in the neighbouring hills which border on Chitrál. Of course, all the numbers of this authority are always exaggerated, but it is not unlikely there is a place of this name. Bellew has a place called Kambar in his map at the head of the Maidán Valley. (*Aleemoola.*)

KA'YAN—Lat. Long. Elev.
A village in Mada Khél's country, on right bank of Indus, opposite about 2 miles above Darband. The Indus can be crossed here by boats. Thence there is a difficult road to the Chamla Valley. (*Coxe.*)

KHAZA'NA—Lat. Long. Elev.
A village containing 52 houses in the Yúsafzáe Division, Péshawar, 2 miles south of Kalabat. It is supplied with water from two wells. (*P. S. Lumsden.*)

KA'ZI' KHE'L—Lat. Long. Elev.
A village in Hashtnagr, Péshawar District, close to Charsada on the banks of the Swát River. There is a ferry here of two boats. (*Bellew.*)

KAZI'R—Lat. Long. Elev.
A petty division of Tíra comprising a small tributary valley of the Tíra beyond (? north of the Maní Khél Pass) in which the villages and forts of Bar Mahomad Khél are situated. The cultivation depends partly on springs and partly on rain. The inhabitants, who are Orakzáes, live in caves. (*Agha Abbass.*)

KHAI'BAR—Lat. Long. Elev.
A range of hills through which runs the pass of this name. It is connected by a ridge between Garhí Lálá Beg and Landí Kháná, with the Súféd Kóh, of which range the Khaibar mountains form the last spurs ere it dies into the Kábal River or the plains of Péshawar. The elevation of the connecting ridge is 3,400 feet, but it rises again to 6,800 feet in the Tártara Peak. This range first goes north of hills 15 miles, and thence it spreads east and west throwing minor spurs north to the Kábal River, south the Khaibar defile, west towards Daka, and east towards Khalíl. The length of its north portion may be about 35 miles, and its average width about 15 miles. On either side of the ridge which connects it with the Súféd Kóh, two insignificant streams rise; the one flows north-west to the Kábal River, the other a little south of east, towards Jamrúd. The bed of both these streams forms the Khaibar defile. On the north of this defile is, as I have said, the Khaibar Range, and south is another range which divides the defile from the Bárá Valley, and is also a spur of the Súféd Kóh. These two ranges respectively throw their spurs south and

north, like two combs placed with their teeth inwards, the teeth being prevented from quite meeting by the streams abovementioned According to the closeness with which these teeth or spurs approach each other is the width of different parts of the defiles. The intervals between the spurs carry down the drainage of the hills from the north and south, and in some of these drainage lines are roads of more or less impracticability which lead over the Bárá Range to Afrídí country, or to villages situated in these small glens. Another point to be noted before I come to the details of the Khaibar defile is that the crests of the bounding ridges do not appear to be practicable, though the valleys of the Kábal and Bárá Rivers which again bound them are. To commence then from the east end of the Khaibar at Jamrúd. Immediately on leaving Jamrúd the defensible ground may be said to commence as the bounding spurs come almost up to that place in round bare knolls of low actual height, but very sufficient command of the road. At Kadam, however, 3 miles from Jamrúd, is generally supposed to be the actual east entrance; at this point the hills begin to close in, and 1,000 yards further the width of the pass is 450 feet; the bed is easy, level and covered with small shingle. The hills on the left are very steep.

(2). In 500 yards on this width gradually lessens to 370 feet, the hills on either side being sheer precipices.

(3). At 1,200 yards further the width is 190 feet, the hills being steep for 50 or 60 feet in height, then sloping back.

(4). 850 yards further the width is 240 feet, the hills on right being sheer precipices and on the left rounded and practicable.

(5). At 1,050 yards further the width is 280 feet, the hills being very steep on both sides.

(6). 850 yards further the width is 290 feet, the hills on both sides being steep.

(7). 1,050 yards further the width is 210 feet, the hills on the right being perpendicular and on the left not so steep.

(8). 1,050 yards further the width is 70 feet, the hills being very precipitous on both sides.

(9). 500 yards further the width is 230 feet, the hills on the left being precipitous and on the right rounded and practicable.

(10). 2 miles further the width is 250 feet, the hills on the right being perpendicular and on the left practicable.

(11). 1,050 yards further the width is 65 feet, the hills on both sides being very steep, those on the left perpendicular.

(12). 1,050 yards further the width is 110 feet, the hills on both sides being comparatively easy and practicable.

(13). 880 yards further the width is 210 feet, the hills on the left being steep and on the right open and easy.

(14). 2 miles 220 yards further the width is 200 feet, the hills on the left being steepish and on the right open and comparatively easy.

(15). At Alí Musjíd, 1,300 yards further, the width is 40 feet, the hills being perpendicular and impracticable. Between Kadam and this Moorcroft says the mountains on either hand are about 1,300 feet high, slaty, bare, and to all appearance inaccessible.

(16). 1,450 yards further the width is 270 feet; hills on left precipitous, on right comparatively easy.

(17). 1 mile 1,000 yards further, the width is 390 feet, the hills being very steep.

(18). 6½ miles beyond this lies through the Lálá Beg Valley, which averages 1½ miles broad.

(19). 880 yards further the width is 10 feet or less, the hills being quite perpendicular.

(20). In 1,600 yards further, the road goes over the Landíkhána Pass, the width being 140 feet, and the hills being very steep, especially on the left.

(21). 3¼ miles further the width is 300 feet, the hills being steep on the left, but not so precipitous on the right.

(22). 2¼ miles further, the width is 200 feet, the hills being very steep on both sides.

Three miles further is Daka, the defile being opened The total length of the defile therefore from Jamrúd to Daka is about 33 miles.

The road lies through the bed of the river, and is in general easy in gradient (except at the Landíkhána Pass) and covered with loose stones, which become larger as the head of the stream is reached. These in some places cause the road to wind, but are easily removable.

The elevation of various points of the pass are—

Jamrúd,	1,670.	Kadam.	Tangí.
Alí Musjíd,	2,433.	Lálábeg.	Lándí Kotal, 3,373.
Lándí Khána, a village, 2,488.			Daka, 1,404.

The ascent over the pass is narrow, rugged, steep, and generally the most difficult part of the whole road. Guns could not be drawn here except by men, and then only after the improvement of the road; the descent is along a well-made road and is not so difficult.

Just beyond Alí Masjíd the road goes over a bed of projecting and slippery rock, which makes this portion extremely difficult for laden animals.

The Khaibar can be turned by the Tatara (see) road, which enters the hills north of Jamrúd about nine miles (another branch entering 2½ miles nearer), and either joins the Khaibar road at Luadzáe, or keeps the north of the range and goes to Daka.

Again there is the Abkhána (see) road, which scarcely has anything to say to the Khaibar mountains, but which leads to the same points as the Khaibar defile.

The Kadapa (see) road also in a circuitous manner leads from Péshâwár to Jálálábád. Again, by the Bárá valley a force can go from the first to the last of these two places, Nádar Shah it is believed having traversed it. But these three last roads need not be

described here, nor indeed is there any necessity for doing more than to allude to them, as all are described elsewhere. But there are some other paths by which portions of the defile can be turned.

From Jamrúd a path goes due west, and crossing the spurs of the mountain north of the pass, joins the defile at Tangí six miles from Jamrúd. This path does not save anything in distance, and would only be practicable for infantry.

The next road enters the hills at a gorge two miles north of Jamrúd, and is called the Shádí Bagádí road; it passes through the Tángís of Bagádí, Káfar and Shádí, and joins the main defile south of Alí Masjíd. It ascends to the Káfar Tangí, and then descends; the worst part is here, considerable improvements being necessary to make it easy of passage. Camels can use this road laden, and it is said that Sháh Zamán Duráni brought guns by it. It thus turns 10½ miles of the defile, but its distance is nearly the same, being nine miles. It is undoubtedly much more difficult, and it does not turn Alí Masjíd, one of the strongest parts of the defile. From Shalmán on the Tatara road a path comes over the main Khaibar ridge to Luádgáé, and thence into the defile. The distance is from eight to nine miles. A force advancing from the west could from Daka go to Shalmán, and thus turn the most difficult part of the defile at Landí Kotal. From the Bárá valley roads cross the Bárá ridge and join the defile at Tángí Ali Masjíd and Lálá Chína. These would be of more use to the Afrídís in coming from their own country to aid in the defence of the pass at different points, and they would therefore have to be looked to in order to secure the flanks of a force operating from the east; yet it is possible that gold might induce the Afrídís to allow a force to go by them and turn portions of the defile.

The Dádgala road appears to leave the defile at Lálá Chína, and thence goes to Chura, whence it leads to the Shrine of "Durbubas" (Dara Abás), a distance of 7 kos (10 miles), and 12 kos (18 miles) beyond, it goes to Pésh Bolák. Of the nature of this road I am ignorant; it is probably practicable only for foot-men; but it is evident that it might be used by a column of infantry either from the east or the west to turn the whole of the defile from Lálá Chína westwards.

Lastly, there is a path from Lálá Beg to Pésh Bolák, which avoids the difficult part at the east foot of the Landí Pass and not improbably joins the Dádgala road.

There appear to be two roads over the Kotal of Landí, according to Aleemoola, who says: "One is to the east below the brow, having four windings and ascents and descents 3 kos in extent, the other by the stream along a ridge, two windings and ascents and descents one kos in extent, not a gun road." This is in coming from the west.

Among the physical difficulties of the defile should be noted the liability of a sudden fall of rain to convert the roadway into a dangerous torrent, from which at some parts or at night it would be extremely difficult for a force caught in it to escape. Burnes's camp

had a narrow escape below the fort of Alí Masjíd. The months in which these sudden rises in the torrent may be looked for are July, August, December and January.

Of the water-supply in the pass I have not so much information as I could wish. From Kala Kahúta to Kadam there is no want, as a stream of water follows or crosses the road nearly the whole distance, though in some places it disappears under the bed, to reappear again lower down. Below Alí Masjíd there is some water. Thence to the Lálá Beg valley there appears to be none. In that valley there are a few springs and two tanks to collect the water in, and in the villages on each side of the road there are wells. There is a spring below the summit of the Landí Kotal on the west, and thence to within one mile of Daka there is no water.

The seven wells of Haft Cháh are said to be quite dry, though they appear to have had water in them formerly. The water in the Khaibar is said not to be good, as if allowed to stand for any time it becomes covered with oil, and all the sickness at Alí Masjíd during the time it was held by British troops was attributed to the water, which is impregnated with antimony. Mackeson's evidence as to the water in the Khaibar is as follows :—From the old tower of Daka to the post of Landíkhána, eight miles, there is no water; again, from the stream at the foot of the Landí Khána hill to the source of the stream above Ali Masjíd is 12 miles, without water; and again from below Alí Masjíd to Fatehgarh is 14 miles without a drop of water. Of course no supplies of grain could be looked for in the defile, though perhaps money would induce the inhabitants to collect some at such points as Lálá Beg, Alí Masjíd and Lálá Chína.

The whole of the Khaibar is eminently defensible, and of course it would require a much better plan than Leech's, which is the only one I have seen, to enable me to suggest the points which should be looked to if its defence was necessary, yet there are some points which appear to have struck every one as peculiarly adapted for this purpose. The vicinity of Alí Masjíd (see) is one of these. The valley of Lálá Beg is filled with Afrídí towers, but these of course are of no account in defending the pass.

Hough recommended that a garrison should be placed in Alí Masjíd, and works erected at various points along the road from Kadam so as to command all the cross roads leading from the pass, as these were the points from which the Afrídís always came to attack. He would also have had a work on the Landí Pass and at Haft Cháh. With these arrangements he considered the pass fairly safe.

A work on the top of the Landí Pass would be admirably placed, as it would enfilade with the most destructive effect both the road from Daka and that from Lálá Beg. Beyond this some rising ground at Haft Cháh affords a good position for a work.

To enable a General to defend this defile against a disciplined force advancing from the west, would require a careful reconnaissance of the ground and very much better information regarding all the

turning paths than we have at present. This might either be done by a strong force insisting on it, or by buying the Afrídís over to permit it.

The comparative ease with which General Pollock forced the Khaibar seems to show that the Afrídís cannot defend it against a General who will not neglect the rules of war. Persistence in a determination to turn and shell every position that can be treated in this manner, and care not to require too much in one day from men unaccustomed to the fierce hill-climbing which would be met with, would in all human probability not only take a General through the Khaibar against the whole power of the Afrídí clan, but also with comparatively little loss.

There is one question in connection with the Khaibar which may well claim a few words here, *viz.*, the practicability of keeping it open for Kafilas, or for convoys, or in fact for any reason, against the wishes of the Shinwárí and Afrídí sections holding it, without any very extraordinary expense or difficulty, or more than would be compensated by the increased facilities for traffic which would then naturally flow through it, were it once rendered safe. I do not think that either the power in possession of the Jalálábád Valley or that holding Péshávar could do it successfully without the aid and influence of the other, and for this reason that it would be necessary to apply this influence so as indirectly to prevent the whole strength of either clan being brought to hinder such a measure. The British have no more influence over the Shinwárís than the Kábal Government has over the Afrídís, but each has, or could have, an exceedingly firm hold over the tribe bordering its frontier.

The portions of the Khaibar held by the different clans is as follows:—

From Syad Mír's Chowkí, south-east of Jamrúd to Shadí Bagádí road, by Sipáhs 1,000 strong.

From Shadí Bagádí to Súltán Tarah, by Kúkí Khéls 3,000 strong.

From Súltán Tarah to Alí Masjíd, Malikdín Khél and Kambar Khél 6,000 strong.

From Alí Masjíd to Garhí Lálá Beg, Zákhá Khèl 3,000 strong.

From Lálá Beg to Haft Cháh, Shinwárís 3,000.

Total, 16,000 fighting-men. I think it is very probable this number is exaggerated, and even if it is not there is no case on record of all the Khaibarís being unanimous on any single point, so that the whole fighting strength could never be brought up at one time. It is as well to bear this in mind. The points at which it would be necessary to have detachments appear to be—1st, at Kadam it would be advisable to have a strong force of 1,000 men and three guns; 2nd, Alí Masjíd would have to be held by a garrison of 500 men and two guns; 3rd, Lohwárgí, a place three miles north of Lálábég, is a most suitable place for another post, being 3,500 feet in elevation, with plenty of good water; it is cool and healthy, and should be the spot for the reserve of the pass. The garrison of Alí Masjíd should be drawn from it and changed frequently. Here should be 1,000 men and three guns, some cavalry on account of the heavy sickness which might be

expected at this post in the hot weather. 4th, Daka, there should be a force of 500 men, two guns and 100 cavalry. Daka itself is not healthy, and it might therefore be advisable to look for another side.

The pass may therefore be conveniently divided into four parts, *viz.*, 1st, with Kadam for its supports from Kadam to Láláchína. This force would furnish posts as follows:—At Láláchína, Tangí, Bádkí, Gágrí, of 40 rifles each, and at perhaps six more intermediate points of 20 rifles, which could be determined on after reconnoissance. These would be relieved and supported from Kadam. 2nd, from Láláchína to Lálábég Valley, with Ali Masjíd as its supports. Posts should certainly be placed at half-way between Láláchína and the Shádí Bagádí road, then at this road, at the road from Bárá between Alí Masjíd and Lálábég Valley and at the entrance to the last, of 40 each, besides such other smaller posts as might be necessary. 3rd, from east end of Lálábég Valley to west foot of Landí Kotal, with Lohwárgí as its support. This would furnish patrols of cavalry for the valley of Lálábég, and a strong post with a gun on the crest of the Landí Kotal, and 100 men would always be in readiness to support Alí Masjíd. 4th, from foot of Landí Kotal to Daka, support at Daka, and posts at Haft Cháh of 40, and two intermediate spots of 30 each.

Thus a force of at least 4,000 efficient infantry, 10 mountain guns and 300 cavalry would be required to keep this pass open against all comers. Of course it is not my purpose to enter into the further details which would be necessary to make this system of defence efficient.

Of course the points that would be chosen for camping in the defile must depend in a great measure on the size and mobility of the force, the amount of opposition offered, and many other points; but putting these out of the question, there are two which must of course be looked to under all circumstances, *viz.*, water and space.

When Colonel Wade forced the Khaibar he halted at 1, Gágrí between Kadam and Láláchína; 2, Láláchína; 3, Alí Masjíd. (*See* account of Wade's march by Barr.)

When the army of the Indus returned to India they halted as follows:—1, Daka; 2, West foot of Landí Kotal; 3, Alí Masjíd; 4 Kadam.

General Pollock in his advance took the following marches:—(*See* Greenwood's account.)

On the return march from Kábal the halting-places adopted by the columns were Daka, Alí Masjíd and Jamrúd.

It is thus seen that the places a force can halt at are, 1, Kadam; 2, Gagrí; 3, half a mile beyond Jobgáe at junction of stream of Badkí; 4, Láláchína; 5, Alí Masjíd; 6, at different points of Lálábég Valley; 7, west foot of Landí Kotal; 8, Daka.

There are, according to Aleemoola, seven places in the Khaibar at which tolls are taken, *viz.* :—

1st.—Toll at Kadam of the Kúkí Khéls.

2nd.—At the same place of the Sipáhs.

3rd.—At Alí Masjíd.
4th.—At Ishapóla.
5th.—By Khúza Khéls. } Shinwárís. Taken on the top of Landí Khána.
6th.—By Pírú Khèls.
7th.—Mírdád Khéls.

The sums levied for the whole of Khaibar are as follows :—

A camel laden with cloth	5 Rs.
Do. do. with grocery	3 „
A horseman	3 „
A Hindú foot passenger	1½ „
A Musalman ditto or unladen camel ...	1½ „
A load of leather	2 „
A load of salt	1 „

In the time of the Dúrání Kings the Malliks of Khaibar received the following sums :—

	Rs.
Kúkí Khél Afrídís	25,000
Mallikdìn Khél Afrídís	25,000
Sipáhs	25,000
Záká Khèl Afrídís	25,000
The Mallik of the Mírdah Khél Shinwárís ...	10,000
Ditto of the Pírú Khél Shinwárìs	10,000
Ditto of the Khùza Khèl Shinwárís ...	10,000
Total ...	1,30,000

Before the time of the annexure of Péshávar by the Sikhs, the Khaibar did not cost the Amír Dóst Mahamad more than Rs. 10,000 a year, but after that he distributed Rs. 20,000 in the following way :—

	Rs.	*No. of swords and match-lockmen.*
To Záká Khéls	4,000	3,000
Mullikdín Khéls	5,000	4,000
Kúkí Khéls	3,000	3,000
Sipáhs	3,000	4,000
Shinwárís	1,500	6,000
Kamr Khéls	750	1,500
Aká Khéls	750	1,500
Kambar Khéls...	1,500	3,000
Total ...	19,500+	26,000

The Khaibarís levy black-mail, at the following rates, from all travellers and merchants whom their indulgence permits to use the road through the pass, which is not indiscriminately open to all comers :— From every foot passenger, one rupee. From every sowar, four annas. On merchandise, Rs. 3 per mule load ; pony load, Rs. 3 ; camel load, Rs. 4.

From Saranawála and Jamrúd to Paendeh Gayah, on the Mohmand border, the black-mail is levied jointly and divided equally by the Shinwárís and Afrídís. During the occupation of Kábal by the British Government about Rs. 1,25,000 was allowed by the Government, according to the account of the greybeards of the Khaibar, annually to the Khaibarís, in consideration of their keeping the route open. All duties levied on merchandise were realized and appropriated by the Government. After the withdrawal of the British from Afghánistán the Amír Dóst Mahamad assigned the following allowances to the heads of tribes in the pass:—

To Záka Khél, Rs. 2,000.
To Sipáh Afrídí clan, Rs. 4,000.
To Kúkí Khél and Kambar Khél conjointly, Rs. 5,000.
To Záka Khél, Rs. 2,000.
To Malikdín Khél, Rs. 7,000.
To Lohargi and Sangú Khél Shinwáris, Rs. 7,000.
Total, Rs. 27,000.

But about three years before the death of the Amír Dóst Mahamad Khán, the continued misconduct of the Khaibarís, who did not allow free passage to all travellers, led that Chief to discontinue the allowances. These allowances were, however, restored by Mahamad Rafik Khán, the Vakíl of Shér Alí Khán, who came to Péshávar through the Khaibar during the early period of the first reign of the Amír. They continued to be paid for one year, after which period they were stopped in consequence of the internal dissensions which for several years clogged the machinery of the Kábal Government, which was distracted by the ambition of the rival candidates for the throne. They have not been restored up to the present time, though the Amír Shér Alí Khán recently promised to renew them.

During the Afghán war the Khaibar was the scene of many skirmishes with the Afrídís and some disasters to our troops. Colonel Wade with from 10,000 to 11,000 of all arms including the Sikh Contingent moved from Jamrúd on the 22nd July 1839 to Gagrí; here he halted a day and entrenched his position; on the 24th July he again marched to Láláchína; on the 25th he moved to the attack of Alí Masjíd, sending one column of 600 men and two guns under Lieutenant Mackeson to the right, and eleven Companies Infantry, one six-pounder gun, and one howitzer to the left. While below a column was placed to watch the mouth of the Shadí Bagádi gorge. Both columns drove the enemy before them, the right meeting with some opposition, and the left getting into a position to shell the fort. On the 26th all the enemy's outposts were driven in, and on the 27th they evacuated the fort. The enemy had 500 "jazailchís" and were supported by several hundred Khaibarís. The British loss was 22 killed and 158 wounded. After this there was no further opposition.

A strong post was left in Alí Masjíd and a detachment at near Láláchína to maintain communication with Péshávar, and a post of irregulars under Lieutenant Mackeson was placed near Daka.

The post near Láláchína was attacked on the . It was garrisoned by auxiliaries whose numbers had been thinned, and the survivors

worn down by continued sickness, when the Khaibarís, estimated at six thousand strong, attacked their breast-work. They were long kept at bay, but the marauders were animated by the love of plunder, and persevered in their attacks. They were aware that the devoted garrison had recently received their arrears of pay, and that the sum of twelve thousand rupees was buried on the spot, which was an old Khaibarí haunt. Finally they carried the weak field-work, and mercilessly put to the sword four hundred of its defenders. They did not keep possession of it, but, after repeating their vain attempts on Alí Masjíd, and Captain Ferris's posts in the valley, retired to their mountains.

When Jalálábád was blockaded, it was proposed to send a force through the Khaibar to its relief, and as a preliminary measure Lieutenant-Colonel Moseley was detached on 15th January 1842, to occupy Alí Masjíd with two regiments of Native Infantry. He marched on the night of the 15th January, and reached the place with little opposition the next morning. Through some mismanagement, however, only a proportion of the provisions requisite for the two regiments accompanied them. It became necessary, therefore, to forward the residue without delay, and to this end, and with the purpose of afterwards moving upon Jalálábád, Brigadier Wild advanced from Jamrúd, with the remaining two regiments, (the 60th and 30th Native Infantry,) and four Sikh guns. But the appearance of Colonel Moseley's detachment had alarmed the Afrídís, who now rose and, closing the Pass, prepared to resist Brigadier Wild's entrance. The Brigadier nevertheless pushed onwards on the 19th January, and encountered the enemy at the mouth of the Pass; but owing to the uselessness of the Sikh guns, and the inadequacy of his force with so powerful a body of the enemy advantageously placed in his front, his attempt to reach Alí Masjíd totally failed. He was beaten back, with heavy loss, himself receiving a wound in the face.

The situation of Lieutenant-Colonel Moseley, shut up as he was in Alí Masjíd, with scarcely any provisions, now became desperate. He was not long, however, in deciding upon the course which it became him to take under circumstances of so serious a nature. He determined to cut his way back to Jamrúd; his reasons for doing so being, in his own words, that "on the morning of the 23rd, finding the remnant of our stores to be only five maunds of attah for the subsistence of two thousand and five hundred men, who had already been five or six days on half rations, and who had been exposed for eight days without bedding and without tents to an inclement climate, and who were daily thronging into hospital, I reluctantly obeyed an inevitable necessity and arranged for evacuating the fort, and cutting my way to Jamrúd.

"The importance of retaining possession of the post of Alí Masjíd was, however, so strongly impressed upon me by Captain Mackeson, the Political Agent, that when about this time my Detachment Staff, Brevet Captain Thomas, gallantly came forward and volunteered to hold it (with only four or five days' scanty provision) with one hundred and fifty of the original 'Jazáilchí' garrison, I felt it my duty

not to oppose the proposition, dangerous as the experiment doubtless would have been, and on the night of the 23rd arrangements were completed by the Political Agent for making over the command of the higher and smaller of the forts to Captain Thomas.

"But on the morning of the 24th, Captain Mackeson represented to me that his 'Jazáilchís' had changed their minds, and had resolved not to remain after the departure of the two regiments under my command. The evacuation of the fortress had now become inevitable, and the collective force marched on the morning of the 24th about day-break.

"Our return was accomplished in the face of a wary and active foe, whose numbers, always considerable, were invariably found to be greatest above the narrower and more difficult defiles.

"Among the precipitous heights that skirt the Shadí Bagádí and Káfar Tangí Passes, they were especially numerous; and here, in spite of our best exertions in crowning the heights and checking their attacks on the Rear Guard, they directed against us, from beneath the shelter of their steep and scarcely perceptible 'sungas,' a galling fire, which inflicted on us heavy loss in killed and wounded. It was here that that able and gallant officer, Captain Alexander Wilson, fell at the head of the 64th Regiment.

"About this time, finding that the cattle, from having been almost starved during the preceding six days, were too feeble to carry their burdens, I sent orders to Lieutenant Corsar, the officer commanding the Rear Guard, to relinquish all such cattle as had a tendency to delay his movements; and to come up and join the main body. This he accordingly did, and, after four hours' hard fighting, we succeeded in reaching Jamrúd.

"I have deeply to deplore the numerous casualties that have befallen the detachment under my command; although it is some satisfaction to know that the loss on the part of the enemy was likewise considerable.

"Finally, I cannot abstain from an expression of my regret that I should have been unaccompanied by either cavalry or guns. A detachment of the former arm would have been most useful in cutting up the enemy between Alí Masjíd and the Káfar Tangí Pass, where the baggage was chiefly plundered, and where the ground was good for cavalry to act upon. The British loss on this occasion was 32 killed and 157 wounded."

After this nothing further was attempted till the advance of General Pollock on the 6th April 1842. On this occasion two columns were formed, the right consisting of 12 Companies Infantry, and the left of 12 Companies Infantry, besides 400 'Jazáilchís.' The enemy had barricaded the mouth of the Pass and occupied the rocky and precipitous hills on the right and left. Both columns, after considerable opposition, succeeded in routing the enemy and gaining possession of the hills on either side. While they were in progress the enemy was shelled by artillery from below.

The enemy then evacuated this position and fell back. The columns on the crests continued their advance, though every inch

of ground was contested, till at last, seeing every position of theirs crowned, they ceased any further opposition. During this affair—so well arranged was it—not a single baggage animal fell into the enemy's hands. The loss of the British Force was 14 killed, 114 wounded. After this no opposition was offered throughout the remainder of the Pass.

On the return march of General Pollock, the army marched through the Khaibar in three divisions. The first, under General Pollock, passed through with no loss. The second, under General McCaskill, was not equally fortunate, one brigade being overtaken by night, and left two mountain-train guns with the rear guard, which was suddenly attacked and the guns taken, though they were recovered next day. The rear guard of General Nott's force was also attacked on the 5th and 6th November between Landí Khána and Lálábeg, and also on leaving Alí Masjíd.

It is now evident, I hope, that it would be difficult to find any defile in the world with an easier gradient and roadway than the Khaibar. Except in one place, the Landí Kotal, which can easily be improved, it is practicable in its whole length not only for guns but also for carts. Carts indeed have come over the Landí Kotal, but even if they had not there seems to be no doubt that a road could be cut with an easy gradient and a width of 15 feet, without very much difficulty or delay.

There is no doubt, however, that the Khaibar could be made with an adequate force, and after a further and careful reconnoissance, very difficult indeed to force if defended by a scientific enemy. It might even be made difficult by the unskilled and disunited Afrídís; yet I maintain that all the strength of the Afrídí clan could not prevent an adequate and well-handled force from passing through it without loss of baggage and with a comparatively trifling loss of men. In support of this opinion I would advance the fact of Wade's passage with a loss of only 180 men, of Pollock's with a loss of 128 men, and of Pollock's return march with a loss of not more than 50.

The following remarks on the subject of the re-opening of the Khaibar are from a report by Colonel Pollock, written in 186 :—

"There are, however, two individuals connected with either Government who oppose the greatest impediment to the opening of the Khaibar route, and exert every nerve to frustrate all attempts in that direction. Having ascertained after enquiry the proceedings of these individuals, I have no hesitation in placing the real facts of the case before my own Government. One of these men is Arbáh Majíd, Khán Khél. In that portion of the Péshawar District which is situated on the Khaibar border as well as in the villages of the Khalíl Division, as also in the cantonment of Péshawar, not a single criminal offence is committed by the Khaibarís without the consent and privacy of Arbáh Majíd Khán, who regards the depredations of the Khaibarís in British territory as the source of personal honor and distinction. Again, whenever a Khaibarí robber carries off property or cattle or even human beings from British territory, the Arbáh, who is known

to possess influence on the border, is applied to, either by private individuals or Government officials, to procure the restitution of the plunder. The usual reply of the Arbáh conveys the demand of a certain amount of ransom on the part of the robbers, which being satisfied, the money is divided equally between himself and the depredators, and the property or captive is then restored to its owners or friends. In this way does this Arbáh at once maintain an appearance of loyalty to Government, prove his influence over the independent tribes of the border, from whom it shews he can recover plundered property, and line his own purse into the bargain. It is his maxim that the misconduct of the Khaibarís is the source of his honor; that if they should refrain from depredations in British territory he would be disregarded.

"In the early period of the British rule the misconduct of the Arbáhs of Khalíl who instigated the depredations of the Khaibarís and other hill tribes in British territory induced Colonel Frederick Mackeson to deport them to Láhór, where they were placed under close surveillance. In all the villages of the Khalíl division every hamlet and every village is well provided with arms and crowded with people. Nevertheless, Khaibarí robbers penetrate without opposition to the very walls of Péshâwar, and carry off not only property but human beings to their hill fortress. These successful depredations are attributed to the fact, ascertained after careful enquiry, that the arms of the robbers of Khaibar are conveniently deposited not only in the village of Takal itself (the residence of Arbáh Majíd Khán) but in other villages of the Khalíl division, where they gird them on whenever they proceed on their predatory excursions, and these villages afford them a secure retreat on their return from the scene of their depredations. The records of the criminal court of Péshâwar are replete with evidence of the shelter which these robbers obtain in the villages of Khalíl.

"The other individual is Súltán Mahamad Khán, Mohmand of Lálpúra.

"He levies black mail at the following rates on the Kadapa, Tátara, and Abkhána routes, which are the principal thoroughfares of trade between Afghánistán, India and Central Asia:—

From every foot passenger	1	rupee.
Do. Do. sowar „ ...	2-4	do.
On every laden horse „ ...	2	do.
On every package of goods	4	rupees.

"Three-fourths of the receipts from these sources are the perquisites of the tribe, the remaining one-fourth is the share of the Khán himself. In addition to this income he holds some villages in Jaghir. If the policy or power of the Amír were to open the Khaibar to general traffic, the three routes now controlled by the Khán would virtually be closed, and the loss of a large income; and these selfish considerations urge him to influence the minds and to stimulate the refractory spirit of the Khaibarís.

"It is his well known saying, that when the Khaibar route is opened, the veil will be lifted from the face of Afghánistán.

"I submit for the consideration of Government the sentiments at present entertained by the people of Khaibar. They dislike with extreme aversion the intervention of any Arbáhs or dependents of the Government of Kábal. They solicit a lump allowance of 1,25,000 rupees per annum, to be paid in equal shares by the British and Kábal Governments. In the event of this allowance being granted, they express their readiness to send the sons and brothers of their chief men to Pésháwar and Kabál, and to be detained there as hostages, and they engage to allow both Governments to establish Police posts for the protection of the roads, and further to guarantee on their own part the security of life and property in the Khaibar.

"In the event of any outrage being perpetrated by any of their tribesmen, they engage to deliver the offender to the justice of either Government, to restore plundered property, or to pay such fine as may be agreed upon. But their Afghán morality and feeling will not permit them to surrender any absentees who may fly from the justice of either Government and find an asylum in their country. Both the Governments must engage under no circumstances to attempt the occupation of the Khaibar, nor to exercise any authoritative interference in the internal affairs and the domestic economy of their nature. They engage on no account to claim any share in the arrangements for the control of the road or the management of the traffic, which will remain entirely in the hands of the two Governments.

"The two Governments may levy such duty on traffic as they may deem expedient, as was once imposed by Colonel Mackeson. The receipts from this source shall be the exclusive property of the two Governments,—the lump allowance of 1,25,000 rupees being accepted by the Khaibarís in full payment of all claims."

KHA'I'L—Lat. Long. Elev.
A village in Panjkóra, 3 kos below Tormang, 2½ miles from Kúnatér, on the bank of the Panjkóra River. It has 600 houses, 3 hoojras, and close to it is a square fort having four towers containing 30 houses. There are besides houses without the fort and 600 "jareebs" of cultivation on the bank of the river. This is probably the village given by Bellew in his map named Khal. (*Aleemoola.*)

KHAIRA'BA'D—Lat. Long. Elev.
A town and small fort on the west bank of the Indus, immediately opposite to Atak. The town was completely carried away by the great flood of the Indus in 1840, and now contains only 40 houses, chiefly occupied by boatmen and Khuttrees close under the fort, which is a place of little strength and without artillery. (*P. S. Lumsden.*)

KHAIROKHE'L—Lat. Long. Elev.
A village on the frontier of the Banú District, 40 miles south of Banú, and three miles from Pahár Khél. There is a small mud tower here, and a garrison of eight horse and four foot for the protection of this part of the frontier. (*Leech.*)

KHAISHKI—Lat. Long. Elev.

A village in Hashtnagar Division, Péshâwar District, on left bank of Kábal River, five miles above Naoshéhra. There is a ferry here of two boats, but it is little frequented. Aleemoola says it has two divisions, one of Shékhs and Mián Khéls, the other of Panchtana, the first of 600, the second of 1,700 houses and 25 Hindu shops. Both could furnish 200 foot and 40 horses. Between the two quarters is a mound with some ancient ruins on it. (*Bellew, Aleemoola.*)

KHALI'L—Lat. Long. Elev.

A village in Yúsafzáe Division, Péshâwar, situated in the open plain about two miles north-east of Nawakalah. (*Lumsden.*)

KHALI'L—Lat. Long. Elev.

A division of the Péshâwar District, said to contain 80,000 jareebs of land, of which 44,300 is uncultivated and 35,700 jareebs are cultivated, and to have 25,000 houses in 41 villages. It lies between the Péshâwar Cantonment and the mouth of the Khaibar Pass. It is bounded north by the Kabal River, south by Momand and Khaibarí waste land, east by Daúdzáe and Péshâwar, and west by the Khaibar. Its extreme length is 20 miles from north to south, and 10 miles in breadth from east to west.

This tract is for the most part highly cultivated and productive, and possesses an extensive command of water from the Kábal River and the Bárá River on the south. The water is carried along in deep cuts to the different villages, and then divided into smaller aqueducts. The produce is chiefly cotton, indian corn, sugar-cane and rice, which last is famed for size and whiteness, that grown in lands watered by the Bárá being considered the best.

The revenue of this division was farmed in the Sikh days to contractors in each village, and yielded a total of 1,16,975 Nanuk Shahí rupees, of which 18,759 was given away in jagír.

The villages in Khalíl are given by Lumsden as follows :—

Talkal	...	779	houses,	3,034	inhabitants.
Talazáe	...	138	„	634	„
Palúsí Paín	...	77	„	277	„
Palúsí Deórí	...	169	„	702	„
Pulúsí Mághozáe	...	171	„	661	„
Lakrái Kanîza	...	149	„	571	„
Múlazáe	...	51	„	260	„
Regí Iftízáe	...	82	„	347	„
Kandar, Talakígí	...	38	„	163	„
Regi Yúsafzáe Orakzáe,		318	„	1,352	„
Bádízáe	...	117	„	517	„
Gharí Mán Khél Talak Regí	... ...	32	„	130	„
Gharí Bághhán Talak Múlazáe	... ...	13	„	41	„
Gharí Mán Khél Talak Sháhí	... ...	20	„	85	„
Sháhí	...	254	„	1,052	„

Pásang ...	93	„	417	inhabitants.
Súféd Sang ...	178	„	745	„
Kinára Dhúnd ...	51	„	189	„
Akhódu Khél ...	24	„	107	„
Núrgarh Bandashai ...	54	„	256	„
Sarasang ...	90	„	311	„
Káfar Déri ...	128	„	415	„
Bar-Bánda Shai ...	47	„	133	„
Moghalbágh Bándha ...	5	„	25	„
Gharí Maliksyad Ishmíd Khán Bándha Sarasang ...	14	„	64	„
Panam Derí Paín ...	72	„	268	„
Panam Derí Bálá ...	126	„	518	„
Moza Fateh ...	32	„	148	„
Moza Hindu Kasí ...	42	„	486	„
Moza Magúl ...	47	„	207	„
Garhianrumst Khán ...	48	„	178	„
Déri ...	21	„	75	„
Moza Hindkían ...	16	„	51	„
Moza Hamíd ...	21	„	95	„
Kalatus ...	13	„	45	„
Gharí Arbáh-Gujar Khán ...	25	„	64	„
Moza Sarfráz ...	22	„	95	„
Zara Arbáh Mafíd Khán ...	5	„	18	„
Zara Arbáh Gújal Khán ...	8	„	37	„
Zara Arbáh Majíd Khán ...	28	„	115	„
Zara Arbáh Majíd Khán ...	11	„	33	„
Moza Koudí ...	11	„	40	„
Gharí Shérdád ...	72	„	123	„
Mián Khálehа ...	23	„	99	„
Moza Alo ...	22	„	64	„
Bándha Kúchián ...	8	„	43	„
Gharí Sadú ...	42	„	100	„
Bándha Kúchián ...	14	„	61	„
Kúchián ...	121	„	477	„
Kara Bálá ...	56	„	240	„
Kara Páín ...	26	„	101	„
Ghazái Kandar Khél ...	52	„	203	„
Moza Chárgólá ...	14	„	46	„
Ahdízái ...	37	„	160	„
Búda Kandar Khél ...	45	„	189	„
Kandar (Mútalik Mata)	29	„	102	„
Gharí Fíroz Khán ... } Talúka Matra ... }	11	„	47	„
Moza Matra ...	129	„	492	„

Pothwár Bálá	...	86	„	251	inhabitants.
Pothwár Páín	...	69	„	294	„
Moza Darhangí	...	103	„	412	„
Gharí Bahú	...	59	„	222	„
Moza Talíkal Páín	...	200	„	930	„
Phanamarí	...	490	„	338	„
Derí Bághán	...	390	„	1,364	„
Kothar Mosam Khán		201	„	696	„
Chárkhána	...	26	„	273	„
Swátí	...	55	„	382	„
Gharí Sekandar Khán		30	„	148	„
Sandí Páín	...	207	„	880	„
Púshtí Khara Páín	...	185	„	640	„
Púshtí Khara Bálá	...	198	„	768	„
Sirhand	...	499	„	1,740	„
Sandí Bálá	...	80	„	270	„
Sangú	...	245	„	934	„
Achíní Bálá	...	199	„	655	„
Hají Pandú	...	402	„	186	„
Achení Páín	...	119	„	467	„
Yakúbzáe	...	82	„	348	„
Músa Khél	...	255	„	908	„
Yarkhán Khél Mokarah Khél	...	501	„	1,754	„

(*Aleemoola, Lumsden.*)

KHALI'LS—

A tribe who inhabit a portion of the Péshάwar District between Khaibar hills and Péshάwar. Elphinstone says they with the Momands and Daúdzáes formed the Ghoría Khél clan of Afgháns, and were formerly settled along the banks of the Tarnak River, south of Ghazní. They descended to Péshάwar in the reign of Kamrán, son of Bábar, and with the assistance of that prince drove the Dilazáks across the Indus. From their residence in the open plain they have always been more subject than other tribes. Their chiefs are styled Arbahs. They resemble the Yúsafzáes in a great measure. They wear in winter dark blue coats of quilted cotton, which are thrown aside as the summer advances, when a large Afghán shirt and a white and blue turban form the dress of the greater number of the people. A "loongee," either twisted round the waist or worn over the shoulder, is always part of their attire. The Khalíl "Arbahs" in the time of the Sikhs held their lands in "jageer" on condition of service, and this was continued to them on the annexation of the Péshάwar District by the British. During the Momand disturbances in 1850-51, they permitted a number of the hostile members of this tribe to escape through their fief. For this misfeasance their "jageers" were reduced and they were temporarily exiled. But afterwards they were allowed to return to their homes. According to the census of 1868 the number of Khalíls was 18,363, and these chiefly resided in the Pèshάwar District. (*Elphinstone, Irwin, Temple, Punjab Reports.*)

KHAL'IL—Lat. Long. Elev.

Aleemoola calls the hill over which the Gohkand Pass from Búnér to Swát leads by this name. (*Aleemoola.*)

KHALI'L—Lat. Long. Elev.

A village of 82 houses in Yúsafzáe, Péshávar District, situated in the open plain about one mile south of Sheva, and having a small round fortalice attached to protect it from a sudden attack from the Búnér people. There are 28 wells attached to it, but at present only six have water in them. The lands of this village are not so productive as most other parts of Yúsafzáe. (*Lumsden.*)

KHALSA—Lat. Long. Elev.

A division of the Péshávar Valley, bounded north by Kábul River, east by Khattak, south by Momand, west by Khalíl, and containing the following villages :—

Azakhél Bálá.
„ Páín.
Amámghar.
U'rmûr Bálá.
U'rmûr Páín.
U'rmûr Mián.
Bábái.
Balû.
Bándahgái.
Bándahnabí.
Bardrûshí.
Búdhái.
Búdo.
Bilóchábád.
Pabí.
Pakha Ghólám.
Pashûn Garhí.
Pábárípûra.
Pír Piáo.
Tárû.
Títarsa.
Tarnáb.
Timûrpúra.
Jaba.
Chalarí.
Jógian.
Chaba.
Chahan Bíbí.
Chahan Naoshehra.
Chogalpura.
Choki Namrez.
Chóh.
Khidrzáe.
Khushmakám.
Dóz.
Dakí Bándah.
Dankanpur.
Derí.
Rashída.
Sirbolánpur.
Shahábád.
Abdúl Rahmán.
Alí Beg.
Fatú.
Kásim.
Kalú Khél.
Kambo.
Kálá.
Kúndar.
Kúndar Gharí Múlá.
Ghází Kandí.
Kandí Dilaor.
Kandí Nasír.
Kandí Hyát.
Gharí Ranrún.
Gharí Rahímdád.
Gharí Sirdár.
Gharí Faizula.
Lálá.
Masun Gándí.
Mula Aka.
Maira Hyderábád.
Nasírpur.
Najúí.
Nadpaga.
Vazírábád.
Hargúndí.

(*Lumsden.*)

KHANDI'—Lat. Long. Elev.
A pass leading from Banú District, opposite Tajowree, into the Bataní hills. The Alí Khél Bataní live near it and are accountable for it. It is a small and unimportant pass. (*Urmston.*)

KHAR KAE—Lat. Long. Elev.
A village in Ránízáe, Swát, Afghánistán, about six miles south-west of the crest of the Malakand Pass. It is said to contain 700 houses. (*Aleemoola.*)

KHAR KU'SHTA—Lat. Long. Elev.
A village in the Tíráh Valley, Afghánistán, on right bank of river. It is in a very dilapidated condition, and only has 12 houses and a small fort. It is most easily accessible by the Marái Kotal. (*Cavagnari.*)

KHARMATU'—Lat. Long. Elev.
A village in Kóhát District, I'záe Division, seven miles south-east of Kóhát, two and a half miles west of Bilotang, situated under a detached hill. It could turn out 80 fighting men. (*Agha Abbas.*)

KHARO'BA—Lat. Long. Elev.
A pass leading from the Banú District into the Bataní settlements at the east foot of the Gabr Garh mountain. It is small and unimportant. It is about three miles south of Brahm Khél. The Kharóba ravine goes past Tarí Khél and A'damzáe and joins the Tochí River.

KHA'NI KHE'L—
Vide Vazírís.

KHA'NO'RA—Lat. Long. Elev.
A pass leading from the Hashtnagr Districts of the Pésháwar Valley to the U'tmán Khél country. It starts from Tangí, a short way east of Abázáe, and goes to Prángarh in ten miles over an open plain intersected by ravines, then on to Uchálgát in the hills in five miles, then between and over low spurs of the Khánóra Mountain to Dabr six miles, and on to Soimíanah two miles, then cross the Swát River on raft of skins and on to Targao in the next six miles. (*Bellew.*)

KHA'NPU'R—Lat. Long. Elev.
A village in the Nagrí Valley, Bunér, Afghánistán, five miles north from Malkáh. Taylor considers this the best spot in this valley at which to encamp a large force, as it is situated in the middle and is distant from all high hills and water runs near. (*Taylor.*)

KHA'O—Lat. Long. Elev.
A village of 32 houses in Yúsafzáe, Péshâwar District, situated two miles south-west of Torú, half mile from right bank of the Kalpání ravine. It has two wells attached to it.

KHAR—Lat. Long. Elev.
A village in Swát, three miles from the north foot of the Mala Kand Pass and 43 miles from Hotí Mardán. (*R. B.*)

KHAKAI—
A village in Ránízáe, Swát, containing 245 houses, situated on the west side of a spur running south from Banú. Water supplied from wells. Several pathways lead from this over the hills into different villages in Swát. (*Lumsden.*)

KHI'SO'R—

A range of hills in the north-east corner of Derá Ishmáil Khán District which run parallel to the Indus for 30 miles. Their length is about 50 miles. They are clearly a spur of the Móhar Range, itself connected by the Bataní range with the Vazírí system. Between the Móhar and Khasór ranges is the valley of Paniálá. The range impinges very closely on the Indus, especially at the two Káfar Kóts. The following is from a report on the geology of the ranges of Banú District by (I believe) Dr. Costello:—"The west and north aspect of the Khasór is entirely composed of miocene sandstone and conglomerate, which also extends under the narrow valley which separates it from the Móhar Range. Under the miocene are seen some thin beds of turassic limestone, very partial and evidently much denuded. Under these are very extensive beds of turassic limestone shales and clays rich in fossils, but no salt. Under the trias are very large and thick beds of carboniferous limestone, which form the whole of the east and south aspect of the range, which swarms with fossils to an incredible extent."

KHATTAK—

A division of the Péshâwar District, comprising its extreme south and east portions, and extending from the crest of the Khattak Meíra south to Khushálgarh.

It has a length of about 50 miles and an average breadth of about 15 miles, and contains square miles.

It contains the following villages:—

Pír Sabák	...	238	houses.	394	souls.
Zar Miáná	...	81	„	327	„
Tulandí	...	47	„	200	„
Misrí Bánda	...	143	„	469	„
Alí Mahamad	...	70	„	215	„
Mashak	...	39	„	147	„
Moghtkai	...	142	„	530	„
Nandrick	...	69	„	127	„
Maísáh	...	93	„	332	„
Júlbáe	...	204	„	433	„
Jalsáe	...	298	„	1,012	„
Lahór	...	353	„	1,121	„
Haríán	...	28	„	159	„
Salirh	...	38	„	105	„
Nabí	...	91	„	343	„
Béká	...	59	„	252	„
Mankai	...	312	„	872	„
Tanu	...	99	„	286	„
Porder	...	502	„	1,985	„
Bazár	...	26	„	112	„
Jubr	...	7	„	29	„
Aladér	...	62	„	232	„
Jangíra	...	482	„	1,302	„
Akóra	...	862	„	2,193	„
Asúrí	...	49	„	191	„
Dúngarzái	...	61	„	245	„

Saidú	...	255	houses.	1,048	souls.
Dehí	...	47	"	159	"
Narí	...	28	"	107	"
Naoduh	...	60	"	195	"
Nihálpúra	...	26	"	88	"
Kúnd	...	22	"	92	"
Katí Mizána	...	82	"	247	"
Kháirábad	...	114	"	277	"
Darwazáe	...	35	"	81	"
Chórpání	...	20	"	73	"
Hisartang	...	40	"	140	"
Japirí	...	91	"	382	"
Mandorí	...	110	"	334	"
Jabbí	...	172	"	424	"
Amanpúra	...	12	"	43	"
Kho	...	47	"	166	"
Gharíbpúra	...	25	"	103	"
Sho	...	37	"	137	"
Sufinda and Baida Ghara Neár	...	167	"	526	"
Bágh	...	155	"	434	"
Gandab	...	25	"	92	"
Mama Khél	...	13	"	99	"
Kahí and Kamr Béla	...	281	"	535	"
Tai Khél	...	11	"	56	"
Sadú Khél	...	26	"	53	"
Kana Khél	...	57	"	69	"
Ashá Khél	...	22	"	74	"
Bahádúr Khél	...	29	"	145	"
Tangí	...	59	"	276	"
Kúlie Kándan	...	112	"	298	"
Sarúr Khél	...	26	"	55	"
Manbai	...	18	"	101	"
Pata	...	12	"	45	"
Shaháb Khél	...	12	"	32	"
Dang Dang	...	21	"	99	"
Tangar	...	42	"	91	"
Muli Khél Páin	...	34	"	139	"
Mali Khél Bálá	...	40	"	153	"
Tai Khél	...	15	"	50	"
Mazúm Khél	...	13	"	35	"
Mundo Khél	...	16	"	58	"
Dargai	...	33	"	119	"
Khaorí	...	107	"	320	"
Patao and Saidú	...	16	"	55	"
Kashmai	...	79	"	245	"
Asororí-Koh-dáman and Asororí Paín	...	17	"	44	"
Marai	...	19	"	67	"
Zíarat Sheik Rahímkár Sahíb	...	1,002	"	2,683	"

Valí	...	62 houses.	283	souls.
Baiúl Gharíb	...	56 „	208	„
Badrashí	...	100 „	517	„
Derí Kati Khél	...	27 „	116	„
Ishmáíl Khél	...	15 „	60	„
Watír	...	35 „	124	„
Súría Khél	...	19 „	67	„

KHATTAKS—

A tribe of Patháns, who inhabit the east portion of the Péshávar and the south and east portions of the Kóhát Districts. Though they are in every respect one tribe, they have resolved themselves into two great divisions, 1st, Akora Khattaks; 2nd, Tírí Khattaks; and it will be more convenient if I retain these divisions in the following description of the tribe:—

The Khattaks are included by Elphinstone amongst the Bar Dúránís, but of course this title, which is quite an arbitrary one (imposed by Ahmad Sháh Dúrání), gives no clue to the origin of this tribe, and the omission is not rectified by any other authority that I have seen. Pollock says they are descended from the Kartánís, the first Khattak of whom there is any notice being Akore, the founder of Akora. He came from Shál, near the Vazírí country, accompanied by 3,000 of his relations and 8,000 other men of Shál, and, having driven the Orakzáes out of Kóhát and Tírí, divided the first-named with the Bangash who helped them. There were then two divisions of the Khattaks, Túrí and Balak. On the country being divided, Chountra, Dalan and Dara fell to the former, and from Balak sprang two branches, Kúram and Sení. Jawálí, Gharzandáe and Angú Khúlú belong to Kúram, and the Sení branch possesses from Tírí to Purshae.

Lumsden states the Khattaks to be divided into four distinct clans, *viz.*, Khán Khél, Fakír Khél, Káká Khél and other Khattaks generally. But it is evident these divisions are very different from the carefully-preserved genealogical connections of the Yusafzáe and other clans of undoubted Afghán origin. The Khán Khél is composed of only the chief's relations; the Fakír Khél are the descendants of a brother of Khúshiál Khán, Khattak, who turned "fakír" at the bidding of a saint called Shekh Rahím Kár. This act of self-devotion has gained a character of great sanctity for his descendants, and the Fakír Khél have generally been made the guardians of the wealth of the clans when feuds rendered it advisable to find a safe depository for valuables. The Káká Khél are the descendants of Shekh Rahím Kár, whose shrine is at Káká Khél Ziárat, seven miles south-west of Naoshehra. This shrine is held in the greatest veneration by not only Khattaks, but all the surrounding tribes, as are the Káká Khél generally, or at least amongst Afrídís, Swátís, Bajáwárís and Búnérwáls. They on their part have not been slow in finding out the great advantages which such a feeling gives them, and they now almost monopolise the trade with the tribes north of Péshávar, besides holding extensive dealings with Afghánistán and Kashmír.

The Akora and Tírí Khattaks were undoubtedly originally one tribe under one Chief, who resided at Akora, and one of whose sons, brothers,

or other relations held the command of Tírí, but as the power of the Chief declined, the connection between him of Akora and Tírí became more and more loosened, till, on the death of Sarfaráz Khán, Sháh Báz Khán set up for himself at Tírí.

After this time the Khattaks have always been treated of in two branches of Akora and Tírí. The Akora Khattaks inhabit the extreme south-east portion of the Péshávar District. Commencing from the north of Ispín Khák, they occupy all the broken ground of the hills to the south of it, running east and north to a point opposite the junction of the Chalpání ravine with the Kábal river. They then cross the last river, and are bounded north by the Sai-i-Maira which separates them from the Yúsafzáes as far as the longitude of Húnd, thence the Indus is their boundary as far as five miles south of Khúshiálgarh whence they go back to Narra Sir, where their boundary becomes contingent with that of the Tírí Khattaks, and the Adam Khél Afrídís. Descending from this they cross the head of the Zéra Valley and again mount to Hinkí Sir only again to cross another valley of Endara and once more to ascend to Jalála Sir, whence their line turns west to the north of the Afrídí village of Jánákhór, and then arrives at the point north of Spínkhák whence we started. In addition to the Khattaks north of the Kábal River, there is also a colony of them at Lunkhór.

The Tírí Khattak boundary is thus described by Pollock:—They are bounded on the north by the Khwara Khattaks, east by the Indus from Khúshiálgarh to Resí, on the south-east by Shek Kardara, or the Taghorí country, then to the west of this by the Bangí Khél, and still more to the west by a range of hills separating the Chaontra plain from I'sá Khél, and inhabited by the Bárak Khattaks. On the west they are bounded by the Vazírí Khél, to the north of this by the Vazírí hills, and further north still by the Bangash of Míranzáe. On the north-north-west and north they are bounded by Hangu and Kóhát Bangashes. There are four divisions of the Tíri Khattaks' country, *viz.*, Kuram, Serí, Tírí and Chaontra or Bárak.

The total number of Khattaks at the census of 1868 was 72,722 souls, of which 56,260 were returned as inhabiting the Kóhát District, 11,400 the Banú, and 4,735 the Péshávar. This gives us no clue to the strength of the Akora and Tírí Khattaks separately.

Elphinstone estimates the Akora division at 10,000 families, and the Tírí at 14,000, and Lumsden estimates the Akora Branch at 38,000 souls.

Bellew places the numbers of the Khattaks in Yúsafzáe at 14,000 souls, and states that formerly they could turn out 3,000 matchlockmen.

Coke says the Báraks formerly could furnish 12,000 fighting men, but now not more than 5,000. This would give about 20,000 souls for this section.

Burnes says the strength of the Khattaks is variously stated at from 6,000 to 8,000 men, but he evidently does not mean to

include more than the immediate dependents of the Akora and Tírí Chiefs.

The Tírí Khattaks extend from Narra Sir west along the crest of the ridge to Gandíálí, they then turn south to the Kóhát Toí, whence they go west in an irregular line keeping along the crest of the ridge to Bar Súmarí, then south to Takwárá Sir, south to Swánat Sir, west to the Schálji Ravine passing through Halwat Sir, then south to Daland, their westmost village, then east along the road to Tírí, then south including the Súrtang Sir Range and Bahádur Khél to the Kashu Ravine, thence they go south-east to Tang Dara on the Kuram, a line of pillars defining their boundary and that of the Vazíris. From Tang Dara all the inhabitants of the Lowaghar and Surghar Ranges which run round I'sá Khél to the Indus above Kálábágh are Khattaks. From this the Indus is their limit up to Resí, whence they meet the boundary of the Akora Division.

The country of the Khattaks therefore may be said to extend along the right bank of the Indus from Húnd to Kálábágh, a distance of not less than 120 miles. This tract varies in breadth from 7 miles at Húnd, 15 at Atak, 18 Ghóra Tap, 12 Shádípur, 20 Khushiálgarh, 65 Makhad, 40 Kálábágh.

The country of the Khattaks is perhaps the most desolate and unblessed in the world. Elphinstone says of it :—It is impossible to imagine anything more dreary. Nothing is seen but rude and bare mountains heaped together, nothing heard but the salt torrents that rush down the valleys. The scene is not rendered less forlorn by the straw hovels which are scattered by twos and threes on the summits of the mountains. The sight, however, is cheered sometimes by a patch of corn on the face of a hill, or by a green valley discovered far off from a height: the rough valleys, though narrow and dismal, are romantic, and the banks of the torrents are sometimes rendered less lone by a clump of wild olives. And again Lumsden says :—The general features of the Khattak hills are stony, barren mountains, with broken perpendicular rocks and precipices, intersected by deep valleys, choked up with dense jungle or torn into endless ravines by the force of the headlong torrents washing down them during the rainy season. The plain country of the Khattaks in the Péshávar District is comparatively productive and well-watered, though not rich. Elphinstone says:—The Khattaks are tall, good-looking and fairer than any of the tribes of Péshávar, but they have a great resemblance to the people of India.

Lumsden, describing the Khattaks shortly after annexation, says:—The hill portion are a wild, turbulent, impoverished set, impatient of all control, and seldom paying revenue but at the point of the sword; while those who live in the plains have become more civilized, though they still retain an utter disregard of human life. Coke considers that the Bárakí and Bangí Khél Khattaks are a fiery hardy race, notoriously plucky, and better suited for infantry soldiers than any Patháns he knew of.

The Khattaks are engaged almost entirely in the salt-carrying trade, which they take to Bajáwar, Swát and Bunér on bullocks and camels, to receive in exchange grain, on which they subsist, their own country producing almost nothing of this sort. They also carry wood for the Péshâwar market.

The Khattaks as a rule are not much given to agriculture; this is of course owing to the waterless nature of their country; yet at Tirí, Láchí, Málgín and in the Akora plain there is a good deal. Lumsden says that at Garo in the Khwarz and at some other parts water is found not far from the surface.

Edwardes, speaking of the south Khattaks, says they are first-rate cultivators for a hill people.

The Khattaks appear, says Elphinstone, to approach the natives of Hindustán in their dress more than their Afghán neighbours.

In religion the Khattaks are all Suní Mahamadans. The peculiar sanctity of the Káká Khél section of this tribe has been noted. I do not know whether it extends to the south and west much, but it is undoubted that the Orakzáe and Afrídí clans, the Turkolánís of Bajáwar and all the Yusafzáes do hold them in considerable veneration and make them free to come and go in their countries.

I have said that, till the death of Sarfaráz Khan, the Khattaks were under one Chief. He was succeeded at Akora by Nurula Khán, and he again by his son Abbás Khán, who, having rendered service to Ranjít Sing on his annexing Péshâwar, was confirmed by him in the Chiefship, but he was not long after taken prisoner and it is said also poisoned by Yár Mahamad, Bárakzáe. When the British came to Péshâwar there were two Chiefs in power, Afzal Khán and Jáfar Khán.

Khushiál Khán was Chief of the Tírí Khattaks, but what relation to the original seceder I do not know. His son is Khoja Mahamad Khán, at present Chief of Tírí. This Chief holds a lease of the revenues of the Tírí country for life and exercises internal jurisdic-diction, receiving a sum of Rs. 46,500 per annum; out of which he maintains a contingent of 120 horsemen at a cost of Rs. 14,666 and pays Rs. 20,000 to Government. His profits on the lease are probably not less than Rs. 11,834 per annum.

Coke says the Tírí Khattaks are well disposed towards the British Government and ready to render very efficient military service. This love and feeling they take from Khoja Mahamad, who is a man of sense and courage and well disposed. He is always ready and willing to render any service. He went out with Coke with 300 horse and 100 foot in his Míranzáe expedition, and during the Kóhát Kotal difficulty in November 1853, also aided by all means in his power. (*Lumsden, Coke, Pollock.*)

KHAYSHA—

A village in Yúsáfzáe, Péshâwar District, situated one mile north of Permutí. It is watered from one well, and has only 6 houses. (*Lumsden.*)

KHAZA'NA—Lat. Long. Elev.

A village in Swát, Afgháníatán, on left bank Swát River, situated south of the Súígalí Pass. It is famous as possessing the strongest men and prettiest women in Swát. (*Raverty.*)

KHE'L IMSZAE—

Khash Alee in his account of the Yúsafzáes gives a section of this name occupying the villages as follows :—

"Sulbandee, with 700 fighting men; Amanapoor, 500; Dayram Japaes, 500; Deyree, 400; Kutta Kot, 300; Bhoos Dhera, 200; Takhtaband, 200; total, 2,800."

KHE'L-I-MASHU'D—Lat. Long. Elev.

A village in the Vazírí hills, seven kos from Shingí Kot, but in what direction is not said. Agha Abbas, going from Jundoola, was seized by Vazírís and taken to this village, whence he was released by Dilása Khán of Shingî. (*Agha Abbas.*)

KHEVAZA'E—

A section of the Momand tribe who inhabit the extreme west portion of the Momand country. They can furnish 800 fighting men, but do not possess much influence. The road from the Momand country to Kúnar goes through their lands. (*James.*)

KHIDRZA'E—Lat. Long. Elev.

The name of a sub-division of Razar Division of Yúsafzáe clan. It is also the name of a division of the Yúsafzáe District which lies to the south-east of the Karámár ridge on both sides of the U'ch Khwar, containing the following villages: Shewa Khalíl, Asóta, Shéría Ghúnd, Takhtaband, Sangbatae. Khash Alee says the Khidrzáes occupy the villages of "Sema, (? Shewa,) with 1,000 fighting men, and Toolundáe with 300, Akoova 200, Khalíl 100, Humza Deyr 100." (*Bellew, Walker.*)

KHISHTO BA'NDA—Lat. Long. Elev.

A village in the Zeyra Valley, Jawakí Afrídí country, 12 miles from Shádípur on the Indus. (*Coke.*)

KHO'JA KHIZR—Lat. Long. Elev.

A village in Kóhát District, 16 miles west of Kóhát, 13 miles from Hangú. It is situated on a grassy slope on the bank of the Kóhát Toí. There is a very fine grove of mulberry trees here. (*Bellew.*)

KHOJAL KHE'L—

Vide Vazíris.

KHO'ST—Lat. Long. Elev.

A valley of Afghánistán, which comprises the upper portion of the valley of the Shámil or Keytí River, bounded on the north-north-east and north-west by Kuram and Zurmat, and by the Túrí, Jají, Mangal and Jadrán tribes, on the east and south-east by the Vazírís, west by the Jadrán country, and south by Dawar. It is said to be 40 miles long and is watered by three streams, the most important of which is the Shámil. It contains no very large villages, but a vast number of small ones; the largest, which may be called the capital, is Shér Kala. The total number of inhabitants of the valley is esti-

mated at 12,000, and the revenue at about the same number of rupees, but it only pays revenue when troops are sent to collect it.

The valley of Khóst is said to be nowhere so broad as that of Kúram; it has, however, a greater breadth of cultivation, but the most of it is unirrigated and dependent on rain; the soil is very fertile where irrigated from the streams. The three streams come down from a south-east direction, the most north from Shabaras, the middle one from the borders of Zurmat, while the most south, called the Khetu, drains from the Jadrán country; all three uniting form one stream which falls into the Kúram River at a place called Zanuní, 12 miles below Biland Khél. The inhabitants of the upper portion of the Khóst valley are called Khóstwáls by their neighbours, while the lower portion is occupied by Vazírís with whom they are on perfectly good terms, and make common cause against their Torí neighbours; the chief product is rice. The mountains which confine it on all sides afford plenty of timber, fuel and pasturage. Cows, buffaloes and goats are the chief stock.

James says Khóst pays an annual revenue of Rs. 50,000 to Kábal. It was only of late years brought into regular subjection, mainly through the influence of Kazí Najíbulla of Biland Khèl.

Agha Abbás seems to say there is a village called Khóst which has 350 houses and 35 shops. The number of fighting men in the valley are 5,000. Khóst was given in Jagír to Allahdád Khán of Tánk on his being dispossessed by the Sikhs. (*Elphinstone, Irwin, H. B. Lumsden, Walker, James.*)

KHU'DU' KHE'L—

A section of the Sadahzáe division of the U'tamzáe Mandaur Yusafzáes, who inhabit the south slopes of the Sarpaláe mountain; north they have Chamla, north-east Amázáe, east Jaduns, south and west British territory. Their chief village is Chingláe. The former one, Panjtár, was destroyed by General Cotton in 1858. They have two villages within British territory, Bájá and Bám Khél. They can muster from 1,500 to 1800 matchlockmen.

In 1857, Mokarab Khán of Panjtár, and Mobáraz Khán of Chingláe, sheltered the Hindustání fanatics; and in October 1857, Lieutenant Horne, an Assistant Commissioner, who had encamped at Shékh Jáná was attacked by a party of Hindústánís and Khudu Khéls. On the 26th April 1858 General Sir Sydney Cotton with a force of 2,000 men moved in from Salím Khán by the Darand Pass and burnt Chingláe and Panjtár. (*Bellew.*)

KHU'DZA'E—Lat. Long. Elev.

A village in Isâ Khél Division, Banú District, ten miles south-west of Kálábágh, on the right bank of the Indus.

KHU'SHIA'LGARH—Lat. Long. Elev. 1,100 feet.

A village, Kóhát District, 32 miles east of Kòhát, 45 miles below Atak, on the right bank Indus. Its situation is rock-bound and difficult of approach. Supplies must be collected; water is plentiful. The encamping-ground is confined and the surrounding country undulating, but generally cultivated.

The Indus is here 100 yards wide, the right bank being precipitous and rocky, but from this point downwards the navigation is always open. There is a ferry at this point of three boats and there is much traffic, being on the direct line to Ráwalpindí. It has been proposed to erect a swing bridge across the river at this point, the nature of the banks being favourable.

Here are two shrines, one of Khoja Hussun, the other Khoja Khidr, where there is said to be a panjah or hand-mark of the prophet on a stone.

It contains only 40 houses, inhabited chiefly by boatmen. The village of Raísí, five miles below Khushíálgarh, is said to be better adapted for a depôt for steamers on account of the rapids above it which prevent steamers going to Khushíálgarh at all seasons. (*Coke, Wood.*)

KHUSHK CHINA—Lat. Long. Elev.

A pass which leads from the Mulazáe Division of Banú District into the Bataní hills. It is north of the Sind Chína Pass and is connected with it. (*Thorburn.*)

KHUZA KHEL—Lat. Long. Elev.

A village in the Zeyra sub-division of the Khattak Division of Pésháwar, 12 miles west of Shádípur, and containing 40 houses. (*Lumsden.*)

KHUZA KHEL—Lat. Long. Elev.

A village in the Swát Valley, Afghánistán, on the left bank of the river. The land on which this village stands is high and facing north. There are no Hindús here, all the trade being in the hands of the Paránchas. Here the valley of Swát begins to contract, the fields on the banks of the river ceasing on account of the height and steepness of the latter. (*Raverty.*)

KHWARA—Lat. Long. Elev.

The name of one of the sub-divisions of the hill portion of the Khattak Division, Péshávar. It is bounded on the north by Sení sub-division, south by the Indus and Afrídí country, east by Níláb, and west by the Afrídí hills. The inhabitants are chiefly of the Momand tribe. It comprises 19 villages, *viz.* I'áru, Amír Mírkalán, Maróba, Hasu Khél, Gaju Khél, Zanun Khél, Sujai Nimbal, Kái, Sohanjí, Moma Khél, Darachuna, Tutgáe, Amzumjung, Alá Khél, Sehor, Khisrebándah, Kamrmélá, with a population of about 3,000 souls. (*P. S. Lumsden.*)

KHWARA—Lat. Long. Elev.

A valley of the Khattak country, Péshávar District. All the villages in this valley have a supply of water from springs and running streams. It is filled, except in the vicinity of the villages, with thick underwood, in most places with a very dense forest of camel thorn, olive and byer trees which makes it very difficult to traverse. It is divided from Péshávar by the Beragash, from Zéra Valley by the Nílábgasha, and by a third range from Kóhát. There is a road at the head into the Hasn Khél country, by which a force could enter it. (*Coke.*)

KHWAZOZAES—

A division of the Akozáe Yúsafzáes.

The divisions of this tribe are,—Adínzáe, Shámozáe, Naikbí Khél, Shamízáe, Malízáe. The last division will be treated separately.

The other four divisions are located in Swát on the right bank of the river and in the glens between the south spurs of the Lara and Mangái mountains. Of the four divisions the Naikbí Khél are divided into Abá Khél and Ashá Khél, and the Shamízáes into Sibbat and Júnáh, the combination of which gives Sabujúna the name by which they are generally known.

The Sabujúna branch occupy the highest part of the valley, then come the Asházáes, then the Abákhéls occupying the Galoch glen, then Shamozáes, and lastly Adínzáes.

Aleemoola says the Shamozáe villages are,—1, Burangola; 2, Badáwan; 3, Chuck Durrah; 4, Seh Sada; 5, Ooch; 6, Katyáree; 7, Shewah; 8, Pulla Mandáe; 9, Neegwaláe; 10, Kajookam; 11, Damghar; 12, Seen Seráe; 13, Gadáe; 14, Doorgáe; 15, Chalgur, and that they muster 5,000 matchlockmen.

The Shamízáe villages are,—1, Shilpum; 2, Shakr Dara; 3, Bábá Khél; 4, Tínsad; 5, Khadpadsha; 6, Baí Dara; 7, Darsha Khél; 8, Kalát; 9, Sekhráh; 10, Dursha Khél (2), and they muster 7,000 matchlockmen.

The Naíkbí Khél villages are:—1, Jáhkandra; 2, Kanjur; 3, Nímgaláe; 4, Dehli; 5, Bar Bándah; 6, Kuzamandái; 7, Damghar; 8, Damgrám; 9, Kuzkanju; 10, Barkanju. They muster 9,000 matchlockmen.

Bellew, however, differs from this list; he gives the Adínzáe villages, —1, Chak Dara; 2, Ramora; 3, Jangoh; 4, Aotla; 5, U'chakáe; 6, Sairsada; 7, Mashmakám; 8, Kaizugrám; 9, Kashmír; 10, Bádmímáe; 11, Alímast: 12, Shewa; 13, Kitiáráe; 14, Katigrám; 15, Gad Kalán. Nos. 1, 5, 6, 12, 13 and 15 are doubtless the same as Nos. 3, 5, 4, 7, 6, 13, respectively, of Aleemoola's list.

The Shamozáe villages according to Bellew are,—1, Chungáe; 2, Dídawár; 3, Tairang; 4, Gararáe; 5, Zárá Khél, 6, Khazána.

The Naikbí Khél villages are:—1, Sairsana; 2, Daioláe (2); 3, Dardiál; 4, Galóch; 5, Tutano Bánda, 6, Chanchudara; 7, Nasrat; 8, Tal; 9, Kálákala. These do not agree at all with Aleemoola's list.

The Ashí Khél Shamízáe villages are,—1, Dághí; 2, Chandakhwar; 3, Kanjugám; 4, Diláí; 5, Akhunkilla; 6, Azaráe; 7, Danghar; 8, Nímgoláe; 9, Gadhai; 10, Alígrám; 11, Bándáe.

These agree with some of Aleemoola's list of Naikbí Khél, *viz.*, Nos. 3, 4, 7, 8, 11, with Nos. 2, 4, 7, 3, 5, respectively.

The Sabujuna villages are,—1, Shakr Dara; 2, Bámá Khél (2); 3, Drush Khél (2); 4, Binaoráe; 5, Shámgwatáe; 6, Naokárá; 7, Shérpalám; 8, Khararáe; 9, Kálákót; 10, Báedara; 11, Ranígár; 12, Sháwar (2); 13, Sangbat; 14, Landáe; 15, Paitáe; 16, Shíshbán; 17, Sakhára. These correspond evidently with Aleemoola's list of Shamízáes, thus Nos. 1, 2, 3, 7, 9, 10, 17 of Bellew with Nos. 2, 3, 7 and 10, 1, 8, 6, 9 of Aleemoola, respectively.

There is not much information of the numbers or strength of the Khwázozáe clan. Aleemoola says the strength of the three divisions he names is, in fighting men, Shamozáe, 5,000; Shamízáe, 7,000; Naikbí

Khél, 9,000; total, 21,000. His account of the divisions is something involved, but, excluding the Malízáe Division, his total is as above, and including it he makes it 38,000.

Bellew says the Khwázozáe, number 45,000 souls, and 12,000 matchlockmen, of which, however, 8,000 matchlockmen belong to the Malízáe Division. Of course Aleemoola's estimate is exaggerated, but the question is how much. It may be possible too that Bellew underestimates the population of the right bank of the Swát River; according to his calculation it would only amount to about 16,000 souls, while the left bank has 36,000, or even more, adding the Ránízáes who occupy the lower portion. Aleemoola gives 38,000 for all the Khwázozáes, which would therefore leave 17,000 for the strength of the Malízáe section, and Bellew thinks their strength may be 8,000 or less than half the former estimate. Again, on turning to Aleemoola's estimates of other sections, I find that of the Ránízáe is four times, and of the Baízáe, thrice that of Bellew's.

I cannot determine which is nearest the truth, for I have no data, and others who read this can form suppostions as well as I can.

KHYSORA—Lat. Long. Elev.
A pass leading from Mulázáe Division, Banú District, into the Bataní hills. It is situated between the passes of Gulra and Chínáe, and is very small and only practicable for footmen. (*Thorburn.*)

KHYSORA—Lat. Long. Elev.
A river in Vazíristán, Afghánistán, which rises in two branches from the Shweygarh and the Rúgmak ridge. Though Stewart marched the whole way down its bed, he gives but very little geological and botanical information. The height of its source is probably not less than 6,500 feet, and at Dwa Warka, a distance of 30 miles, it is 3,000 feet in elevation, and at its exit at 18 miles further into the plains it is 1,000 feet, giving in the first part of its course a fall of 100 feet per mile, and in the last of 110 feet per mile, or in its whole course 105 feet per mile. It is fordable everywhere during the dry season, but after rain becomes a dangerous torrent. (*Stewart.*)

KHYSORA—Lat. Long. Elev.
A pass leading from Banú District into the Vazírí country. Its entrance is about 16 miles south-west of Banú. There is another pass called Khysór north of this which leads to Shál, the hot weather settlement of the Vazíris. It is tolerably wide, and is usually occupied by hamlets of the Shwéy Khèl and Torí Khèl. (*Urmston.*)

KI'A'RA—Lat. Long. Elev.
A village of 39 houses in Yusafzáé, Péshawár, situated eight miles north-east of Tápí, about one mile west of the bank of the river Indus, which supplies it with water. No wells. It is the border village of Yusafzáe in this direction. (*Lumsden.*)

KINGA'RGALI'—Lat. Long. Elev.
A village in Búnér Valley, Afghánistán, situated under the hills at the west of the valley. It has 200 houses, and belongs to the Salárzáe section of the Búnérwáls. (*Aleemoola.*)

KIRA'RI'--Lat. Long. Elev.

A halting-place in Vázírí country, 23 miles from Banú, on the right bank Kúram River, about five miles above the junction of the Kétí River. (*James.*)

KI'RI' AZAM—Lat. Long. Elev.

A post in the Banú District, consisting of a mud-built enclosure with a garrison of 7 Militia foot. (*Thorburn.*)

KI'RI' KHASO'R—Lat. Long. Elev.

A village in Derá Ishmáíl, 40 miles above Derá, on right bank of the Indus. It is a large straggling place, in the middle of a date-tree jungle, and contains 80 houses, 12 Hindú shops and 13 wells. There was a small fortalice here, built of mud and stones and loopholed for matchlocks, but it is of no strength, being commanded at musket range by spurs to the west.

KISHRA'NZA'E—Lat. Long. Elev.

A sub-division of Kamálzáe division of Mandaur, Yusafzáe, which also gives its name to a division of the Yusafzáe plain. The chief villages in it are Hótí and Mardán. (*Bellew.*)

KOCHIA'N—Lat. Long. Elev.

A village in the Khálíl division of Péshávar, eight miles north-west of that place, and containing 53 houses. (*P. S. Lumsden.*)

KOGA—Lat. Long. Elev.

The largest village in the Chamla Valley, Búnér, Afghánistán, situated immediately below the Lálú spur. From it there are roads to Changláe 11 miles, and Narinjí longer.

KO'HA'T—Lat. Long. Elev.

A district of the Punjáb, British India, on the right bank of the Indus, between lat. 33°to 33°35', long. 70°35' to 71° 55'. The Kóhát district extends from Darwázáe on Indus in the Khattak country, 5 miles below Atak, to Billand Khél, on the Kuram River at the head of the Míránzáe Valley, a distance of 120 miles, running west from the Indus to Hangú, and from thence with a considerable south inclination to Billand Khél. This line constitutes the north and north-west of Kóhát district, and is in the hands of different independent tribes.

The breadth of the Kóhát district by the line of the Indus, which runs nearly north and south, is from Darwázáe to Rokwán in the Shakrdara "Jageer," where it joins the Derá Ishmáil District. The distance is 72 miles, a labyrinth of barren rocks and ravines of the most impracticable nature intersecting it in every direction.

From Billand Khél the British frontier runs direct south, following the Samána Range, which divides the Daland and Tírí Valleys from the Vázírís down to the village of Gugurí. The boundary here turns over the hills a little above a tower, and from thence the Khattak boundary is the ravine called the Chand Ghranz, which has its exit in the Banú plain, 3 miles west from Latamr. From Latamr the frontier turns off south and west to Banú. The Kóhát District follows the Khattak boundary across the Thal by Lánd, Kamr, and Nasratí to Gudí Khél, from whence it turns back up the crest of the Lowaghar hills to the exit of the Chachálí Pass at Chaparí.

The area of the district in square miles is 2,840. With two small exceptions the Kóhát district may be said to comprise the country drained by the Kóhát Toí and the Tírí Toí and their feeders. But though this division is quite just and perfectly comprehensible to one who has studied its topography, the Kóhát district to an uninitiated eye must seem to be nothing but a series of low, barren, burnt hills, with impracticable sides and knife-like crests, somewhat relieved occasionally by patches of cultivation in the small valleys, which look like emeralds set in cinders.

Nevertheless, as I have said, this chaos of burnt rocks do resolve themselves into the two river systems above mentioned, which generally drain west to east, the tributaries all having a tendency to north and south. The two exceptions I have alluded are to the drainage of upper Míranzáe, which goes west to the Kúram, and the south drainage of the Bárak and Bangí Khél hills, which goes southward.

The district of Kóhát is divided by tribes into two unequal parts, *viz.*, the north and more fertile but smaller part, consisting generally of the system of the Kòhát Toí, is inhabited almost entirely by Bangash; while the south, larger and more desolate portion, is Khattak, and consists of the system of the Tírí Toí and the south spurs of the Khattak hills.

The other divisions of Kóhát are :—Baízáe, Sámalzáe, lower Míranzáe, upper Míranzáe, Dára Kúram, Bárak.

The hill ranges of the Kóhát district consist of one system, which rises from the dying Orakzáe spurs of the Suféd Kóh west of the village of Kahí in Míranzáe. The ridge which has to be crossed in going from Hangú or any of the east villages to Thal or any of the west villages of Míranzáe, is the *fons origo* of all the hills in the district. From Kahí the ridge runs south-east to the south of Mahamad Khója, and from here its endless ramifications commence. The first great spur which it throws off is to the north-east, passing south of Tógne (here another spur goes east then south and then sprays out at Takwárá Sir into a series of spurs from south-west to south-east,) one of which goes east, north of Shakr Khél, then south for a couple of miles, then east, south of Láchí, past the tower on the road north of Takht, south of Málgín, till it ends in the Indus. North this range drains into the Kóhát Toí, and south into the Tírí Toí. (Due south of Bagatu it throws a spur out due east, which is ended by the junction of the Láchí stream with the Kóhát Toí); it then turns more east to Chapar; then north-east again for five or six miles to the peak "Spírpnayt" of Walker's Map, thence it goes north-east again to due east of Ibráhímzáe, when it throws out spurs one west and the other east, and again north across the head of the Ibráhímzáe Valley, when it throws out another spur parallel to the former and also to the Kóhát Toí in this part of its course, and which terminates at that river; immediately to the west of the town of Kóhát, from "Spírpnayt," and the spur goes south-east, rising at once into the Mír K'wélí Sir, and then throwing three long arms eastward to branches of the Kóhát Toí.

From near the point where the range goes north-east near the village of Mahamad Khója another spur goes south-west for five miles (then throws a spur towards Doábá, and south of Sturizáe), then south for perhaps three more to Halwat Sir, when it runs west to the Schalli Ravine, before reaching which, however, it again turns south for a mile or two, again to throw out a parallel spur west, again towards the Schalli, and east to the Tírí Toí, after this it is again connected with the next parallel ridge by a ridge, (which has to be crossed in going from Gandíáb to Tírí). This parallel ridge also preserves the same direction of west and east, the west being ended by the Schalli Ravine, the east after rising into the peak of Damharo Sir, being stayed by the junction of the Kharbúza and Terakáe branches of the Tírí Toí. Between Thal and Tírí a ridge has to be crossed, and this ridge thus connects the above system with the Káfar Kót Range. This range also goes east and west with an even greater regularity than its north sources above mentioned, the ridges which connect its parallel spurs going likewise north and south, till it is lost in the Kúram River. But although the above-named range thus throws off the Káfar Kót Range itself, it still continues due east for some 15 miles, when it splits in two, the south rising into the Súrtang Sir, the north branch going south of Tírí and ending in knife-like ridges south of Bándah.

From immediately south of Tírí the main range runs southward, and keeping to the east of Tótakí, south-west of Tuzarapa, east of Narí, east of the Kúnh-i-Gao Pass—(from this it throws off a spur which again splits up, but tends towards Bahádúr Khél); from the pass the ridge turns east to a Survey station, then east again north of Tabae Khwá, west of Shaídán, south of Bahádúr Súm, west of Nishpo to Mazdakai Sir (here a spur north-east by Karár Sir and Ziáratí Sir to the Tírí Toí), whence it goes south past Bargúwálá, Kabírwálá, Sádhú, to the head of the Chichálí Pass, thence it runs east for perhaps 4 miles (thence a spur west which eventually splits and goes towards Karak and Lún Kamr), when it turns south for two miles, then south-west past Súka Zyt-Tól-i-Unchát Sir for nearly 10 miles north of the village of Sadrí, from this point there is again a similar connecting ridge of perhaps two miles when the range turning abruptly east and west towards Chaparí and Shékh Nika Ziárat respectively, becomes the Súrghar Range, and ends east at the south entrance to the Chichálí defile and south-west in the Lat. of Trag.

But to go back to the point 2 miles west of Tól-i-Unchát Sir, a spur goes thence south-west and then south gradually diminishing in height till it is ended by the Kúram at Tang Dara, from which point to 7 miles east of Tól-i-Unchát Sir, it is known as the Lowághar or Spín Ghar Range. But again we must go back to the head of the Chichálí Pass, whence 4 miles south-east takes us to Prángzáe Sir; from this several spurs run south, keeping to the east of the Chichálí defile, and all draining into its river. But the main range goes north-east and is called Lakr Ghar for 4 miles, when it splits into two, one spur runs south to the Turgégarh, and then splitting into two spurs running south-west and south-east, so as to form an ampitheatre north of Kálá-

bágh. The other continues its direction north-east for some 8 or 9 miles, when it turns south to Bangalí Sir, there again to split into main branches, one going south to Dangôt Sir and the Indus, the other north to Larí Sir and the Tírí Toí, while many minor spurs fill up the interval between these and end at the Indus.

It will be necessary now to go back as far as Halwat Sir, north of the Tírí Valley, whence another range runs east past Swanai Sir and ending in the Tírí Toí. This finishes the ranges in the district with the exception of the portion north of the Kóhát Toí, where the hills are all spurs Orakzáe-Afrídí Range.

The rivers of Kóhát are the Kóhát Toí and its tributary branches from Hangú, Sháe Khán, Sámalzáe, Bar Snmárí and Láchí. The Tírí Toí formed of various unimportant tributaries.

There are no lakes in the district. The canals are only for irrigation, and need not be here mentioned, as they come more under the head of agriculture.

The climate of the Kóhát district is, for the greater part of the year, agreeable. During the winter months the air is cold, dry and bracing. The hottest months are June and July. The prevalent wind is westerly. Rain falls in the months of July, August, September and December. The most common disease in the district is intermittent and remittent fevers. In October 1869 there was an epidemic of cholera in the station of Kóhát, which caused considerable loss of life.

The rainfall of the Kóhát district in 1868 was from January to May 10·8 inches, from June to September 3·0, October to December 1·85, total 15·65.

Of the 682 deaths which occurred in the Kóhát district in 1868, 26 were murders, 5 snake-bites, 11 accident, 61 small-pox, 14 diarrhœa, 520 fever, 10 chest diseases, 31 other causes. There is only one dispensary in the district at Kóhát, and in the year 1868 6,244 patients were treated in it.

The following, a copy of the report of Mr. Carne, Collector, on the Salt Mines of the Kóhát district, is very interesting.

"After crossing the Indus opposite the village of Marree close by Kálábágh the only road and in fact egress through the hills is up the bed of a winding route to Shukkurdurrar district, about 26 miles, within a few miles of which salt is found.

"From Shukkurdurrar I proceeded to inspect the Salt Mines at Málgín, distant 10 miles north, a little westerly from Shukkurdurrar and about 12 miles west from the Indus River, the mines are distant about two miles south of the village of Malgeen in a detached hill running for some three miles east and west; four were in work, but there are numbers of old excavations which had been rendered useless by large masses of earth having fallen in from above. These mines appear by the immense heaps of refuse to have been worked very extensively for many years and capable of supplying any quantity of salt required if excavated in a proper manner. The salt is of a blueish grey colour, but apparently of the same kind as the reddish

salt of the Cis-Indus mines, as it grinds white and has a similar flavour, though perhaps a little more sweet.

"The mode of excavation adopted here differs from the Cis-Indus in this ; the miners, instead of running a passage into the seam of salt, clear a portion of earth from its front and then cut out the salt thus bared, and about two feet further in ; when this is done, the earth which hangs overhead is thrown down and fills up the space whence salt has been extracted, leaving another portion bare to be extracted by the same process.

"There are several disadvantages in this mode of working as well as advantages,—1st, the salt is only excavated to a small depth and what is below cannot afterwards be got at without great labor and expense, owing to the quantity of earth thrown down on it ; 2ndly, a great deal of time and labor is wasted in clearing away the earth to get at the salt ; and 3rdly, the soil which hangs over when the work has proceeded into the salt bed is often apt to come down before it is desired or expected.

"The advantages are, no lamps are required to light the workmen when at work as in mines, and cattle can come up to the spot when the salt is excavated to be loaded. The instruments used are very similar to those employed by the Cis-Indus miners.

"The road from Shukkurdurrar to these mines is very bad, almost impassable for horses ; indeed, it is necessary to dismount and have them led very frequently.

"On returning to Kálábágh, I again visited these mines from Láchí, whence there is a very good road, the distance being about 9 miles.

"At the same time I visited some mines which when first at Shukkurdurrar I had not heard of, and of which Lieutenant Pollock, the Assistant Commissioner of Kohat, whom I met at Kálábágh, was not aware, situated on the hill immediately in front of Shukkurdurrar. The first is distant from that village about two miles ; there is one mine of considerable size ; the second mine was about 4 miles beyond, *en route* to Kálábágh ; this was a large mine, and seemed to have had salt extracted from it that very day.

"There is a peculiarity in the salt of this mine, it is in stripes of red and grey, seeming as if this was the point of junction between the two kinds of salt, the coloring corresponded with the color of the marl immediately above the stripe of salt ; if that was red marl the salt was also red, and in the same way with the grey.

"From Shukkurdurrar the next mine is in a hill called Kurur, distant about 10 or 12 miles through ravines, and the bed of a narrow stream of the rainy season, very tedious and very trying to a horse, from which it is several times necessary to dismount. I suspect there must be a better road to these mines either from the mines of Jatta or Aspinas, which will be mentioned afterwards, though the natives said not. Their word I do not put much faith in, inasmuch as I have found from constant experience that the people of these parts like to mislead and deceive. The mines are two in number, but do not appear to have been largely used ; there is, however, a good

deal of exposed salt in their neighbourhood. No village within a couple of miles. This mine I also visited on my return to Sukkurdurrar, though, being nearer to that village than others, I have thought it advisable to mention it before them.

"From Shukkurdurrar I went to the village of Láchí, on the high road to Kóhát, distant about 16 miles over a fair road. On my way I turned off the direct road and visited the mines of Jutta, four miles distant from the Láchí Road: there were no difficulties in the route.

"These mines are situated on two separate spurs. Eight appeared to be worked, though at the time I was there I saw no one: there was, however, a large quantity of salt cut ready to be taken away. The mode of working is the same as at Málgín, but on one side of the hill a good deal of salt was exposed in one or two places. The mines of Jutta are two or three miles from any village, and lie about south-west from Láchí.

"The following day I went to Tírí, distant 17 miles, west by south, and next day, retracing my steps four miles to the village of Mekary, I proceeded to the Murree Mines fourteen miles, the roads being tolerable for the hills. The village of Murree is situated in a large long valley, rather narrow; the mines are numerous, scattered in all directions about the hill close to the village, in fact the whole hill from this to Bahádur Khél, a distance of 14 miles, is one mass of salt, which crops out in many places, and is nowhere far from the surface. Here I found the working of the mines had also been closed. The salt is the same in kind and quality, of rather a lighter whitish color, as at the other mines.

"From Murree there is a very good road the whole way to the principal mines of salt at Bahádur Khél along the bed of what is a stream in the rainy season. Salt crops out in numerous places in the face of the hill along the road, but more particularly from about six miles from Bahádur Khél. At Bahádur Khél itself there is a space of about four miles in length and perhaps a quarter of a mile in breadth which is one mass of exposed salt, the hill on both sides being salt and the ground over which one passes, whilst there are several very large hillocks entirely composed of salt.

"The mode of excavation here is most simple and easy; a small pick is used to make an incision about one foot long down each side of the rock and the same distance above and below to the depth of about 8 inches, when an iron wedge is driven in the upper incision which by degrees cracks the salt to the depth and size of the incision, producing a slab which weighs about 18 or 20 seers, Lahore weight. I had a few cut in my presence, and found it took just 25 minutes to detach one slab; of course the next slab would only occupy the labourer about 17 minutes, as one side incision was already prepared, having been made at the side of the first slab extracted.

"I returned to Murree from Bahádur Khél by the direct route I have mentioned above, but *en route* to Bahádur Khél went from Murree across two ranges of hills almost due south about 6 miles to

the mines of Kuruck, and thence almost west 10 miles to the Gooroozee Mines, from which the Bahádur Khél Mines lie north by east, distant about 8 miles.

"The mines of Kurruck and Gooroozee are of great extent, particularly the latter; the excavations are numerous, and many of them of large extent; they are on the last range of hills facing the plain in which the town of Banú stands: for several miles salt crops out, all of which is of the greyish blue color.

"These two mines I only heard of when at Murree.

"Beyond Bahádur Khél about 8 miles north by west is a mine called Munzally.

"On my return to Murree I proceeded thence back to Tírí *viâ* the mines at Aspinas.

"I found these mines in the space of about a mile, not of great size, but capable of any extension. This portion of the hill derives its name from its being composed of a white chalk—Aspinas in Pushtoo signifying 'white hill.'

"My camp remained 2 days at Tírí, and on the second day I visited the salt mines—these are very petty. Most of them had fallen in, and the two or three that remained were small excavations that could be stopped effectually by throwing down the earth above them.

"I believe these are all the mines or places where salt is to be found in these hills, at least as far as I could ascertain.

"The places are 11 in number, *viz*:—Máláín, Shukkurdurrar, Khurrar, Jutta, Aspinas, Murree, Bahádur Khél, Khurruck, Gooroozee, Munzelly and Shah.

"Those of Shukkurdurrar, Khurrar, Aspinas, Munzelly and Shah, appear only to supply the villages in their own immediate neighbourhood.

"Málgín, Jutta and Murree supply the Pesháwar market; and those of Kábul from Bahádur Khél. Salt is purchased by the Vazírí and hill tribes, and by them transported also into the Kábul country; whilst the Gooroozee and Kurruck mines are resorted to by the people of Banú and I believe also by the Vazírís."

The management of these mines under the Sikh rule is thus described by Mr. P. Melvill, Secretary to the Punjab Government, in a report to the Government of India.

"The Board have desired me to place before the Government of India such information as this office possesses regarding the management of the Trans-Indus Salt Mines under the Sikh rule, in order that the Government may know in what manner the present system differs from that which formerly obtained, and in what manner the trade in salt and the consumption are affected by the change.

"The information which the Board can collect on the subject is not so complete as they would wish, the particulars are not to be entirely depended on, but from the reports which have been received, one or two important inferences may be deduced.

"The most important is this, that the Sikh Government held the Kohát Mines as of very small account. They never had, nor did they ever attempt to give, any direct control over the mines. It was sufficient in their regard that their proprietary right was acknowledged, and they were content to leave the management and the profits in farm for Rs. 6,000 per annum to the local chief, who kept under restraint the ungoverned tribes in the neighbourhood. This chief was Khajah Mahamed Khan, of Tírí, whose control the marauding Khattaks are supposed to acknowledge.

"But although the Sikh Government levied no tax at the mines, and never interfered with the management of them, they derived from them (besides the Rs. 6,000 of the farm) a small revenue indirectly by the transit duties on salt passing through the Peshávar Valley, by an export duty upon it in crossing the Cábul river, and by a monopoly at Pesháwar.

"These duties and this monopoly were farmed year by year to a contractor, who had the right of purchasing all the salt brought into the Pesháwar Valley, and who retailed it at rates arbitrarily fixed by the Government of Pesháwar at the time of the contract. From 1839 to 1843, the contractor paid Rs. 35,000 per annum and kept up his own preventive establishment, at a cost, it is said, of Rs. 12,000 per annum. From 1843 to 1846 he paid Rs. 48,000 on the same conditions; in 1847 Rs. 45,000; in 1848-49 Rs. 42,000, and in 1849-50, under British Rule, Babu Fyz Ulli took the farm for Rs. 52,000, but the introduction of the new system as stated in my letter to your address of the 27th March, paragraph 4, made void the contract, and the Government suffered loss.

"There are two roads from the mines to the Pesháwar Valley, one by Kohát, the other by Shádípur—Kohát was included in the Jageer of Sultan Mahomed Khan, Shádípur in that of Nujjuff Khan. At these places there was levied in excess of the Government duties abovementioned transit duty which was the perquisite of the Jageerdars, it was 2 annas per bullock load of salt at Kohát and 1 anna at Shádípur; the bullock load is about 2½ maunds.

"The trader under the old system had to pay at the mines 2 annas per bullock load besides the cost of excavation; afterwards if he went the usual road by Kohát he paid 2 annas more; on reaching the Pesháwar Valley he was compelled to resort to one of two marts, either to the mart of Oosmur or that at Muttarnee; all salt taken at Pesháwar by any other route was contraband. At Oosmur or Muttarnee at Pesháwar he was met by the contractor's people, who brought up the salt if it was intended for the Pesháwar market; if it was intended for export to Cábul or Samat it could only pass on payment of a Cábulí rupee or 12 annas 10 pie per camel-load or four maunds, and on crossing the Cábul River there was a further export of 7 annas per camel load. Thus there was, besides the cost of excavation to be paid at the mines, 2 annas per two and a half maunds, or nine and three-fifth pies per maund; at Kohát, two annas per two and a half maunds, or nine and three-fifth pies per maund; on passing through

the Pesháwar Valley, twelve annas 10 pie per four maunds, or three annas and two and a half pies per maund; on crossing the Cábul River, seven annas per four maunds, or one anna and nine pie per maund; so that the sum of the duties paid on salt after it had crossed the Cábul River was 6 annas, six seven-tenth pies per maund; and it is stated that the cost of salt at this stage, that is the cost to the exporter including all his expenses, was two maunds, ten seers, eight and a half chittacks per rupee.

"It is evident, therefore, that under the new system of a perfectly free trade, after payment of the single duty of four annas per maund at the mines, the price of salt *exported beyond the Cábul River* would be less than under all the system of restrictions and export duty; and although the duty of four annas exceeds what was formerly paid on salt taken *to the Pesháwar markets*, it cannot be doubted that the trader is relieved to an extent that far more than compensates for the difference by the abolition of the monopoly, and the liberty which he now enjoys of selling his salt at his own price to any purchaser. Formerly he could only deal with the contractor and was forced to accept his terms. Still less can it be doubted that the consumer at Pesháwar is benefited by the change. He has to pay now a price no longer enhanced by the profits of two parties, the trader and contractor.

"For the people in the immediate neighbourhood of the mines there seems no reason to believe that salt will be much dearer now than it was before. Major Taylor says: 'With regard to the black Kohát salt, it was purchased at the mines by the Vazíris and Kattaks at a very low rate, and sold for four maunds the rupee, in Tánk it was usually 8 annas per maund, and in Derá Ishmáel Khán 8 annas per maund. There were town duties at these places which further raised the price.'

"The tribes who resort to the mines are the Afrídís, the Kattaks, the Bungash and Kaka Khéls, the Vazíris and Banochies. The Afrídís frequent the Málgín Mine principally; it is the most conveniently situated for them. They never go to the Báhádur Khél Mine, which is resorted to by Vazíris and Banochies—tribes who do not frequent the other mines."

In the Kohát District salt is obtained from five quarries in the chain of hills running through the District; these are at Málgín, Jatta, Narí, Karak, and Báhádur Khél. It is chiefly of a black or dark green color, and is found near the surface. The rates levied vary at the different places; at Málgín, Jatta and Narí, a fee of 4 annas per maund is taken by Government; at Karak the fee is 3 annas, and at Báhádur Khél 2 annas. Salt is obtainable at thirteen other places in these hills, but its excavation is prohibited. The total out-turn for 1868-69 was 402,777 maunds, valued at Rs. 82,483; in 1867-68 the Kohát Mines yielded 382,671 maunds, valued at Rs. 83,135. A portion of this salt finds its way down the Indus, but the greater portion is consumed by the Pathán tribes inhabiting Péshawar, Kóhát and Banú Districts, and the countries beyond the Frontier.

There are some alum works near Niml in this District.

Petroleum is found at Jaba near Kálábágh.

According to the Panjáb Report for 1868, the following was the number of animals in the Kóhát District, *viz.* :—

Cows and bullocks	...	180,000
Horses	...	1,036
Ponies	...	71
Donkeys	...	5,796
Sheep and goats	...	100,500
Pigs	...	0
Camels	...	1,683
Total live stock	...	289,086
Carts	...	7
Ploughs	...	19,700
Boats	...	7

The cost of hiring a cart per day in this district is Rs. 1-12-0, a camel 3½ annas, 20 donkeys Rs. 3-12-0, a boat Re. 1-0-0.

The following statistics of the population are extracted from the Census Report of 1868.

There are 323 villages. The total population is 145,419. Of this 1,808 are Sikhs, 6,544 are Hindús, 136,565 Mahamadans; adult males 45,299, adult females 39,012; 1,883 males and 25 females can read and write.

The percentage of adult males on the total population is 54·82, and of adult females 45·18.

Then 53 are Europeans, 7 Eurasians, 6,313 Syads, 109 Mogals, 1,024 Yúsafzáes, 56,260 Khattaks, 3 Mohmand, 31,212 Bangash, 95 Sadozáe, 5 Popalzáe, 1,406 Orakzáe, 87 Vazírí, 12,338 miscellaneous Patháns, 201 Kosa Biloches, 194 Bhatís, 105 Ránghars, 737 Jats, 24 Gakrs, Paráchás 1,370, miscellaneous Mahamadans 2,496, 878 Bráhmans, 1,182 Katris, 94 Baniás, 4,442 Arérás, 207 Jat Sikhs.

According to religion there are 60 Christians, 136,565 Mahamadans, 6,492 Hindús, 1,837 Sikhs, 52 Buddhists.

According to occupation the numbers are—Government employés, males 1,466, Police 435, Village watchmen 189, Village officers 2,258, Soldiers 4,517, Priests 397, Pandits 39, Medical men 26, Deed-writers 8, School-masters 648, Musicians 93, Dancing girls 66, Inn-keepers 113, Servants, 266 males, 247 females, Water-carriers 90, Barbers 1,120, Washermen 147, Sweepers 206, Merchants 158, Shopkeepers 2,360, Bankers 24, Brokers 4, Contractors 47, Letters-out of conveyances and animals 966, Boatmen 127, Coolies 0, Laborers 553, Saddlers 28, Carpenters 744, Masons 58, Weavers 1,631, Dyers 279, Tailors 59, Shoemakers 601, Wine-sellers 8, Tobacconists 14, Butchers 153, Cane-workers 370, Lac-workers 52, Blacksmiths 596, Cutlers 72, Goldsmiths 208, Potters 364, Salt merchants 160, and of the total population 100,257 are agriculturists and 45,162 non-agriculturists.

The number of villages in the Kóhát District is 323, of enclosures 19,720, of houses 28,639, and the population being 145,419, the average number of persons per enclosure is 7·37, and per house 5·08.

Of the villages there are 163 containing less than 200 souls, 108 with from 200 to 500 inhabitants, 43 with from 500 to 1,000, 22 with from 1,000 to 2,000, 6 from 2,000 to 5,000, and only one, Kóhát, with more than 10,000, *viz.*, 11,274.

The average price of skilled labour per diem in the Kóhat District is 8 annas, and of unskilled labor it varies from 2 annas 6 pie to 3 annas.

The following shows the extent and nature of the agricultural produce in the Kóhát District for the year 1868 in acres, *viz.*:—

Rice 2,292, wheat 38,735, other food grains 30,710, oil-seeds 738, sugar-cane 12, cotton 5,277, tobacco 225, vegetables 216, total 78,195 acres.

The area of Kóhát is 2,838 square miles, or 1,816,600 acres; of this 85,788 are cultivated and 25,430 culturable, 83,844 are free from revenue and 1,621,538 are absolutely barren.

The total cultivated area is 160,900 acres; of this 40,108 are irrigated by private works and 120,792 acres; are unirrigated.

And of the 1,655,700 uncultivated acres; 132,510 are taken up for grazing, 25,430 are as above stated culturable, and the balance (1,497,760) are absolutely unculturable and unused.

The manufactures of this district are matchlocks and lungís at Kóhát and Hangú. The matchlock factory turns out annually 400, which are very well made.

The political relations of the Kóhát District are solely connected with the sections of Afrídís on its border, with the Orakzáes, Záemukhts, and with some of the sections of the Vazírís and Turís.

For a consideration of the questions which arise with these tribes, *vide* their titles, also Kóhát Pass, Khattaks, Bangash.

A summary of Major Coke's opinions regarding the control of the tribes in the Kóhát border will be found under their respective titles.

There are 249 miles of made road in Kóhát.

The strength of the Force in the Kóhát District is ordinarily as follows:—

One Mountain Battery, one Light Field Battery, one Regiment Cavalry, one Company Sappers, three Regiments Infantry, making a total of 4,537 men, and the outposts held by them are:

Fort Garnett 24 sabres and bayonets, Mahamadzáe 17 sabres and bayonets, Gada Khél 5, Láchí 5, Bándah 5, Narí 16, Bahádur Khél 80, Latamr 25, Gumbat 5, Khúshiálgarh 5.

Total on outpost duty 186 of all ranks, Cavalry and Infantry.

KO'HAT—Lat. 33° 35′ 34″, Long. 71° 28′ 43″, Elev. 1,767.
A town, cantonment and civil station. Capital of the district of the same name, situated two miles south of the Afrídí hills on left bank of the Kóhát Toí, 37 miles Pesháwar, 84 Banu, 30 Khushiálgarh, 105 Ráwalpindí, 90 Atak, 63 Kálábágh, 154 Jhelam, 234 Kábal, 264 Ghazní, Jalálâbád by Bárá.

The town of Kóhát is situated nearest the river south of the fort and west-south-west of the cantonment. It is of an irregular shape, with a length of about 600 yards, and an average breadth of about 300 yards. There is one good street which runs the whole length of the town from east to west, and divides it into two unequal parts. In this street are all the shops, and about the centre and towards the west end are two open spaces devoted to the sale of grass, firewood, &c. The population of Kóhát is 11,274.

Much of the water supply of the town of Kóhát is from a canal drawn from the Kóhát Toí, but as it has first to pass through several dirty villages, then through some grave-yards, it reaches the city much polluted, and here, as all manner of filth is thrown indiscriminately into it at all parts of its course, it acquires so high a degree of impurity as to be in the opinion of the Medical Officer absolutely unfit for use. This canal after leaving the city goes by the south-west portion of the cantonment.

In Kóhát, wheat, Indian corn, dhal and some other grains are plentiful and of good quality, vegetables are procurable in the winter in some variety, *viz.*, carrots, turnips, radishes, peas, salads, but in the summer they are chiefly confined to those of the cucurbitous order. It is not very easy to obtain good beef at Kóhát, but mutton is always procurable and is generally good.

The cantonment is situated to the east of the city on a great mound of stones rising from about 40 to 70 feet above the level of the valley and only partially covered with soil. It is traversed by a small ravine which carries the water from the spring near the fort. The neighbourhood of the cantonment on its north and east aspect is finely wooded owing to the abundance of water in this direction, but the site generally is singularly arid and bare. Many of the officers' houses have small gardens which are composed of earth, generally brought from a distance.

The cantonment of Kóhát contains a garrison of 4,500 men, namely, one Battery mountain guns, one Battery nine-pounders, one Garrison Company Artillery, one Company Sappers, one Regiment Cavalry, three Regiments Infantry.

For these there are lines as follows:

The lines of the Light Field Battery are ordinary native lines, well-built, ventilated and not overcrowded. Those of the Mountain Battery are said to be quite insufficient to accommodate the number of men. The Garrison Company is in the fort in barracks.

The Cavalry lines are much crowded, being situated between the Infantry and Artillery, but they are about to be changed to the site of the present village of Bahádur Shér Khán, which is high and well-drained.

The lines of one of the Infantry Regiments are situated in a low swampy situation, with exceedingly bad drainage, to the south-west of the cantonment; they are roomy, well-ventilated, are built of sun-dried bricks, and are placed in echelon.

The water for the supply of the cantonments at Kóhát is obtained from a spring at the north-east angle of the fort; immediately after its source the stream has to pass through the English burial-ground, then through mangroves, thus in its course collecting all the filth and vermin of the place before it finally reaches the lines of the sepoys or the gardens of the officers. The water from this source is most abundant and at the head of the spring is quite pure, but by the time it reaches the cantonment it has become dirty and unwholesome. Some of the water for the troops is drawn from the river, but as it passes through the town and some villages before it reaches the cantonment, it is of course worse polluted than that from the spring. All the Medical Officers at Kóhát complain of the impurity of the water-supply and attribute much of the sickness which occurs to this cause.

The Fort of Kóhát is situated to the north of the cantonment and city on an artificial mound about 70 feet above and commanding both. In shape it is an irregular pentagon with bastions at the angles and in the middle of the east and west sides. The north side is about 100 yards, the east and west about 166 yards, and the south-east and south-west 100 yards. It is surrounded by a ditch 15 feet deep, 10 yards broad, revetted with masonry on the inner side. The ground on the west, south-west and south-east sides of the fort is open for a distance of not less than 400 yards, but on the east and north-east there is a thick grove of trees and gardens. The ground, however, slopes down on all sides and commands everything round it, with one exception, *viz.*, on the north, where a small ridge of equal height with the fort comes within 150 yards of the walls. This is as dangerous a neighbour as can well be, and as it is very steep and there is cover for any number of men behind it, batteries could be placed on it in defiance of the fire from the fort.

The walls are of mud, 15 feet thick and   high, with a parapet of   feet at top. There are barracks for accommodation for men in the fort, and houses for officers.

The water-supply is drawn from a well inside the fort, of excellent water, and also from the spring 130 yards from its north-east angle, and the water is good and the supply inexhaustible, but a considerable portion of the way is commanded by the ridge above mentioned.

The fort is always kept provisioned for two months.

The climate of Kóhát is excellent; June, July and August are the hottest months, but spring and autumn are extremely pleasant, and the cold weather is splendid. The prevailing wind is west, but during the autumn they are southerly and easterly. The Hangú breeze is the prevailing wind; it generally rises about 9 P. M., and blows steadily till morning; in the hot weather it is a great luxury and relief, but in the winter it is very apt to cause chest affections in men that are weakly. The average rain-fall at Kóhát is from 14 to 16 inches.

There is generally a good deal of fever going about at Kóhát in the autumn, caused in a great measure by the impurity of the water and the high irrigation of the crops around. In 1869 it assumed the

form of a severe epidemic and was followed by cholera, which caused 131 deaths amongst the troops of the garrison. (*Napier, Garnett, Brandreth, Ross, Paterson.*)

KO'HA'T PASS—Lat. Long. Elev.
A defile and pass in the A'frídí hills between Kóhát and Péshâwar. From the north side the defile commences at four and a half miles south-west from Fort Mackeson. From Aemal Chabútra to the south foot of the Kotal is about nine miles. The actual entrance is at about ⅞th mile from Aemal, thence at 300 yards, and ¾ mile to the right of the road is the village of Akhór, and in less than 200 yards further the road goes between the main ridge and a low detached hill which completely commands the entrance of the pass; the width on the east of this hill is 440 yards, and on the west it is not more than 300 feet; there is no road on the right of the hill. Leaving this narrow the hills open out to the left, so that in 350 yards further there is a space between them of 1,000 yards, of which, however, not more than 220 is from the hillock on the right. One furlong further on the right of the road and under the south end of the hill there is a tank. Proceeding on again for 700 yards, the valley opens out to 1¼ miles in width, again closing in gradually to 800 yards in the next 1,400 yards.

This increases a little further on, but within 350 yards again becomes about the same breadth. For the next three miles the road goes through the valley in a south-east direction, the hills being from 1,000 to 1,200 yards apart. At this point there is a second tank. Just beyond the tank the hills come as close as 400 yards, but again recede to 1,500 in the next three furlongs. On the left of the road again under the hill there is another tank. Another three and a half furlongs and the hills again approach to about 900 yards, after which two valleys join at right angles to the pass, leaving at a distance of three furlongs from the last narrow the villages of Zargun Khél one mile on the right and that of Kuí one and a half miles on the left. Again in two and a half furlongs the narrowest part of the defile is reached, *viz.*, about 300 yards, and it continues of a width of about 400 yards till the village of Sharakí in one mile. The road is here completely commanded both from the village and the hills on the right. After passing Sharakí for about three furlongs the valley opens to a breadth varying from one mile to one and a quarter miles; and thence in two miles the foot of the Kóhát Kótal is reached. One and a quarter miles from this is the village of Bostí Khél. The summit of the pass is 600 or 700 feet above the plain, and as the Afrídís do not permit of any attempt to make the road, the ascent though not steep is at all events difficult and obstructed.

On the crest of the pass are three towers, the centre being held by the Bangash tribe, the east by the Jowákí Afrídís, and the west by the Sipáhs. From the crest there is a good gun road into Kóhát, four and three-quarter miles, made by Lieutenant Garnett, of the Engineers. Along the bottom the road is level and excellent for wheeled carriages except on the ascent of the Kótal from the north, here it requires making. In the open spaces all along the pass are little patches of cultivation. The hills bounding the pass are said

by Coke to be of the most impracticable nature, but Napier calls them steep but accessible—an opinion in which I agree.

The Kóhát Pass throughout its length lies down the bed of a stream which rises below the ridge which divides the Galí Khél, Afrídís from the Bazótís, and runs towards Aemal Chabutra; it has ordinarily no water in it, but during rains it carries off the drainage of the hills. Ravines of similar nature join it on the east and west from Kuí, Zargún Khél, Spílkáe and Akhor. Those on the east lead to the Jowákí Afrídí country, and those on the west to that of the Bazótís and the Basí Khél, Aká Khél Afrídís.

There is a great want of water in the pass; there are no springs of any description at Akhor; there are a few wells, but the supply of water is scanty and at a very great depth; there are one or two wells at the back of Zargun Khél, between it and the hills; with these exceptions the only dependence for water is to be placed in the supply in the tanks, of which there are many in the pass, but which are all liable to dry up in the hot weather. But there are many springs in the pass known only to Afrídís, from which they can obtain a supply when the tanks fail. On the Kóhát side of the Kótal there are four tanks to catch the rain water, one on the crest of the pass, another a little below the crest, two in the ampitheatre at the foot of the hill, and there is also a masonry reserve in the post of Fort Garnett.

The tribes who hold or have an interest in the pass are:—1, Bangash; 2, Jowákí, Adam Khél Afrídís; 3, Bazoti, Firóz Khél, U'tmán Khél and Sipáh Orakzáes; 4, Gali Adam Khél Afrídís; 5, Akhórwál, Hasn Khél, Adam Khél Afrídís.

The British connection with the Kóhát Pass commenced immediately with the annexation of the Péshàwar and Kóhát Districts in 1849, and in 1870 the difficulties connected with its safe passage still continue. I propose, therefore, in order to make the nature of these difficulties easily comprehensible, to give a short sketch of our relations with this pass from 1849 to the present day. Following the example of all former Governors of Péshàwar, the British, in April 1849, entered into an agreement with the Afrídís of the Galí Khél by which they agreed to keep open the communication of the pass in consideration of an annual payment of Rs. 5,700, of which Rs. 3,000 were to be paid to the Maliks, and the balance for the entertainment of guards, to be distributed along the pass.

On 2nd February 1850 a party of sappers employed in constructing a road from Kóhát to the crest of the Kotal, and in British territory, were attacked and cut to pieces by a party of Afrídís.

On this a force under Sir Charles Napier proceeded to the Péshá-war end of the pass and demanded the surrender of the murderers. This was refused. The force then marched through the pass to Kóhát and destroyed four Afrídí villages. Notwithstanding this the force had to fight its way out again.

No further arrangements with the Afrídís were at that time effected. They seized a tower on the crest of the hill near Kóhát, they closed

the defile. An agreement was brought about in June, but was immediately broken. They were then debarred from entering British territory, and were thus deprived of their trade. In a short time they were induced to submit, and the British Government consented to renew their old allowances on the old conditions. But in order to strengthen the arrangement, Rahmat Khán, a Chief of the Orakzáe, was admitted to a share of the responsibility, and was granted a personal allowance of Rs. 2,000 per annum and Rs. 6,000 as the pay of a guard of 100 men to be maintained on the crest of the pass. The payments thus amounted to Rs. 13,700 in all.

From this time till 1853, the pass remained open, occasional robberies excepted, but the Afrídís regarded the share which Rahmat Khán had in the pass arrangements with extreme jealousy, and the ill-feelings thus raised culminated in October of that year when they attacked Rahmat Khán's post on the Kótal in which there were only 20 (instead of the stipulated 100) men, and seized it. The pass was then closed, postal communication stopped, and British officers were fired upon by them.

In November the council of these Afrídís went to Pesháwar to talk over the state of affairs. It was of course settled that Rahmat Khán, having failed in his engagements to keep up a sufficient force, should henceforth be debarred from all participation in the allowances. But now the Afrídís refused to undertake the control of the pass unless they received Rahmat Khán's allowance in addition to their own. This was not acceded to.

The Bangash now came forward and offered to guard the Kótal, and asserted that they had an hereditary claim stronger than that of the Afrídís to occupy the ridge. It was accordingly made over to them and the blockade of the Afrídís continued.

The post called Fort Mackeson was now commenced at a spot four miles from the north entrance of the pass, with the object of commanding its north entrance.

But on the 12th November 1853 the Afrídís suddenly attacked the Bangash on the Kotal and again seized the post, driving the Bangash off the hill, killing several of their Chiefs, and slightly wounding Major Coke who was present with two orderlies.

Upon this an arrangement was entered into by which the Bazótís, Sipáhs and Jowákí Afrídís agreed to aid the Bangash in the defence of the Kótal, and were to receive as follows, *viz.*, Bangash Rs. 3,200, Bazótís Rs. 2,000; Jowákís Rs. 2,000, and Sipáhs Rs. 500. Seeing this and suffering much from the blockade, the Afrídís rendered their submission and offered to re-open their part of the pass. This offer was accepted, except that they were to receive only Rs. 5,400 instead of the 5,700 formerly given. The remaining 300 was given from the allowance of the Akhór Hasn Khél Afrídís to the Basi Khél, Aká Khél Afrídís. This last sum was afterwards increased to Rs. 600. This arrangement was concluded before the end of 1853. The Rs. 5,400 given to the Afrídís was distributed as follows :—

For guards furnished by the Akhór Hasn Khél Rs. 1,200, for the Chiefs of ditto Rs. 1,050, total Rs. 2,250; to villages of Sharakí and Bósti Khél Rs. 950, to Tór Chapar Rs. 950, Zargún Khél Rs. 950, total Rs. 2,850.

In June 1854, some Afrídís having at the instigation of a Chief of the village of Bóstí Khél plundered the pass and refused to make restitution, Major Coke sent the Bangash down to burn Bóstí Khél and compel the inhabitants to make good the value of the plundered property and pay a fine besides.

In February 1855, the Basí Khél Afrídís committed a robbery with murder at the Péshâwar end of the pass, and followed it up with an attack on the camp of Lieutenant Hamilton, an Assistant Commissioner.

They were then blockaded and not until March 1856 did they give in, when they were punished amongst other ways by the forfeiture of their share in the pass allowances.

The reason of the Basi Khél having been admitted to a share of the pass allowances was because of their claiming a portion of land called Kalamsada, extending from Kótkáe to Aemal Chabútra. I need not go into the rights of this claim; sufficient to say that it was in consequence of the constant fighting on this piece of land between the Básí Khél and Akhórwáls that Major Coke made the arrangement that the former should receive Rs. 300 out of the allowance of the latter. The Rs. 300 was afterwards increased out of the Bangash allowance to 600. But in 1855 they forfeited it by their conduct. In 1859 the Basi Khél again came forward with their claim to the Kalamsada and consequent share of the allowances. In February 1859 an agreement was made by which both parties bound themselves to refrain from fighting on the road near the disputed ground for five years. This was afterwards extended for one year more—to the 21st February 1865. Disputes had also been going on for some time between two sections of the Akhór villages about the relative proportion in which the share of each should be paid. These and the Básí Khél dispute had caused fighting in the pass about Akhór, and the Commissioner being unable to induce them to come to some agreement declared the pass closed and stopped payment of the allowances in February 1865. From this time numerous attempts were made to settle the differences of the sections, but they were unsuccessful, till, on the 24th October 1866, an agreement was come to and the pass was once more declared open on the 6th November 1866. But the Básí Khél and Hasn Khél still continued their opposition to the terms offered to them, and they were consequently debarred from entering British territory on the 11th February 1867. They, however, eventually agreed to terms on the 8th and 24th April 1867, and the terms given to them were those originally offered, *viz.*, the Básí Khél agreed to a further truce of seven years on the Kalamsada question, and in consideration of this received an increase of Rs. 400 to the 600 which they formerly received as their share of the pass allowance. From this time to the present the pass has remained open.

The necessity for our using the Kóhát Pass lies in the fact that it is the shortest and easiest road from Péshâwar to Kóhát, and though there are other roads this is the best. In 1850 Coke entered into negotiations with the Jowákí Afrídís for a passage by the Jowákí Pass, and it is useful to mention this though there can be no comparison between the long and difficult route (65 miles) by it and the Kóhát Pass. There is also a road over the Cherát hill from Péshâwar, then round by Khattak to Kóhát, all in British territory, but this is more than double the distance. There can be no doubt whatever, looked at from the military or political point of view, this state of affairs is objectionable. At any moment when (and most probably at the very moment) we most require a good and short line to Kóhát, we are liable to have it cut off by the act not merely of a fanatical and treacherous tribe, but of an individual of that tribe. And once it is cut off and the Pass Afrídís arrayed against us, there is no knowing how far the complication may go, whether it may end in the punishment of a few offending villages or come to be a campaign against the whole Afrídí tribe. There is no doubt that in debarring their entrance to British territory and in stopping their allowances we have the means of punishing them severely; for instance, in the last case mentioned above the losses of the Básí Khél by two months blockade was estimated at Rs. 24,000, and that of the Hasn Khél at Rs. 15,000: but though this is evident it is equally clear that this blockading has not the effect of always keeping the pass open, and no arrangement can really be satisfactory to us, unless it is absolutely certain that the pass shall *always* remain open. That this question must be a very difficult one is evident from the fact that after 20 years we are no nearer a solution of it than we were before; on the contrary, after each breach of the peace we seem to be further, for after every such occasion the pass allowances have been increased; at first they were Rs. 5,700, now they are Rs. 14,100. The real difficulty then seems to be not that the Afrídís will ever by their own acts keep the pass closed for long, but that they have frequently and may again (and that at a time when it may be of vital importance to keep it open) shut it for a time.

Three plans have been proposed for the solution of this difficulty; 1st, the holding the pass with our own means in defiance of all the Afrídís could do; 2nd, not using it at all, but having recourse to roads in our own territory; 3rd, holding it ourselves but with the concurrence of the Afrídís. To carry out the first we must be prepared for an Afrídí war, perhaps necessitating a visit to Tíráh, and more, we must still contemplate the possibility of having wars with the Afrídís of greater or less proportions, and of more or less frequency, and we must have always a good force in the pass, and strong reserves always ready at either end. It is, however, possible that with the means we possess of punishing the Afrídís by blockade, and the moral effect of one successful raid to their head-quarters, would not necessitate another for a long time. But the cost of this one raid and of maintaining troops in the pass would be considerable. The second plan is perfectly just and perfectly feasible, and it costs no more than the amount represented by cost of road and loss of time in communicating

between Péshámar and Kóhát. The road, however, is already made, and I will therefore consider how the loss of time might affect us. If it were proposed to establish telegraphic communication between Kóhát and Péshámar, a line from Atak or Naushehra would effect this in a manner practically as useful as a direct line through the Kóhát Pass; and with reference to postal communication, it is clear that the only correspondence that can be affected by the closing of the pass route is that which goes direct between Péshámar and Kóhát; all other correspondence does not now use the pass, but comes either from Khúshiálgarh or Banú. Therefore, as regards postal communication, only letters going direct from Péshámar to Kóhát are affected by a delay to an extent of less than double the time, but by not using the pass their transit becomes regular and certain, which cannot be now: in regard to the military communication between the two places, it is evident that the only occasion on which such rapid communication could be absolutely necessary would be in the event of either being threatened and requiring aid. I of course suppose that such aid was necessary, and I set aside that probably on such an occasion the pass would not be open. But there is another point; occasions may happen when both Kóhát and Péshámar may require aid; but, looking to their positions, it is very improbable that the necessary aid would not be sent from other places whose communications are in no way affected by the Kóhát Pass question. If aid was wanted it would come from Naushehra, Mardán, Atak or Pindí, and not from Péshámar or Kóhát, for each is not strong enough to spare troops for the other. Therefore the pass is practically of little use to us as a line of military communication.

To hold the pass with the concurrence of the Afrídís would most probably necessitate an increase to their allowances, and though it would give us the power of preventing the pass being closed by such squabbles as occurred in 1865 between the Akhór sections, it would not lessen the chance of an Afrídí war. Again in time of peace the advantages of this pass are very problematical, and in time of war we could not keep it open (even if there was any good in doing so) without a large force which would be more usefully employed elsewhere. (*Lumsden, Coke, Taylor, Pollock, Napier, Cavagnari, Temple.*)

KOHI'—Lat. Long. Elev.

A village in the Hasn Khél Afrídí country, about nine miles east of Fort Mackeson, 3½ miles south Shamshátu, and two miles within the hills. It is situated in an open spot at the foot of a low range; it is large and has 12 towers, but its position is not very formidable. It can turn out 240 fighting men, has 200 houses, and is supplied with water from 12 wells. (*Turner, Coke.*)

KOH-I-TANGA—Lat. Long. Elev.

A pass leading from Baízáe to Búnér over the main ridge connecting the Mora and Sínawár mountains. It starts from the village of Mián Khán and goes through a long and narrow defile over a high ridge to Kingárgalí in Salárzáe Division of Búnér in 10 miles. It is

difficult, but is used by laden cattle. It is well wooded and water from springs is abundant. (*Bellew.*)

KO'LA'CHI—Lat. Long. Elev.

A division of Derá Ishmáíl Khán district, consisting of whole of the west portion next to Tánk and the hills. Its north boundary meets that of Banú from Jhúnd west to the Tánk boundary, with which it runs as far as the west foot of the low hills which divide the Gomal Valley from Lúní. Thence its west boundary is the same as that of the Derá Ishmáíl Khán District, till it meets that of Derá Ghází Khán, at Daolatwálá. It then goes by the Vihowáh Ravine to the Indus and including some of the islands of that river runs north to five miles below Kahírí, it then turns west to Machìwálá, and then going north it divides the Derá District irregularly into two parts and ends a little west of Jhund. The country thus limited has a length of 80 miles by a width varying from 25 to 5 miles, and an area of 1,455 square miles. The whole of this country may be described as a dead level, of hard indurated clay, with some little thorn and jungle, but no trees and very little cultivation. Its aspect is most uninviting, and it is intersected throughout at right angles to its length by ravines sometimes with water in them but always of a difficult nature ; it slopes gently from the hills towards the Indus on the east, but there is no hill or even inequality of ground throughout its extent.

The rivers all go east with an inclination south, the beds of many are dry the greater part of the year, and the water of those which are perennial is mostly consumed and dispersed by irrigation cuts in the vicinity of the principal villages which are nearest the hills. These rivers are Tánkzám, Lúní, Dráband, Chaodwán, Gajístán, Rimak and Vihówáh.

The only canals are those for irrigational purposes. Of the climate, manufactures, productions, trade, I have no other information than is contained in the article on the Derá Ishmáíl District. The area of the district in acres is 931,553 ; the population is composed in the north of Gandehpurs, then of Mián Khéls, Bábars and Bilóches in the order named.

The principal towns are Takwára, Kóláchí, Kráband, Chaodwán and Jaluwálí. At Kóláchí there is a " Tehsil " and " Thanah," and at Chaodwán and Jaluwálí are " Thanahs." At Lúní, Zarkaní, Dráband, Sháh Alam, Chaodwán, Kót Thaga, Górwálí and Daolatwála, there are frontier posts with enclosures having more or less pretensions to the name of forts. The roads in this division are ;—1, Kóláchí to Jhund; 2, Madí, 3, Rorí; 4, Gomal; 5, Dráband and Chaodwán to Sagu; 6, Górwálí to Míran; 7, Górwálí to Jaluwálí, and lastly the frontier road which goes from the Gomal Valley by Lúní, Zarkání, Dráband, Chaodwán, Górwálí and Daolatwálá to Vihowah in Derá Ghází Khán District. The government of this division is under the 'Tehsildar' of Kóláchí, assisted by the Thannahdars of Chaodwán and Jáluwáí and the principal Chiefs of the division, all being under the supervision of the Deputy Commissioner of Derá Ishmáíl.

Kóláchí is included in the military district of Derá, and the only force actually in the division is furnished from that place for the frontier posts of Lúní, 28 Cavalry and Infantry, Zarkaní 29 ditto, Dráband 37 ditto, Sháh Alam 16 ditto, Chaodwán 4 ditto, Kót Thaga 13 do., Górwálí 6 do., Daolatwálá 6 do., Total 139.

The tribes on the frontier of Kóláchí are the Sheóránís, U'staránáhs and Kásránís ; formerly these gave a good deal of trouble, but at present there does not seem very much to complain of. The three tribes inhabiting it are warlike and quite able to give as good as they get, and this no doubt has something to say to the above desirable state of immunity from raid. For further information, see the places and tribes incidentally mentioned. (*Masson, Edwardes, Johnson.*)

KO'LA'CHI'—Lat. 31°55'38." Long. 70°30'19." Elev.

A town in the Kóláchí division of Derá Ishmáíl District, situated on the left bank of the Lúní River, 30 miles west-north-west of Derá Ishmáíl Khán, 24 miles south of Tánk, 87 miles south of Banú, 143 miles north-north-west of Derá Ghází Khán.

It is a good sized place, containing 9,921 inhabitants, and is surrounded by a low mud wall, stretching nearly a mile each way. The houses are very scattered, they are made with timber, roofs covered with clay, and the walls also are of mud.

The town of Kóláchí is made of 16 "Karrees" or quarters, each of which has its own shops, tradesmen and artisans, and its own divisions of fields outside. It is in fact a conglomeration of 16 villages standing in the middle of the lands of all.

Formerly the Hindús of Kóláchí carried on a good deal of trade with the Vázírís, who exchanged iron and timber from their hills for corn and such manufactures of the plain as they required, but this intercourse was brought to a sudden stop before Edwardes' time by a misunderstanding, and I do not know whether it has since been re-opened. It is almost entirely inhabited by Gándehpurs and a few Hindú merchants. The town has very little trade beyond its partial share in the transit trade which passes through it to and from the Ghwálarí Pass. There is a "Tehsil," a Thánah, a Dispensary, a School and a Travellers' bungalow here. Supplies to a considerable extent are procurable here, and water is plentiful from the river and wells. Masson mentions the melons of Kóláchí as being particularly fine. (*Masson, Broadfoot, Edwardes, Johnson.*)

KOHA OR KO'H—Lat. Long. Elev.

A pass leading from Banú District, west of the village of Darakí, into the Bitaní hills. Near its mouth it joins the Sondareh Pass. Numerous cattle thefts are perpetrated by means of this pass. (*Thorburn.*)

KO'T—Lat. Long. Elev.

A village in Tótáe Valley, Swát, of 120 houses. It is just out of matchlock range of the hills, and there is a space to the north of the village said to be large enough to encamp without being exposed to fire from the hills. It is inhabited by Peyzáes, and turns out 100 matchlockmen. (*Miller.*)

KO'TA'H—Lat. Long. Elev.

A village in Swát, on the left bank of the river, about 6 miles north of Thánah. Near this are extensive ruins on the Landeh Káe hill. (*Raverty.*)

KO'TA'H—Lat. Long. Elev.

A village of 312 houses in Yúsafzáe, Péshávar District, situated about $1\frac{1}{2}$ miles west of Tópí and 3 miles from the right bank of the River Indus; water is supplied from 18 wells. The country around is open. A small tower has been built on a mound outside on the north side of the village to keep a look-out against any sudden attack from any of the other villages around. It belongs to the Sadozáe Utmánzáes, though Khásh Alee says it belongs to the Kanazáes and Alazáes, and can turn out 400 fighting men. (*Lumsden, Bellew.*)

KO'TA'KI—Lat. Long. Elev.

A village in Bajáwar, north-east of Afghánistán, said to be able to turn out 400 fighting men. (*Aleemoola.*)

KO'TARPA'N—Lat. Long. Elev.

A village of 81 houses in Sudum Valley, Péshávar District, about $\frac{1}{2}$ mile west of Chargóláe. The Mokam ravine runs past it and supplies it with water. There are 5 wells in it, but they are not used. (*Lumsden.*)

KO'T-I-ALI KHE'L—Lat. Long. Elev.

A fort and village in the country of the Vazíris said to be 7 kos from Shingí Kót, on the road to Kanígoram. Agha Abbas also says the Alí Khéls muster 4,000 fighting men—surely a great exaggeration. (*Agha Abbas.*)

KO'T DAOLATZAE—Lat. Long. Elev.

A village in Yúsafzáe, Péshávar Division, situated on the right bank of the Mokam Ravine, 8 miles east of Mardán, and containing 114 houses. The cattle of the village are supplied from the ravine with water. (*P. S. Lumsden.*)

KO'THI'—Lat. Long. Elev.

A village in Derá Ishmáíl Khán District, about 15 miles west on the road to Kóláchí. (*Agha Abbas.*)

KO'T ISHMAIZAE—Lat. Long. Elev.

A village in Yúsafzáe, situated on the right bank of the Mokam Ravine. 8 miles east of Mardán, and containing 114 houses. (*P. S. Lumsden.*)

KO'TKI'—Lat. Long. Elev.

A village in the Kóhát District, in Chicháli Pass, 10 miles from Kálábágh, where there is an alum manufactory the property of Isá Khél merchants. The cost of production is cheaper here than at Kálábágh, and 10,000 maunds are annually turned out, selling on the spot for Rs. 2-8 per maund, while Kálábágh alum sells for Rs. 3-4. (*Urmston, Punjab Report* 1868.)

KO'TLAH—Lat. Long, Elev.

A small fort in Amb territory, situated on a hill above the village of Ashra. It is one of the places suggested by Abbott as likely to be Aornos. It has a sheer precipice of 250 feet on the side of the

Indus, and on the north there is a small break or chasm between the site on which it is placed and the rest of the hill. (*Abbott.*)

KO'T MANJI'—Lat. Long. Elev.
A village in the Gomal Valley, Tánk Division, Derá Ishmáíl Khán, 49 miles from Derá, and 8 miles from the east entrance of the Ghwalarí defile. It has 100 houses, and wood, water, and camel forage are abundant. There is a fort here with a garrison of 65 sabres and bayonets of the Panjáb Force.

KO'T TAGA KHAN—Lat. Long. Elev.
A village, Derá Ishmáíl Khán District, about 8 miles south of Chaodwán, on right bank Gajistán north, situated in a desert. Supplies are rather scarce here, but water is procurable. There is a frontier post here garrisoned by 4 mounted men and 9 footmen of militia. The inhabitants of the village are Bábers.

KO'WA—Lat. Long. Elev.
A village in the Níláb sub-division of the Khattak Division of Péshâwar, 12 miles south of Khairábád. It contains 26 houses. (*Lumsden.*)

KO'WALSAR—Lat. Long. Elev.
A village in the Khalíl Division, Péshâwar District, 8 miles west of Péshâwar: General Pollock's camp was pitched here before his advance on the Khaibar.

KU'I—Lat. Long. Elev.
A village in Lúnkhór, Péshâwar valley, situated on the left bank of the Togí Ravine, 9 miles north of Kátlang; it contains 90 houses, and is supplied with water from wells. The ravine is here 60 yards wide and 20 feet deep, with pools of water here and there. There are besides two small tanks in the village which have water in them during the cold weather but dry up in the summer months.

KU'I—Lat. Long. Elev.
A village in the Galí Afrídí country, about 12 miles from Kóhát and 2¼ miles to the east of the road through the Kóhát Pass. It has two tanks and seven wells, and is situated in a small valley draining into the Kóhát Pass. The number of fighting men it can turn out is said to be 100. (*James.*)

KU'I BAHARAH—Lat. Long. Elev.
A village in the south of the Dáman of the Derá Ishmáíl Khán District, about 6 miles from the hills, and inhabited by about 600 fanatics of U'staránahs. (*Raverty.*)

KU'KI' KHE'L—*Vide* Afrídís.

KU'LBOE—Lat. Long. Elev.
A pass leading from the Vazírí Tal, Banú District, into the hills. It is situated between the Gumatí and Bargamatu Passes. (*Thorburn.*)

KU'NATE'R—Lat. Long. Elev.
A village in Bajáwar on the road from Dír, about 1 mile from right bank Panjkóra River. Aleemoola says it contains 2,000 houses, 40 shops, and 16 "hoojras," but though this is probably an exaggeration

there is no reason to doubt that it is a large and important place, being a large mart and on the boundaries of Swát, Bajáwar, and Dír.

KU'ND—Lat. Long. Elev.
A village in the Khattak Division of Péshâwar, about a mile and a half north of Khairábád. The village contains 25 houses. (*P. S. Lumsden.*)

KU'NDA—Lat. Long. Elev.
A village of 216 houses in Yusafzáe, Péshâwar, situated 2 miles north of the Indus from Zédu, two miles to the west near a ravine called Jaba which runs near Jangídér, and has at this village a little water but not all through the year: 22 wells belong to this village. (*Lumsden.*)

KU'NDAL—Lat. Long Elev.
A village in the Banú District, situated 8 miles south of Isá Khél, 1 mile from right bank Indus at the north foot of the Khasór Range. It contains about 70 houses, and 1 Hindu shop; water is procured from the Indus.

KU'NDI—Lat. Long. Elev.
A village in Tánk, Derá Ishmáil, 17 miles north-east, 10 miles south-west of Pézu. There was formerly a small fort here and a garrison, this having been a frontier post towards Banù. (*Masson.*)

KU'NDI'GHAR—
A peak on the Koh-i-Vazírí, Lat. 32° 18′ 27.″ Long. 69° 48′ 28.″ Elevation 8,140. (*Chamberlain.*)

KU'NH-I-GAO—Lat. Long. Elev.
A defile and pass in the Khattak hills, Kóhát District, over the main ridge which divides the drainage of the Tírí Toí from that which goes towards the Kúram above Chaonteráh, on the old road from Kóhát to Banú. From the Kóhát side it commences about 4 miles from Chaonteráh, and is about 3½ miles long; it is barely practicable for guns, and could be rendered perfectly impassable in a few hours, the rock being sandstone and the crest worn to edges. It could also hardly be crowned by an enemy trying to force it. The fissure through which the road passes scarcely admits of a camel passing through with its load. (*Coke, Edwardes, Taylor, Lumsden.*)

KU'RAM—
A fort on the Banú frontier, situated in front of the gorge by which the Kúram river escapes from the hills, and 5 miles west-north-west of Banú Fort, and about ½ mile from the foot of the hills.

The Post consists of a square mud fort, with round towers at the angles, and one gate towards Banú; inside there are lines for the cavalry horses, and huts for the men. The garrison at present consists of 12 cavalry and 10 Infantry. It is provisioned for 10 days.

Formerly, there was no post here, and the pass was consequently much used by the Vazírís in their raids, and at first it was necessary to keep up a large detachment here, but this has lately been decreased.

KU'TAI—Lat. Long. Elev.
A village, Mohmand country, 57 miles Péshâwar, 21 Lálpura: supplies are scarce here, and water is procured from two or three springs and a small tank.

KU'YAH—Lat. Long. Elev.
A village and fort in the Derá Ishmáíl Khán District, about 12 miles north-west of Derá Ishmáil Khán. It used to be a frontier post of the Sikhs on the side of Ták, and had a garrison of 50 men. (*Masson.*)

KYAH—Lat. Long. Elev.
A village in Yusafzáe, Peshάwar, on right bank Indus, about 4 miles above Píhur.

L.

LA'CHI'—Lat. Long. Elev.

A village in Kóhát District, 17 miles Kóhát, 72 miles Banú: extensive —containing 300 or 400 houses; supplied with water from two wells and seven tanks: there is also a broad nullah here which at times has water in it. The encamping-ground is good; supplies are abundant. About 4 or five miles from Láchí are three hillocks of yellow earth in which are flat flakes of stone which burn. There are also two springs of naptha.

LA'HO'R—Lat. Long. Elev.

A village in the Tájo Khél sub-division of the Khattak Division of Péshárwar, 18 miles east of Akora and three miles from right bank of Indus. It contains 350 houses. (*Lumsden.*)

LA'KI'—Lat. Long. Elev.

A town in the Marwat Division, Banú District, on right bank of the Kúram, 32 miles Banú, 23 miles Isá Khél, 51 miles Kálábágh, 60 miles Derá Ishmáíl Khán. It contains about 400 houses, and a good bazaar of 20 shops, and is surrounded with cultivation. The fort consists of an inner and an outer square enclosure, both built of mud of a very crumbly description owing to the nature of the soil. The outer fort is 100 yards square and the inner one 60 yards. In the latter is a tank for water on which the strength of the fort mainly depends, and which is filled from the Kúram. There is no well in the fort. The ditch is about eight feet wide. The walls of the fort are so rotten from the material of which they are made that even six-pounders would breach them in an hour.

The vicinity of Lakí is quite unsuitable for a Military Cantonment, and ought never to be chosen as a station for one soldier more than is necessary to garrison the fort. In the first place the water of the Gúmbéla is most unwholesome to drink, producing inflammation, &c., to a most painful extent to strangers, and secondly the land between the Gúmbéla and Kúram rivers is low, swampy and feverish to such a degree that in 1847 one of General Van Cortland's regiments of Hindústánís was almost destroyed by a few months' residence at Lakí, and the men were obliged to be put into boats at I'sá Khél and floated down the Indus to Derá Ishmáíl Khán.

The ground from the town to the Gúmbéla slopes so much that a dam is required to be thrown round the north side so as to save it from the flood which runs down to the river from the plains above after heavy rain.

The town of Lakí has made frequent changes of site. In Elphinstone's time it was on the right bank, but on the Sikhs coming into possession of Marwat, they built a fort on the left bank, and all the people then went over to be under its protection. This continued till 1864, when the inhabitants obtained permission to migrate again

to the right bank, the old town having become uninhabitable from the clouds of musquitoes which infest it all the year round. The present town is built on sand, and includes the village of Míán Khél. It is the head-quarters of the Lakí Marwat Division of Banú, and contains in addition to a "Tehsíl," a handsome Dispensary, and a School-house.

It is advantageously situated on the high road from Banú to I'sá Khél. The new town is pronounced to be remarkably healthy. The population of Lakí is 2,740 souls, of which 881 are Hindús and 1,859 are Mahamadans. The last inhabit that part of the town formed from the village of Míán Khél. The Hindús are chiefly occupied in the grain trade, and annually export large quantities of grain and wheat to Derá Ishmáíl Khán, Sakar, and other places down the Indus. The octroi tax of Lakí yielded Rs. 975 in 1868.

The Police Force at Lakí consists of four horse and 15 foot. There are no troops stationed here. (*Edwardes, Masson, Agha Abbas Thorburn.*)

LA'KI' MARWAT—Lat. Long. Elev.
A division of the Banú District comprising the whole of the south portion of the district. Its south-west and south-east boundaries are those of the Banú District; on the north its boundary is an extremely irregular line drawn from west to east across the District from the Bitaní hills across the Lowaghar range to its east foot; on the east it is bounded by I'sa Khél. Its length is about 55 miles by 45, and its area in square miles is 1,165.

The chief characteristic of Marwat is its excessive drought. It consists of an undulating sheet of lightest sand, which is alternately a desert or a garden according as it is a year of drought or rain.

The country of Marwat, though compelled for ever to divide with Banú the same hill-encircled plain, must have been thus associated in one of nature's most eccentric moods. Instead of possessing, like Banú, a strong clay soil, fertilized by superabundant streams into a perennial harvest, it is an undulating sheet of the lightest sand, which, on an average, is a desert two years out of three, and a garden the third, that being the proportion in which it suffers drought and is blessed with rain.

In reading the different accounts given by Mr. Elphinstone and Mr. Masson of this country, I have been reminded of the fable of the bee and the butterfly on the upper and under side of the aspen leaf. Mr. Elphinstone says: "The country of the Marwats is composed of sandy and arid plains, divided by ranges of hills."

In Mr. Masson's description we scarcely recognise the same place: "The numerous villages, marked by their several groups of trees, the yellow tints of the ripe corn-fields, and the fantastic forms of the surrounding mountains, presented in their union and contrast a splendid scene."

Both travellers were right in their instance, but wrong in their rule. The one must have visited it in a year of drought, the other in

a year of rain. A longer residence enabled me to see it in both conditions, and I never saw so violent and complete a contrast.

The triennial harvest of wheat, barley, and grain, is so overflowingly abundant, that it amply makes up for barren seasons; and living thus in a land which knows no medium between want and superabundance seems to have no injurious effect upon the character of the people.

On the south-west Lakí Marwat is bounded by the Bitaní hills, and on the south-east by the Móhar Range. These all present the same features, desolate, bare and parched up, and formed of miocene, sandstone and conglomerate.

Except these bounding ranges the whole of Marwat is a dead plain scarcely relieved by a tree. The rivers Gúmbéla and Kúram flow through this division, joining below the town of Lakí, and thence flowing to the Indus.

The population of Lakí Marwat will be described under the head Marwatís, but the following particulars are gleaned out of the Census Report for 1868. There are 151 villages in Lakí Marwat, and the population is 62,700, of which 4,818 are Hindús, and the rest, 58,049, are Mahamadans. The number of enclosures is 9,786, and of houses 13,320. The number of souls to a square mile is 54, to an enclosure 6·50, to a house 4·75. Of the Mahamadans 205 are Khattaks, 154 are Vazíris and 42,725 are Lohánís.

The cultivated land of Marwat may be divided into three classes :— 1*st*, the high light sandy tract of east Marwat which is entirely dependent on rain, but which with a few showers of seasonable rain yields the most astonishing harvests of wheat and grain ; 2*nd*, the hard "putt" tract extending from the Vazírí hills to the Gúmbéla, also dependent on rain, but here in order to get any return the husbandman must labour hard, and should the rains fail or not be sufficiently abundant and seasonable, the crops fail altogether ; 3*rd*, the canal-irrigated tracts, including the Nar, Lakí, Michan Khél and Pahár Khél. These tracts lie at the extremity of the irrigated lands, and seldom get a sufficiency of water.

The Divisions of Marwat are :—

Dreplárah	with 37 villages,	with 88,934	cultivated acres	and a revenue	of Rs. 57,082
Totazáe	28 "	" 48,909	"	"	" 25,115
U'mar Khán Khél	23 "	" 24,295	"	"	" 18,850
Músá Khél	21 "	" 29,561	"	"	" 16,085
Nár	37 "	" 10,501	"	"	" 4,023

According to the survey of 1860-61, the total cultivated area of Marwat was 242,898 acres, of which 108 acres were irrigated from wells and 242,790 from canals. The total of acres is 745,934, of which 242,898 as above stated are cultivated, 2,499 are thrown out of cultivation, 123,125 are fit for cultivation, and 377,412 are Barani waste.

The chief crops in Marwat on irrigated land are, in spring, wheat and barley, and, in autumn, cotton, Indian corn, jowar and bajra ; and

on unirrigated lands dependent on rains, the spring crops are gram, wheat and barley, and the autumn bajra and cotton. Besides these a few fruit trees and vegetables are grown. Marwat is famous for its gram and wheat, but more especially for the former. Its sandy soil, on which apparently it would be difficult for any crop to come to maturity, requires but two or three seasonable showers for the out-turn of excellent spring crops.

The land revenue of Marwat is Rs. 118,746. (*Thorburn.*)

LA'KPANI'—Lat. Long. Elev. 134.
A village in Lúnkhór containing 42 houses, situated about a quarter of a mile north-west of Derí and 4 miles east of Lúnkhór on the Toge Nala, which supplies it with water, having the Shía Khán Branch of that Nala between it and Derí. There are 2 or 3 wells in the village; the nala here is 40 feet deep and 6 yards wide, with deep ravines running into it. On both banks cultivation good. (*Lumsden.*)

LA'LA'BE'G—Lat. Long. Elev.
A valley in the Khaibar Pass between Alí Masjíd and Landí Khána. It is 6 miles long and one and quarter broad, and is cultivated. There are small villages on each side of the road. There are a few springs in this valley and two tanks to collect water in, and they have wells in the villages.

There are said to be in it no less than 24 towers belonging to the Zákhá Khél Afrídís. Near the village of Lálbeg there is an ancient tope of large dimensions and in very excellent preservation. (*Hough.*)

LANDA'I—Lat. Long. Elev.
The name applied to the Swát River from its junction with the Panjkóra to its junction with the Kábal River, and also to the latter from this last point to its junction with the Indus. Hough says that the Kábal River is also called Landái at Daka. (*Bellew.*)

LANDA'E BA'LA'—Lat. Long. Elev.
A village in the Khalíl division of Péshâwar, 4 miles south of Péshâwar. It contains 54 houses. (*Lumsden*).

LANDA'E PAI'N—Lat. Long. Elev.
A village in the Khalíl division of Péshâwar, half a mile south of cantonments. It contains 95 houses, of which 5 belong to Hindús, the remainder to Mahamadans. (*Lumsden.*)

LANDEH KA'E—Lat. Long. Elev.
A south spur of the Laram Range in Swát, which comes down close to the River.

The road up the valley on the bank runs along the foot of this spur, but in the summer when the river is swollen from the melting of the snow the pathway lying along the banks is impracticable from the force of the stream, which foams and boils along with great violence. A road has consequently been made by the side of Landeh Kái itself, but it is extremely narrow and frightfully steep, and can be passed only with great difficulty. On ascending this hill the road leading above the side of the precipice is very difficult, being natu-

rally scarped like a wall for about 50 paces, and the road, if it can be so called, is built up into rough steps with slabs of stone so smooth that one is very liable to slip. The path does not go over the crest but along the side of the mountain above the lower road.

The path is here not quite a yard broad, and is at least 200 yards above the river which foams beneath. There is another road to the east of this one which leads over the Landeh Káe spur higher up by which laden animals can be crossed over when the height of the river renders the lower road impracticable. This pass is about 3 miles north of Tarnah. (*Raverty.*)

LANDI′ TALA′O—Lat. Long. Elev.

A tank in the Zéhrá Valley, Kóhát District, 34 miles from Naushehra, and 38 Kóhát. Supplies must be brought from Shádípúr and other villages ; water plentiful. (*Coke.*)

LA′ORA′E—Lat. Long. Elev.

A pass leading from Dír to Kashkár and Drúsh. The first part of the road to the crest of the Láoráe Pass is rather difficult, beyond that it is good. It takes three days to go between these places. The pass is probably very high ; it is called the Láhórí Pass by some authorities.

LARAM—Lat. Long. Elev.

A range of mountains which divide Swát from Panjkóra.

LARAM GAKHA′E—Lat. Long. Elev.

A pass in Afghánistán from Swát to Dír. It goes from Thána through the Achuna Glen to Kotígram at the foot of the pass, then over the hill and down to Gangiláe and Nabát on the bank of the Panjkóra River ; it then crosses the river to Barun and winds along its bank by Khál, Tormang and Khagrám to Dír. Through the latter part of this route the roads wind along a steep hill side immediately above the river, at parts the path is very narrow and there is risk of falling into the river. This route is said to be very difficult and dangerous, but still practicable for laden mules. It takes four days. (*Bellew*).

LA′RGI′—Lat. Long. Elev.

The name given to the two valleys of the Káranga and Paniála in the Derá Ishmáíl Khán District, which lie between the Móhar and Khaisór Ranges. It is often mentioned as one valley, but this is a mistake, as the two drainage lines abovementioned ares eparated from each other by a scarcely perceptible yet still existent watershed. The length is about 35 miles. The valleys are dreadfully hot, sandy and waste, without a drop of water from end to end. There is a road throughout its length, but owing to the want of water it is next to impossible to use it.

LAR MANA′RA′—Lat. Long. Elev.

A village in Yusafzáe, Péshávar District, inhabited by Mír Ahmad Khéls and able to turn out 100 fighting men. (*Khash Alee.*)

LARZAN—Lat. Long. Elev.

A pass leading from the Múlazáé sub-division of Banú into the Batani hills near the Chag Mountain. It is one of the main passes in the vicinity, and is used largely by the Vázírís both for trading and

robbery. The Alí Khél Batanís occupy the lower part of it and the Jalál Khél and Shaháb Khél sections occupy lands at the head of it. (*Urmston.*)

LASPISSAR—Lat. Long. Elev.
A range of mountains in Afghánistán which start from the head of the Panjkóra country and running south-west divide Panjkóra from Kashkár.

LATAMR—Lat. Long. Elev.
A village in Kóhát district, 65 miles Kóhát, 19 miles Banú, situated on the Vazírí frontier. The situation is dry and desolate, and water is only procurable in the hot months by scraping up the sand in the bed of the watercourse. It is a large village and is inhabited by Khattaks. There is an old Sikh fort here, now held by a detachment of 25 sabres and bayonets of the Panjáb Force. Near the village is a salt mine.

LEGA'NI'—Lat. Long. Elev.
A village in Búnér of 100 houses, half a mile from south foot of Karakar Pass. It belongs to the Salárzáe Búnérwáls. (*H. B. Lumsden.*)

LIWANI'-ZI'A'RAT—Lat. Long. Elev.
An old fort and burial-ground and halting-place, Vazírí country, 53 miles from Derá Ishmáíl, at the mouth of the Tánk Zam. Water is plentiful. The encamping-ground is a large stony flat, 60 feet above bed of Zam, in a position easily defended. (*Chamberlain.*)

LOH—Lat. Long. Elev.
A village in the Kóhát District, miles on road from Hangú to Kóhát. There is a profusion of springs of water here, and many gardens of plum trees and vines, the latter of which support themselves on the branches of the former. (*Masson.*)

LO'HA'GI'—Lat. Long. Elev.
Masson mentions that, in going from Shalmán to Daka Khúrd, they were informed, that they "ought to have taken a road which led by a Ziárat. We were indeed aware of another road, which, besides being rather circuitous, winds under the Kotal of Lóhágí, and comes out at the extremity of the Dara Haftcháh in the Khaibar." This must be south, and higher up the mountain than the regular road between these places. (*Masson.*)

LOHWA'RGI'—Lat. Long. Elev.
A valley within the Khaibar mountains, Afghánistán, west of Alí Masjíd, and three miles north from Lálbéggarhí. It is of considerable extent, is well supplied with water, both from springs and wells, and is beautifully cultivated; the air is pure and salubrious; and the climate is so good that it is resorted to by the sick in search of health, and it is nearly 3,500 feet above the level of the sea. Owing to the sickness among the British troops in the hot months and rainy season, after the capture of Alí Masjíd and occupation of the Khaibar Pass in July 1839, Sir Claude Wade chose Lóhárgí as offering the best place for a

cantonment, on account of its suitability as above described, and the facility it offered for relieving posts in the Khaibar during the floods. (*Hough, Reid.*)

LU'ADGAE—Lat. Long. Elev.
A village in Afghánistán, situated in the Khaibar mountains, about two miles north of Landee Khána. Thence there is a road to Shalmán on the Tartara route. (*Leech.*)

LU'KANI'—Lat. Long. Elev.
A village in the Vazírí country, 30 miles from Banú, on the left bank of the Kúram river. Forage is procurable here, and water from the river. The encamping-ground is extensive.

LAKARA'E—Lat. Long. Elev.
A village in the Khalíl Division of Péshâwar, seven miles north-west of that city. It contains 46 houses. (*Lumsden.*)

LU'N—Lat. Long. Elev.
A rivulet of the Banú District, which rises in the Khatak hills and falls into the Indus. The water of it is brackish; hence its name. It is the same as the Tírí Toí. (*Wood.*)

LU'NI'—Lat. Long. Elev.
A village, Derá Ishmáil District, 19 miles from Tánk, belonging to the Gandehpurs, containing 400 houses—built in a very straggling manner—and a good bazár. (*Broadfoot.*)

LU'NKHO'R—Lat. Long. Elev.
The chief village in the sub-division of Yúsafzáe, Péshâwar District, of that name, containing 415 houses, situated in the fork formed by the junction of the two main branches of the ravine, about 20 miles north of Prang and 6 miles north-west of Kátlang. It contains a good bazár, and carries on a thriving trade with Swát and Búnér. Water is procured from wells, most of which are in the bed of the nala. There is a large burial-ground to the east of the village across the nala, where there is extensive and good encamping-ground on the roads to Lukpání, Katígarhí and Kátlang. The nalas here are from 30 to 50 feet deep, and the country to the westward well cultivated, and is a perfect network of deep ravines for two or three miles. A small burial-ground to the north is all that divides Lunkhór from Maesa. (*Lumsden.*)

LU'NKHO'R—Lat. Long. Elev.
A sub-division of the Yúsafzáe Division of the Péshâwar District, consisting of a bay which runs into the hill between the Pagar and Malakand ranges at the extreme north-west corner of the division. It is bounded on the north and west by Swát, east by the Pagar ridge, and south and south-west by the Takht-i-Bahí and the Bagiárí Ravine. Its length is 20 miles and its breadth 12 miles, and area in square miles is . The appearance of Lúnkhór is that of a dry plain, interspersed with villages in which are a few trees, while in every direction communication is difficult and interrupted by the number of ravines which traverse it in every conceivable direction.

Lúnkhór is surrounded on the north-west, north-east, and south by hills; those to the north are the spurs of the Mala Kand and Mora Mountains, and on the east and south are the Pagar and Takht-i-Bahí. These are all, so far as they. touch Lúnkhór, of a very precipitous, barren and parched nature.

There are no rivers in Lúnkhór, but the drainage of the surrounding hills is carried off by a series of ravines, the principal of which are the Bagiárí, Barwáza, Landai and Gadar.

The people of Lúnkhór are of two distinct tribes; those living in the large village of Lúnkhór and its dependencies being all Khattaks; while the inhabitants of the villages of Babuzáe, Shamuzáe, Miakhán, Pípal, Sagao and Malta are U'tmán Khéls. The villages of the last are all strongly situated in the nooks and corners of spurs running down from the Pagar and Mora Ranges. The people are as wild as the hills they inhabit; their women may be daily seen cutting grass quite at their ease and walking like ants along the face of precipices down which few others could look without feeling giddy: all are as surefooted as goats.

The Lúnkhórís had never paid revenue to former governors, and after annexation they were disposed to continue this course; but a force under Colonel Bradshaw moved into the valley and soon brought them to terms.

During the Ambéla campaign the U'tmán Khél Lúnkhórís flocked to join the combatants, and gave a great deal of trouble by cutting up stragglers between the British position and the rear. In consequence of this, after the campaign, a fine of Rs. 2,500 was imposed upon them by the Commissioner of Péshámar. The settlement of the shares to be borne by the different sections led to quarrelling.

Between the 21st September and 21st October 1865, a series of petty conflicts took place between the contending factions of a group of five villages of the U'tmán Khél tribe.

In five conflicts which took place, 22 men were killed and many wounded.

It became necessary to take decisive measures, and, accordingly the Deputy Commissioner summoned, and detained in default, 21 of the Maliks or influential men of the offending villages. The Commissioner, at a later period, proceeded to the locality, and, after a full investigation, inflicted a fine of a year's revenue on three of the offending villages, retaining some of the principal men of the two worst as hostages for the good conduct of the inhabitants. He urged on all the necessity of making up their quarrels, and by his arrangements order and quiet, it was thought, had been restored.

However, at the close of 1865 the old feuds broke out afresh in the villages of Kuí, Barmul, Mían Khán and Sagao. A party, aided by the Kháns of independent tribes, forcibly expelled the members of the rival faction, and a recurrence of strife and bloodshed was anticipated. After fruitless resort to considerate measures, it became necessary to take decided steps for enforcement of the authority of Government; accordingly a requisition was made for the assistance of the military

authorities. As the position of these villages was a strong one, and the probability of assistance from Swát and the border tribes was great, it was deemed expedient to employ a considerable force; accordingly a force of 3,000 men from the Péshâwar Brigade, with a mountain train and a battery of horse artillery, under command of Brigadier-General Dunsford, C.B., was despatched on the 15th January to the Lúnkhór Valley. The refractory villagers, overawed by the presence of so large a force, offered no resistance, and by the 21st of January the villages of Mían Khán, Sagao and Barmul were levelled to the ground; the Kháns of the independent tribes who had taken part in the disturbances came in and made their submission; and on the 23rd January the force returned. The villages have been now rebuilt upon the plain, where they are no longer inaccessible or in the way of assistance from independent tribes. It is satisfactory that no aid was given to our refractory subjects by parties from beyond the border; and that the Akhun of Swát, recognizing the justice of the measures taken from first to last, proclaimed that the duty of subjects was "to obey their rulers, and to abstain from internecine strife"—a commendable sentiment, but doubtless prompted to some extent by a reminiscence of the Ambéla campaign. (*Bellew, Edwardes, Munro, Punjab Reports.*)

LU'NKHO'R—Lat. Long. Elev.

A ravine in Yúsafzáe, Péshâwar District, which has its origin from two main branches that drain the spurs from the Sháhkót hill. They pass one on either side of the Lúnkhór town, and unite directly to the south of it. The west branch is the Barwáza Kanda. It comes down from Kóh Malóh, and passing by Kharkái, Kálá, Dandíah and Mián I'sá, flows on to Lúnkhór, and meets below the town on the east the other branch called the Landaí Kanda, which comes down from Kóh Pír Alí, passing by Kalóh and Dághí. The united ravines then pass in one great cutting by Katí Garhí and join the Chalpání at Syadábád. (*Bellew.*)

LO'WA'GAR—Lat. Long. Elev.

A ravine in the Kóhát District, which runs down from the Khattak hills east of Kúram into the Thal. In seasons of flood it is the bed of an impetuous torrent, but during the greater part of the year is dry, the little water which soaks down from the hills being insufficient to rise to the surface. This ravine is frequented by the Vazírís, who come down here at all seasons to reach the water, without which their flocks would perish. They dig wells in the bed of the river, and construct ramps on the steep banks for the cattle to go up and down. (*Edwardes.*)

LO'WA'GHAR—Lat. Long. Elev.

A spur of the Khattak hills, which runs down from about Lat. 33°5′ on the east of the Banú District, dividing the Thal on the north bank of the Kúram River from I'sá Khél. Its length from the point above-named to its end at Tang Dara on the Kúram is not less than 45 miles. At some 10 miles from its commencement and 2 miles south-west of the peak Tol-i-Unchat Sir it throws out a spur to the south-east, and this almost immediately branches into two long spurs which run

parallel to the parent range, enclosing the Baróch Dara and the Dara Khwara. The height of the range at its commencement cannot be much under 4,500 feet, and from this it sinks gradually till at Tang Dara it is not more than .

This range drains on the west by the Lówághar, Gangu, Shinwa, Bírgáe, Abozáe ravines into the Kúram, and on the east by a branch of the Chicháli Ravine and the Adhwála, Baróch, Makarwál and Mitha Ravines into the Indus.

The whole west face of this range is composed of very thick beds of miocene, dipping west; on the east aspect of the range several rocks of older formations appear under the miocene and form a bold escarpment of white stone, which has given one of its names (Spínghar) to this range. From above we find first very thick beds of nummulitic limestone forming the centre of the range 4,357 feet above the sea; 2nd, under these are beds of nummulitic shales, in which are to be found limited and thin beds of lignite, and also of that lignite altered by proximity to gypseous beds and known as 'role' from which alum is manufactured; 3rd, towards the north of the range thin beds of Triassic limestone are seen under the nummulitic shales; 4th, near the Chicháli Pass thin beds of dark brown Liassic sandstone are exposed under the Triassic beds; and 5th, under the Lias a few patches of Triassic Gypseous and Pyritous shales are also seen. From the Chicháli Pass to the east the range is composed of miocene well developed on the north aspect, and here and there in patches all over the range, which it evidently once entirely covered as a mantle, but from which a great deal has been removed by denudation and erosion, especially on the south or escarpment side. Under the miocene on the south aspect is seen the nummulitic limestone very thin, then the Triassic limstone and shale well developed, then a thin band of Lias, then extensive beds of Triassic shale, Gypsum and rock-salt. At one point a small Knuckle of contorted bed of carboniferous limestone appears under the much disturbed Trias. The southern extremity of the range under the name Lakí Tájí is entirely composed of miocene, sandstone, shales and conglomerate.

M.

MU'CHAY—Lat. Long. Elev.
A village of 121 houses in Yúsafzáe, Péshávar, situated 4 miles to the east of Chárgóláe among low hills, supplied with water from 30 wells. Connolly visited this village in 1840, and describes it as a perfect nest of hornets, at feud with all its neighbours. (*Lumsden.*)

MADA KHE'L—
A section of the I'sázáe-Yúsafzáe, who inhabit the north slopes of Máhában; they join the Amázáe near Bhét Kalí to the south. Their line proceeds north parallel with the Indus as far as Mangkót north of the Baramdóh River, where they meet the Hasnzáe border. As regards Amb, the east border of the Mada Khél is formed by the range of hills which runs parallel with the Indus in front of Amb, and they meet the Amb position between the villages of Kyan and Sitánáh, the former belonging to the Mada Khél, the latter to Amb. They are a good deal split up into factions, and are said to muster 4,000 fighting men. Except by their own act there would be no necessity for our coming into contact with this tribe in any movement towards the Máhában mountain. There is a considerable party of the Mada Khél favorable to the Amb Chief, but not the majority.

The other I'sázáe sections are the Hasnzáe and Akázáe. Each of these has extensive settlements on the left bank of the Indus. The Mada Khél are generally allied to the Chagarzáes.

Khash Alee has the following list of Mada Khél villages:—

Mahabara with	100	matchlockmen.
Bahekar	100	"
Maira	200	"
Sona	600	"
Mazakot	500	"
Total,	1,500	"

(*Bellew, Coxe.*)

MADI'—Lat. Long. Elev.
A village in Derá Ishmáil District, on left of road, 8 miles from Koláchí and 22 miles from Derá. It is a large place and contains 700 houses and 50 shops, inhabited by Gandehpurs. (*Agha Abbas.*)

MAESA—Lat. Long. Elev.
A village in Lúnkhór Valley, Péshávar, containing 73 houses, situated about a quarter of a mile north of Lúnkhór, with a ziárat joining them. It is supplied with water from wells. A good road runs from Lúnkhór by it to Khar Káe. (*Lumsden.*)

MA'HA'BAN—Lat. Long. Elev. 7,471.
A hill in the Yúsafzáe country, Afghánistán, on the right bank of the Indus, in Lat. 34°18', Long. 72°46'. It is a peak at the east end of the spur of the Ilam Range which divides the drainage of Búnér from that of the Yúsafzáe plains.

It is described as profusely sprinkled with timber trees, chiefly fir, well watered from springs, covered with luxuriant herbage, and generally suited to the requirements of a pastoral race, though it is in some places craggy and steep. It is famed for the richness and quantity of ghee procured from its buffaloes, large herds of which are to be seen about every village. In some places it is terraced and cultivated, yielding remunerative crops wherever a command of water is secured.

MA'HA'BA'RA'H—Lat. Long. Elev.
A village in the Mada Khél country on right bank of the Indus, one mile below the junction of the Baramdóh River. There is a road from Amb to the Chamla Valley which passes through this place. (*Coxe.*)

MAHAMAD KHE'L—
A division of the Spírkáe section of Ahmadzáe Vazírís—which last see.

MAHAMAD KHO'JA—Lat. Long. Elev.
A village in Míranzáe, Kóhát District, 3½ miles from Káí on road to Tóge, of which it is a hamlet. It has a small bazaar. Masson calls it Ahmad Koza. It is at feud with the villages of Káí and Naríáb. (*Masson, Coke.*)

MAHAMADZA'E—
A section of the Ismáílzáe Orakzáes, who number 150 fighting men. They are Sámal in politics. Cavagnari calls this tribe Mámázáe. Perhaps they are the same as Agha Abbas's Mamuzáes. (*Coke, Cavagnari.*)

MAHAMADZA'E—Lat. Long. Elev.
A village in Kóhát District, 3 miles west of Kóhát, opposite the entrance to the U'blan Kotal. It has 250 houses, and can turn out 95 fighting men, and is inhabited by Bangash. The post of Mahamadzáe is situated 1½ miles nearer the U'blan, and consists of a square enclosure having a Garrison of 17 bayonets. (*Coke, Agha Abbas.*)

MAH BU'NE'R—Lat. Long. Elev.
A hill and a pass situated south of the Búnér Valley, which is thickly populated and has mines of and sulphur. I take this to be the Búnér Pass into Chamlá. (*Aleemoola.*)

MAHMANDZA'ES—
A tribe who occupy the Hashtnagar division of the Péshávar District. They were settled in this tract towards the close of Akbar's reign. They have always remained distinct from the Yusafzáes until recent times, on account of sectarian difference in matters of religion, and, moreover, being near to the city of Péshávar, they have always been more or less subject to its successive Governors, whilst the Yusafzáes on the adjoining plain managed by aid of their mountain retreats to maintain more or less of an independence. The district was for a long time

held as a hereditary "jageer" by the Alí Khél Chiefs till Yár Mahamad Khán, Bárakzáe, became ruler of Péshávar and he farmed it himself in common with the rest of the Péshávar District. His rule lasted 16 or 17 years, and was succeeded by that of the Sikhs in 1832. During their stay they squeezed as much as they could out of the country, and in 1845 made the district over to Syad Mahamad Khán, and he held it till the British annexed the country in 1856. The population of Hasthnagar is a very mixed one, and is reckoned in all at about 25,000 souls, and can muster about 5,000 matchlockmen. (*Bellew.*)

MAHMU'DI'S—

A tribe who live in the hills west of Bajáwar, in the valley of Rúdbár, who muster 10,000 matchlockmen, and pay to the chief of Bajáwar, when he is strong enough to enforce its payment, Rs. 4,000. Of course the numbers are exaggerated, but there is doubtless some tribe of this name. (*Aleemoola*).

MAHSU'D—*See* Vazírís.

MAIDA'N—Lat. Long. Elev.

A valley in Afghánistán which joins the valley of the Panjkóra River above Kúnátér. Its river rises, according to Aleemoola, in the Kashkár hills, by which I suppose he means in the range separating Bajáwar from Chitrál. Its chief village is Khemah, and there are numerous small hamlets. It is inhabited, according to Raverty, by Shahí Khéls, and, according to Aleemoola, by Parmúlís. The former are possibly Túrkolánís, and the latter Tájaks, and it may be that the population of the valley is mixed. The people have the name of being great robbers, which is accounted for by the inacessibility of the valley. Iron is procured from the washings of its river.

Aleemoola states that Maidán is subject to the Bajáwar Chief, and pays Rs. 3,500 as revenue. It can turn out 2,000 matchlockmen. There is a road leading from Maidán west into Bajáwar. (*Raverty, Bellew, Aleemoola.*)

MAIDA'NI'—Lat. Long. Elev.

An encampment in the hills of the Kábal Khél Vazírís, 8 miles west Biland Khél. Here, on the 22nd December 1859, a force, consisting of some 3,000 infantry and 7 mountain guns under Sir Neville Chamberlain, attacked a force of Kábal Khél Vazírís, numbering about 5,000. The position of the enemy is thus described by General Chamberlain :—" Its general features may be described as two parallel ranges contiguous to each other, terminating at either end in a gorge, and enclosing a long narrow valley. The two gorges which are the water channels are the means of entrance to the valley, the one facing the east termed Gandiáb, and the other to south, Gukha. On the 21st December General Chamberlain reconnoitred the position and determined on attacking by the Gandiáb entrance. On reaching Gandiáb the road became confined with abrupt hills on either side, and as the force approached Maidání two columns were formed, one to attack by the left, the other by the right; the latter met with little or no resistance, but the left column soon came upon advanced parties of the enemy. These were not," says General

Chamberlain, "collected in a body, but scattered about the hills, firing from behind bushes and low breastworks. They were not so numerous as was expected, and it afterwards appeared that the main body had moved off, on seeing us approach, with their families and cattle, leaving about 1,500 of their picked men to cover their retreat, by contesting the ground over the villages with the troops.

"This duty they performed with a gallantry and devotion which we could not but admire. Their horsemen, mounted on small, but wiry, mares, scrambled over rocks and declivities with wonderful facility, and a party of them rode unexpectedly down upon the skirmishers of the Guides, exposed to a heavy fire, killing one and wounding three. Of their own number three were slain, and some of their horses were captured.

"Another party of a dozen footmen, behind a low breastwork on the summit of a hill, endeavoured to keep their ground against a company of rifles who were ascending it. Having exhausted their ammunition, they took to stones, which, in Vazírí hands, are formidable missiles, and, coming out in front, kept up an incessant discharge, wounding several of the sepoys. At last, finding that their foes were closing in upon them, several came down, sword in hand, to die; to seek for quarter, or to throw down their arms under such circumstances, was what these brave men would not consent to do.

"In this manner spur after spur was taken, until both columns arrived on the heights above the encampments, when the Vazírís gave up the contest, and dispersed over the higher range. The reserve advancing up the direct road arrived at Maidání, and the three large encampments were fired. Very little grain had been taken away, and consequently all their winter store fell into our hands together with a large number of sheep and goats.

"Twenty of their bodies were left on the ground, and, as far as can be judged from subsequent reports, their casualties amounted in all to about fifty. Our own loss was one man killed and 14 wounded." (*James, Chamberlain, Davies.*)

MAIRAH—

A tract of country in Yúsafzáe, Péshávar, which stretches right across the centre of that district. It is a bare, desolate plain, more or less covered with stunted brushwood, composed mostly of beyr bushes. Between the detached patches of these are strips of cultivation along the borders of the waste, and the general surface supports a growth of grasses and herbs that suffice to pasture the cattle and flocks of the district.

The "mairah" is not one unbroken spread of waste land, but is divided by the great central nala or ravine of Yúsafzáe, and the cultivation of the population settled along its course, into two main tracts, named according to their relative local positions. That on the west is the Hashtnagar "mairah," and that on the south-east is the Khattak "mairah."

In former times, these desert tracts were constantly traversed by armed and mounted bands of robbers, who lived by the plunder of

unwary travellers, or of cattle straying too far from their village grazing grounds; but since the establishment of the British rule all this has been put a stop to, and now travellers and cattle cross and wander over its wide and lonely wastes without let or hindrance. The best proof of the present security of these formerly dangerous tracts is in the fact of the progressive extension of cultivation on it far away from protection for the crop, under other circumstances; year by year, by steady degrees, the waste is being reclaimed and brought under cultivation, and, since 1856, must have advanced fully two miles into the mairahs, at a low calculation. One other object deserves note in this place, as being connected with the aspect of the country, *viz.*, the numerous mounds of bare earth that dot the country all over, and which, from their singular appearance, magnitude and numbers, at once attract the attention and excite curiosity as to their origin, history and meaning. They are artificial heaps, abounding in fragments of red pottery and the remains of old walls, &c., and are evidently the sites of the habitations of men of bygone ages. The soil of the "mairah," however, is naturally good, and part of it might be rendered more productive if a canal were cut from the Swát River; and there is reason to believe that the present waste was formerly irrigated by means of canals. The remains of a very extensive one are still traceable in some parts of the plain between Abazáe and Pírábád; it was led off from the Swát River, a little below Jud Bábá Ziárát, and, crossing the Jindái Ravine, by means of which no signs remain, flowed past Gánderí southwards on to the plain. The canal is now filled up and in ruins, but its course is easily traceable at short intervals for many miles. At a comparatively small cost this water channel might be cleared out and made useful. It would fertilize about two hundred square miles of, at the present time, waste land, and would certainly in a few years repay any expenditure incurred in its repair. The produce in grain alone would be, at the lowest estimation, twenty times more than it is at this moment, and might be increased to a hundred times as much. (*Bellew.*)

MAIYA'R—Lat. Long. Elev.

A village of 541 houses in Yúsafzáe, situated two miles south of Túrú, on the right bank of the Chalpání Nala, and supplied with water from 74 wells. The country is cultivated and open. This village is claimed both by the Hotí and Túrú Kháns. (*Lumsden.*)

MAKALWAD—Lat. Long. Elev.

A name given by Elphinstone to south portion of the Daman in the Deráját, which is inhabited by Biloches.

MAKHEZA'E—Lat. Long. Elev.

A village on the Záemúkht Road from Míranzáe to Kúram. It is on the boundary of the Záemúkht land, as there are two villages, one of which belongs to them and the other to Kúram. (*Lumsden.*)

MAKHOZA'E—

A section of the Iliászáe Yúsafzáes, who inhabit a tributary of the Púran Valley on the east of the slopes of the Dosira Mountain, beyond the Gadézáes, with whom they communicate by the Nawígakáe Pass. (*Bellew.*)

MAKI'N—Lat. Long. Elev.

A village in the Mahsúd Vazírí country, 11 miles from Kanígoram, on Road to Tánk. It is the residence of the Chief of this tribe, and was destroyed by Chamberlain's force in 1860. (*Chamberlain.*)

MA'KO'RI'—Lat. Long. Elev.

A village in Kóhát District, 29 miles from Kóhát, and 60 miles from Banú. It is situated at the foot of a hill, and is a wild desolate place; no supplies or water are procurable; encamping-ground about half mile from the village by a tank, which, however, would only supply a small force with water. Supplies could be got from Tírí, four miles off, and there is a stream of water two miles further on.

MAKRANA'E—Lat. Long. Elev.

A village in the Chamla Valley, Afghánistán, about 13 miles east of Ambéla. There is plenty of ground to encamp a force here. (*Coxe, Taylor.*)

MALAKAND—Lat. Long. Elev.

A pass leading from Péshâwar District into Swát.

It commences about four and a half miles from the village of Darzáe, the first two and a half miles from which are open, crossing one deep and a few small ravines. As the angle formed by the Darzáe spur and the main range is neared the road becomes commanded by the lower spurs of both sides, especially by two, one of which extends almost across the little valley; after passing these two spurs the road runs into a little basin at the apex of the valley, and, passing a tank of water, turns short round to the left to ascend the pass. The ascent of the pass is long, the road only wide enough to admit the passage of a pair of bullocks at a time; horsemen pass over it, as do camels, but traders generally make the loads very light before commencing the ascent. On the crest of the pass two huge masses of rock encroach considerably on the roadway; beyond them is an open space which affords encamping-ground for 300 or 400 bullocks, and close by a small spring of water and a few Goojurs' huts. The hills right and left, though rugged and steep, are everywhere accessible to good light infantry, and there is a path which, leaving the road about one mile from the bottom of the pass, leads right up the face of the hill to the huts at the spring. The main road is here and there commanded from spurs on both sides, but all these can be crowned without difficulty. The descent from the summit is neither so long nor so difficult as the ascent; the road runs right down the face of the hill two-thirds of the way, and after a zigzag or two, again takes a straight course; it is not commanded on either side, and in many places six bullocks can go abreast. This is by far the best road into Swát, and the one chiefly used by traders from Péshâwar and the Kohát Salt mines; it is also the only road fit for the passage of a body of troops with any baggage. Mackeson was of opinion that heavy guns might be placed on Battery on the low hills near the southern base of this pass, so as to fire to and command the very top of it; and Coke and Lumsden thought that the hill on the left of the pass was accessible to good light infantry at many points to a distance of two miles to the left of the pass.

The following is a list of the dues levied for the passage of the Malakand Kotal, *viz* :—

On a load of	Salt	one-twelfth of a rupee	3	Shahees.
"	Cotton		5	"
"	Ghee		5	"
"	Cloth		6	"

(*H. B. Lumsden.*)

MALAKAND DARA—Lat. Long. Elev.
A tributary glen of the Panjkóra River, joining it from the east. It is held by people of different clans. The hamlets are very small, and the whole glen does not contain more than 1,100 houses. (*Raverty.*)

MALANDARA—Lat. Long. Elev.
A pass leading from the Súdúm Valley, in Yúsafzáe, into Núrizáe of Búnér, north of the Búnér Pass. From the village of Rústam at the head of the Súdúm Valley to the village of Malandara at the south foot of the pass is seven miles. Thence the road goes through a gorge to the crest of the pass, then down by Míán Yúsaf to Nawakila, thence either to Bagra or Bajkála. This is described by Bellew as a good road for laden cattle, and well supplied with wood and water, but Aleemoola says it is difficult for laden ponies, bullocks and asses. The ascent from the south is about five miles, the descent not more than three. This pass is much used by the Khattak and Yúsafzáe merchants trading to Búnér. (*Bellew, Aleemoola.*)

MA'LGI'N—Lat. Long. Elev.
A village in the Kóhát District, about 24 miles, situated in a green and pleasant valley, which runs parallel to that of the Kóhát Toí. The valley is about 12 miles long and five miles broad. The villages in it are generally small. There is a great deal of barren waste in the valley, but for the population there is still a considerable amount of cultivation. Wheat is produced in the spring crop and bajra in the autumn. The fields are mostly unirrigated and dependent on rain. The chief product of Málgín, however, is salt. It is of a black or dark green color, and is found near the surface in the hills to the south. A fee of four annas per maund is levied, and the total out-turn is (*Elphinstone, Irwin, Agha Abbas, Punjab Reports.*)

MALI' KHE'L—Lat. Long. Elev.
A village in the Mama Khél sub-division of the Khattak Division of Péshâwar, six miles south of Akora. It contains 40 houses. (*Lumsden.*)

MALIKZA'E—Lat. Long. Elev.
A sub-division of the Kazár division of Yúsafzáe, Péshâwar District, which comprises the following villages: Yár Husén, Yákabaz, Rókhanai, Sadér, Ghází Kót. Khash Alee says the Malikzáes of Yar Husén, Dhobeyan and Taracheena could formerly turn out 1,000, 200, and 300 matchlockmen respectively. (*Bellew.*)

MA'LI'ZA'E—
A division of the Yúsafzáe clan of Afgháns, who are descended as follows :—Yusaf had a son, Malí. Malí had four sons, Daolat, Chagar,

Abá and I'sá. The tribes descended from these sons are collectively called Málízáe, and at the present day consist of three main divisions, Daolatzáe, Chagarzáe, and Nurízáe, which last includes the descendants of Abá and I'sá.

These Málízáes (who may be termed the Búnér Málízáes to distinguish them from the Panjkóra Málízáes) occupy the lower portion of the Búnér Valley to the end of the Búnér ridge, and the left bank of the Baramdóh River and the west slopes of the Domoh Mountain.

Further information regarding the sub-divisions will be found under their titles.

Collectively the Málízáes are estimated at 16,000 souls, and they can muster between 3,500 and 4,000 matchlockmen.

Aleemoola mixes them up with the Iliászáe Bunérwáls in perfect confusion; he says the Málízáes are sub-divided into Gudayzaes, Salárzáes, Ashaizáes, Top Durrahs and Panjpáes. Then again he makes the Daolatzáes and Nurízáes belong to a clan he calls Mandezáes. (*Bellew.*)

MA'LI'ZA'E—

A section of the Khwázozáe Akozáe Yúsafzáes. Their divisions are Sultán Khél, Páendéh Khél, and Nasrudín Khél.

They occupy the country of Panjkóra, which is also termed Málízáe. The Súltán Khél number 3,000 fighting men, and occupy the Tormang and Karóh Glens. The Páendéh Khél muster 3,000 and inhabit the glens of Oshéráe and Nihág, and the Nasrúdín Khél have 2,000 fighting men and are located in the Jáfar Glen and on the banks of the Panjkóra River from Khél to the Kamráni Hill. (*Bellew.*)

MALKA'H—Lat. Long. Elev. 4,110 feet.

A village in the Amázáe country, north-east of Afghánistán, on the north-west of the Máhában Mountain, situated on a plateau. A place of no importance in itself, it has attained some notice from the fact of its being the place chosen by the Hindústání fanatics for their settlement. Its position is not ill chosen for influencing the surrounding tribes. On the inner side of the Máhában it affords easy means of communication with the Amázáe, the Mada Khél, Chagarzáe and Hasnzáes, and the Khúdú Khél Utmánzáe and Jadúns are close at hand and easily reached. Owing to the increasing audacity of the band of fanatics who had settled here, an expedition was sanctioned to destroy Malkáh. The line chosen was by the Súrkháwí Pass and the Chamla Valley. The Ambéla campaign was the result, but on the termination of hostilities the Búnérwáls who had been our chief enemy entered into engagement to burn Malkáh and expel the Hindústánís from Búnér, Chamla and the Amázáe lands. This was carried out by them under the inspection of Colonel Reynell Taylor, C. B., escorted by the Corps of Guides. Besides the road that was adopted by the Chamla Valley, Cheroráe and Nagráe, and which brought on us a combination of the whole Yúsafzáe clan, Malkáh can be approached by other roads, *viz.*, through the Khúdú Khél country, by the Jahángírdara, Dakára, Mangalthánâ and the Sarpatáe ridge, or from Naringí by the Baghóch, Chingláe, Kangaláe, and the Sarpatáe

ridge, this being also through the Khúdú Khél country, or from Sitána through the Jadún country by Bírgalí and the Sháh Kót Pass, or from Máhábára on the Indus by Shaírí Maíra, Násirgarhí to Cheroráe through the country of the Mada Khél and the Amázáe. The position of Malkáh is no doubt a very difficult one to approach without fear of complications with the surrounding tribes, for there is no road by which it can be approached which does not pass through the lands of some tribe, and the distance and impracticable nature of the Máhában makes it impossible to reach it in one day, and thus precludes surprise. This being the case, it is also evident that any attempt to cut off the retreat of a party at Malkáh can hardly be successful. It seems, therefore, that either the connivance of one or more tribes must be ensured by diplomatic arrangements, or their opposition annulled by an overwhelming force. Taking everything into consideration, it seems probable that the route through the Jadún country is less open to objection than any other, if the acquiescence of that alien tribe could first be diplomatically ensured. (*Coxe, Taylor, Davies.*)

MA'LLSA'—Lat. Long. Elev.

A village in the Bolak sub-division of the Khattak division of Pésháwar, on the left bank of the Kábal River and five miles below Akóra. It contains 45 houses. (*Lumsden.*)

MA'MA KHE'L—Lat. Long. Elev.

The name of a sub-division of the Khatak Division of Péshávar, comprising six villages, *viz.*, two Malí Khéls, Manú Khél, Tár Khél, Kháwráe and Dargáe. (*Lumsden.*)

MA'MI' KHE'L—Lat. Long. Elev.

A village in the Tírí Khatak country, seven miles north-east of Tírí on the left bank of a stream. (*Agha Abbas.*)

MAMI'R—Lat. Long. Elev.

A village in the Batani hills, Afghánistán, about nine miles north-west from Ták on the road to Jándula in Vazírí country. It contains 25 houses situated at the base of a hill. The inhabitants are notorious robbers, and act as guides to the plundering parties of the Vazírís. It is doubtful whether any such place now exists, but if so, it is probable that it is situated near the mouth of the Tánk Zam Pass, and that the inhabitants are Batanís. (*Agha Abbas.*)

MA'MU'ZA'E—Lat. Long. Elev.

A sub-division of the Razár division of the Yúsafzáe plain, comprising the villages of Nawakala, Shékh Jáná, Spín Kháná, Ganúdér and Mansufdar. Walker calls it Mahmúdzáe. (*Bellew.*)

MA'MU'ZA'ES—

A branch of the Orakzáes who are said to inhabit the upper portion of Tíráh, and to number 400 fighting men and to possess 40 forts. (*Agha Abbas.*)

MA'NA'GA'E—Lat. Long. Elev.

A village of 39 houses in Yúsafzáe, Péshawar, situated two miles to the south of Nawakalla, and supplied with water from only one well. (*Lumsden.*)

MANDA—Lat. Long. Elev.

A village on a road from Swát to Bajáwar, which contains 2,000 houses and 100 shops. It is tributary to Bajawár. (*Aleemoola.*)

MANDAU—

A great division of the Yusafzáe clan. It is thus descended :—

Sherun, an Afghán, had two sons, of whom Kand had again Ghorái and Khakái. Khakái had among others one son, Mandái. Mandái had two, U'mar and Yúsáf. Umar had one son named Mandau. During his infancy he died. Mandau had seven sons : Usmán, Otman, by an Afghán woman, and Maní, Malik, Khidar, Ako and Mamo, all by a slave girl. All the descendants of these are collectively styled Mandau, but the last five are called Razár. When the country was distributed by Shekh Málí he allotted the plain portion to the Mandau division, whence it was called the Mulk-i-Mandau, though it is better known as the Yúsafzáe 'Samah' or plain, and now constitutes the Yúsafzáe division of the Péshávar district. Each tribe of Mandau had a portion given to it which are still represented by the sub-divisions of Yúsafzáe, and each division was sub-divided according to the number of sub-sections. The Mandau section therefore of the Yúsafzáe clan possesses most of the plain country, the limits of which are the Pagar Range and Takht-i-Bahí on north, the Indus and Kábal Rivers on south, the Máhában, Guru and Alíshér hills on the east, and the Hisára Kanda on the west. Formerly each division had a portion of country in the hills as well as in the plains, which were interchanged periodically, but on the establishment of British rule this custom became obsolete and the divisions in the plain at the time of annexation lost all their hill possessions, and *vice versâ* with those who were then in the hills. More information regarding the sub-division will be found under the titles Yúsafzáe, U'smánzáe, U'tmánzáe, Razár, &c. The Mandau clan are reckoned at about 40,000 souls, and with the foreigners settled amongst them about 120,000 or 140,000, including the divisions on the Máhában. They can muster, it is reckoned, between 25,000 and 30,000 armed men, the majority with matchlocks. From 8,000 to 10,000 of these are from the hill divisions, and from 17,000 to 20,000 from the plain sections. (*Bellew.*)

MANDANI' KACHI'—Lat. Long. Elev.

A halting-place in the Mahsud Vazírí country, 27 miles from Tánk, in the bed of the Tánk Zam. There is a small open space here sufficient for the bivouac of a force. (*Chamberlain.*)

MANDEHZA'E—Lat. Long. Elev.

A section of the Daolatzáe, Malízáe, Yúsafzáes, who inhabit a portion of Búnér, including the villages of Bájkáta and Matwánáe. (*Edwardes.*)

MANDI'—Lat. Long. Elev.

A village in Tanáwal territory, 4 miles below Amb on the right bank Indus. It was occupied by Hindústaní fanatics, and consequently destroyed by General Cotton's Force in 1858.

MANDI'—Lat. Long. Elev.

A village in Swát, which Aleemoola says is in the country of the Shameezáe Pinkee Khéls. This is probably on the west of the Swát

River, and in one of the valleys near Panjkóra, as the Chief of Dír is said to have much influence in it. It seems to be a mart where salt, oil, cotton and cloths are exchanged for rice and wheat. The merchants are Paranchehs and Mulás, not Hindús. (*Aleemoola.*)

MANDRA KHE'L—Lat. Long. Elev.
A village in Marwat, Banú District, 52 miles Derá Ishmáíl Khán, 39 miles Banú. A considerable village of about 100 houses, 5 shops. Provisions abundant, and any amount may be procured from Lakí and the neighbourhood, but water has to be brought from the Gumbéla, 8 miles distant.

MANDRI'—Lat. Long. Elev.
A village in Derá Ishmáíl Khán District, 62 miles Isá Khél, 7 miles Derá Ishmáíl Khán, containing 70 houses, 9 shops, and 9 wells.

MANDU'RI'—Lat. Long. Elev.
A village in the Níláb sub-division of the Khattak division of Pésháwar, 8 miles south of Khairábád, and containing 80 houses. (*Lumsden.*)

MA'NE'RI BA'LA'—Lat. Long. Elev.
A village of 263 houses in Yúsafzáe, Péshâwar District, about 50 yards north of Mánérí Paín. They have, however, each their respective Maliks, and this village is supplied with water from 28 wells. (*Lumsden.*)

MA'NE'RI' PAI'N—Lat. Long. Elev.
A village of 313 houses in Yúsafzáe, Péshâwar, situated one mile north of Swábí. Water supplied from 60 wells.

In the hills near Mánérí, which are of limestone, there are veins of marble, mottled black, green and yellow, or pure green or pure yellow. It is quarried by the natives and made into marbles, rosary beads, amulets, charms, &c. (*Lumsden.*)

MANGAL—Lat. Long. Elev.
A village in the Derá Ishmáíl Khán District, on the north-west of Gorwalí Post, on right bank Rimnak Nullah. It is inhabited by Ustaránís and containing about 100 families. It is situate in a plain about 3 miles from the hills. (*Raverty.*)

MANGAL THA'NA'—Lat. Long. Elev.
A village in Khúdú Khél country, 42 miles Hotí Mardán, 18 miles Malka, consisting of an upper and lower portion. In the upper is a fortified enclosure with a tower and a number of houses clustered about; in the lower some 40 houses and an abundant spring of water. It was destroyed by the British in April 1858. Elevation 5,500 feet. (*Edwardes.*)

MANGLI'N—Lat. Long. Elev.
A pass leading from the Mulazáe sub-division of Marwat, Banú district, into the Batání hills. It is a branch of the Larzan Pass. No one resides in it, but the Batanís cut grass and graze their cattle in it. (*Urmston.*)

MANGLO'R—Lat. Long. Elev.
A village in the Swát valley on left bank of the river and immediately north of the Shámélí Pass, situate at the entrance of a small valley of the same name. Its situation is very pleasant, having several mountain streams running past it and a great number of umbrageous plane trees round it. The Manglor valley is well cultivated and stocked with fruit trees, of which the apple, pear, quince and walnut are the most common. (*Raverty, Bellew.*)

MA'NI'—Lat. Long. Elev.
A village of 255 houses in Yúsafzáe, Péshâwar, situated three and half miles north of Topí. A nalah runs past the village, supplying it with water and irrigating the surrounding country. There was formerly a small fort for 50 men on a mound within matchlock range of Mání; this has, however, been allowed to go to ruins. Khash Alee says Mání could formerly turn out 300 matchlockmen of the U'tmánzáe clan. (*Lumsden.*)

MA'NI' KHE'L—Lat. Long. Elev.
A village in the upper part of the Tíráh Valley, containing 600 houses built of stone and mud. In summer this place enjoys the best climate in all Tíráh. The cultivation is carried on by spring and river water. The winter is very severe, but there is plenty of firewood near at hand. There are one or two mills on every canal. The number of fighting men is placed at 800. The inhabitants are Shíáhs, and are friendly with those of the villages of Abdul Azíz Khél and Bar Mahamad Khél, but at enmity with their Suní neighbours of Mishti and Shekhan. (*Agha Abbas.*)

MANI' KHE'L—
A section of the Mahamad Khél Daolatzáe Orakzáes. They are Gár in politics. The other sections of the Mahamad Khéls are Abdúl Azíz Khél and Bar Mahamad Khél. These are the same as Agha Abbas' Maní Khéls. (*Cavagnari.*)

MANI' KHE'L—Lat. Long. Elev.
A village of 31 houses in Yúsafzáe, Péshâwar, situated on the open plain four miles south-east of Hotí Mardán, and supplied with water from six wells. (*Lumsden.*)

MANI'ZA'E—Lat. Long. Elev.
A sub-division of Razár, Yúsafzáe, Péshâwar, which comprises the following villages:—Kálú Khán, Adína, Tálandáe, Tarikáe, Dandóka, Mánágáe, Dághí. It is situated on the left bank of the U'chkhwar, between the Ako Khél and Mahamadzáe divisions. (*Bellew.*)

MANJA'E—Lat. Long. Elev.
A district of the Khattak hills, Kohát District, consisting of the upper half of the Lowaghar Range. The hills which compose it are among the strongest on the whole Trans-Indus frontier. The Manjáe Khattaks used to plunder on the roads in their vicinity, but they have now settled down. (*Taylor.*)

MANJA'E' GAKA'E'—Lat. Long. Elev.
A pass which leads over the Laram range of mountains from Baríkót in Swát to Dír. From Baríkót two roads go up to Dáíóláe

in the Thal Dardiál hills, then over the Manjáé Pass, then along a "Toráe" at the foot of the hills to Khagrám on the Panjkóra River, then along its banks 12 miles to Dír. The distance is 56 miles, and it is the shortest but most difficult route, only practicable for footmen. Aleemoola says the ascent is six miles and the descent is six miles (four kos), that there are plenty of trees on it, and snow lies on it all the year round, and it is impassable for camels and horsemen and difficult even for footmen. Manjáé appears to be the name of the Laram Range in Bar, Swát. (See Laram.) (*Bellew, Aleemoola.*)

MANJAWA'L—Lat. Long. Elev.

A village in the Bozdár country on the Sakhí Sarwar road. (*Leech.*)

MA'NJI' GARH—

See Kot Manjí.

MA'NJI'WA'LA'—Lat. Long. Elev.

A village in Marwat division, Banú District. There is a detachment of 4 mounted Police here who occupy a masonry built post.

MA'NKI'—Lat. Long. Elev.

A village in the Balak sub-division of the Khattak division of Péshá-war, 11 miles north-east of Akora, containing 105 houses (only 5 occupied by Hindús). (*Lumsden.*)

MA'NKI'—Lat. Long. Elev.

A village in the Khattak hills of Péshávar, 10 miles south-west of Akora, and containing 55 houses. (*Lumsden.*)

MANSARO'WAR—Lat. Long. Elev.

A lake said to exist in Bajáwar, situated on a mountain 30 miles from Band-i-Beravol, and continually supplied with water in consequence of the perpetual snow. (*Court.*)

MANSU'FDA'R—Lat. Long. Elev.

A village of 26 houses in Yúsafzáe, Péshávar District, situated 1 mile south of Nawakala; water supplied from one well. (*Lumsden.*)

MANSU'R—

A principal division of the Jadún tribe. (*Bellew.*)

MANZA'KI'—Lat. Long. Elev.

A village in the Mahsúd Vazírí country, 14 miles from Kanígoram on the road to Dáwar. It is situated between two streams and consists of 40 houses; beyond the stream to the south are 30 other houses. It has a water mill. The tribe of the inhabitants is Sháhú Khél. It can turn out 100 fighting men, who are at feud with Dáwar. (*Agha Abbas.*)

MARA'E—Lat. Long. Elev.

Two villages in Sámalzáe, Kohát District, 18 miles north-west of Kohát. They are called Bar Maráe and Kúz Maráe respectively. Formerly there was a fort here, situated on an eminence. The villages contain together about 200 houses, and can turn out 150 fighting men. (*Cavagnari, Agha Abbas, Coke.*)

MARA'E KOTAL—Lat. Long. Elev.

A pass over the south ridge of Tíráh, leading from the village of Maráe in Sámalzáe, Kohát District, to the Orakzáe village of Zéra. This

pass would be the best, in Cavagnari's opinion, by which to advance to attack Tíráh, or the village of Kharkúshta or Daolatmúsa. (*Cavagnari.*)

MARAMZA'E—Lat. Long. Elev.

A village in the Kohát district, which contains 100 houses. It is probably not far from Bilútang. (*Agha Abbas.*)

MARDA'N—Lat. Long. Elev.

A village of 285 houses, in the Hotí Division of Yúsfazáe, situated on the right bank of the Kalpání Nalah, 1½ miles north of Hotí, and supplied with water from 71 wells. It is the residence of one of the Hotí Khans. There are 8 Hindú shops here.

MARGHO'Z—Lat. Long. Elev.

A village in Yúsafzáe, Péshάwar District, 5 miles south-east Thanérí. Khásh Alee says it could formerly turn out 250 fighting men.

MARHAD—Lat. Long. Elev.

A village which Aleemoola describes as situated to the east of Salárzáe, Búnér, near the Indus. It contains 400 houses. Possibly it is near Kábalgram, and is inhabited by Chagarzáes. (*Aleemoola.*)

MARWANDI'—Lat. Long. Elev.

A village in Banú District, 73 miles from Derá Ishmáíl Khán, 18 miles Banú, on right bank of Kúram River. A village containing about 80 houses, 3 shops; water from the river.

MARWATI'S—

A tribe of Patháns who inhabit the district to which they have given their name.

Their divisions were formerly Báirám, Dreplára and Músa Khél, and these are the names of the sub-divisions of Marwat now.

Edwardes is loud in their praise, saying they are one of the finest races of the Trans-Indus,—tall, muscular, fair and often rosy-cheeked, and, in the evident purity of their Afghán blood, form a striking contrast to their mongrel neighbours the Banúchís.

Urmston also describes them in terms of eulogy. They are, he says, a fine, bold, manly, simple and upright people, deeply attached to their sandy villages and huts of reeds. Like all Patháns, their passions, when roused, are not easily soothed, and formerly they had endless feuds, but these are now of rare occurrence.

Their pure descent probably makes them personally proud and dignified; but they are frank and simple in their manners with strangers, and distinguished from all the Pathán tribes by a more generous treatment of their women.

The dress of the Marwatís is the loose shirt common to all Afghánistán; a voluminous trowser, whose folds are gathered at the ancle in the same way as the "shalwar" of the Persians, but on a smaller scale, and of a dark striped cotton or silk; and a chocolate-coloured turban. The hue of this latter article is quite a distinctive mark of a Marwat peasant. When Edwardes first went to Marwat he was much struck with one fact, that there was not one native fort, walled village, or entrenchment of any kind to be found among the

people of Marwat; a fact which, to his mind, spoke more for their bravery than the four hundred forts of the quarrelsome, vindictive, yet cowardly Banúchís. Something, however, must be allowed for the difference of soil; for the sand of Marwat is as useless for building as the mud of Banú is excellent; hence there are few or no mud houses even in the villages of Marwat, except those of the Chiefs, though in the town of Lakí the shops and houses of all classes are built of that material, favoured by the vicinity of the river.

"Half the Marwatís are fixed and employed in agriculture; the rest wander about with their herds of camels, living chiefly in temporary huts of branches of trees, with a wall of thorns, and a roof of straw. Some few have black tents of the worst description." And this is not only applicable to their temporary, but to their permanent villages. All are constructed of twigs, branches, osiers, reeds, &c.; and a stiff wall of thorns, thrown loosely on the ground, surrounds the whole colony, and is closed at night with a rude gate of brambles, which is thrown on one side at dawn in the morning to let out the cattle.

But perhaps the chief characteristic of this country is its excessive drought. There was, on Edwardes' arrival, only one well in all the villages of Marwat. The reason of this is, that the water is so far below the surface, that the people cannot afford to sink wells to it. Instead of such expensive luxuries, they dig a tank outside each village to catch rain-water; but this precarious supply is soon exhausted, and then the drought suffered by the people in the summer months is incredible. The only way they have of procuring water is by keeping mules and bullocks to carry skins to some distant brook or spring; and the industrious women of Marwat are thus employed all the summer, for nearly twelve hours out of the twenty-four. The poor, who cannot keep a mule, have to walk to the water before they can get a draught.

To bring state this of things more fully home to the reader, the following instance may be mentioned:—There is a village called Títar Khél, on the road from Lakí to Pézú Pass; the inhabitants of which have, in general, to fetch water all the way from the Gúmbélá River, or fourteen miles and a quarter.

Agha Abbas says the Marwatís could in former days turn out fighting men as follows: Bairám, 2,000; Drépláraḥ, 2,000; Músá Khél, 1,500; Total, 5,500. This is certainly not exaggerated. (*Edwardes, Urmston, Agha Abbas.*)

MASHWA'NI'—

A Pathán tribe who inhabit part of the Deráját. They are husbandmen, nomades and shepherds. (*Bellew.*)

MASI'D—Lat. Long. Elev.

A village in Banú District, 20 miles from Lakí, 3 miles from I'sá Khél containing 60 houses and 5 shops.

MASU'ZA'E—

A section of the Ishmáilzáe Orákzáes. They are divided in their politics, some being Gár and some Sámal. They are friendly with the village of Torawarí in Míranzáe. (*Cavagnari, Coke.*)

MATA—Lat. Long. Elev.

A village containing 66 houses in the Lúnkhor sub-division of Yúsafzáe, Péshâwar District, situated on the west side of the range from Búnér. Báhúzáe is under a peak called "Rama;" its position is by no means strong, and the houses, being built on a slope, make the village appear larger than it really is; the Gada Nala runs within a quarter of a mile of the village, which is distant about ¾ of a mile from Kátlang. Water from wells. (*Lumsden.*)

MATANI'—Lat. Long. Elev.

A village in the Péshâwar District, sixteen miles south of Péshâwar. There is a 'Thána' here, and a rest-house for travellers. (*Masson.*)

MATRA—Lat. Long. Elev.

A village in the Khalíl Division of Péshâwar, 8½ miles north-west of Péshâwar Fort. It contains 300 houses. (*Lumsden.*)

MA'TU'RIZA'E—

A section of the Baízáe Akozáe Yúsafzáes, who inhabit the village of Chárbágh, Dakorak, Gúlbágh and Alamgang, on the left bank of the Swát River. (*Bellew.*)

MATWA'NA'E—Lat. Long. Elev.

A village in the Daolatzáe Division, Búnér Valley, Afgháuistán, on the left bank of the Baramdóh River, one mile from Kalpánáe. This must be the village Aleemoola calls Matwaridain. He says it has 2,000 houses. (*Walker, Aleemoola.*)

MAYA'R—Lat. Long. Elev.

A large village in Swát, on the right bank of the Panjkóra River, on the boundary of Bajáwar, where there is said to be a fort on a mountain about 1,500 feet high. (*Abbott.*)

MAZE'RA—

A tribe who inhabit the mountains west of the Deráját frontier. Nothing is known of them. They are probably Kákars. (*R. Taylor.*)

MEHR ALI'—Lat. Long. Elev.

A village of 39 houses in Yúsafzáe, Péshâwar, situated two miles north of Permúlí; water supplied from one well situated in the open country. (*Lumsden.*)

MEYNA—Lat. Long. Elev.

A village in the Totáe Valley, 15 miles from Gandérí. It contains 120 houses, inhabited by the Bemaráe tribe, and able to turn out 100 fighting men. (*Miller.*)

MI'AMI'S—

A section of Kábal Khél U'tmánzáe Vazíris, which last see. (*Chamberlain.*)

MI'A'N—

A people who inhabit Hashtnagar Division, Péshâwar District. They are nearly all merchants who carry on most of the trade with the countries to the north. Their chief imports are timber from Swát and Panjkóra, iron from Bajáwar, hawks and ponies from Kashkar. Their chief villages are Práng, Chársada, Túrangzáe and Tangí. (*Bellew.*)

MI'A'N AZAM ALI'—Lat. Long. Elev.
A village containing 13 houses in Yúsafzáe, Péshávar, situated about 1½ miles north-east of Hotí Mardán, supplied with water from one well. (*Lumsden.*)

MI'A'NI'S—(*See* Mían Khel.)

MI'A'N KHA'N—Lat. Long. Elev.
A village in Lúnkhór, 10 miles north-east of Kátlang, containing 37 houses; it is situated under the same range of hills as Bormála, but on the east side it is opposite Sagao, distant about two miles from it; there is a tank which supplies it with water, but which dries up in the hot weather, when the villagers are obliged to get it from Babúzáe, which is about three miles from it, or decamp. The east branch of the Toge Nala ceases here, and the Gada runs past it distant about a quarter of a mile.

MICHAN GU'NDAE—Lat. Long. Elev.
A small hill in the Spín Valley, Vazíristán, between Spín and Wáneh. It is said to be practicable for carts. (*Broadfoot.*)

MICHAN KHE'L—Lat. Long. Elev.
A village in Marwat division of Banú District, on north side of the Kúram, 28 miles Banú. Formerly there was a division of Marwat named after this place, which yielded a revenue of 700 rupees. Supplies are procurable here after due notice, and water is plentiful. (*Edwardes.*)

MICHI'—Lat. Long. Elev.
A ravine in Kohát District, which comes down from the Orakzáe hills and joins the Kohàt River below Shérkot. There is a road by it into Sámalzáe, but it is not good. (*Coke.*)

MICHNI'—Lat. Long. Elev.
A village in the Péshávar District, 15 miles north of Péshávar Fort on the left bank Kábal River, close to where it issues from the hills. It is a straggling village of about 200 houses and huts. There is a small fort here, a pentagon with sides of 250 feet. There is accommodation for cavalry and 47 infantry. There is a ditch all round, and an inner keep. The fort is situated about 80 yards from the left bank of the river; it was erected on account of the numerous raids by the Mohmands into the district. It commands an important ferry over the Kábal River, which travellers, going by the Abkhána road to Jalálábád, must use. The charges at this ferry are for a load 10 annas, a foot passenger 1 anna, bullock three annas.

MINDOK KOUCH—Lat. Long. Elev.
A pass which connects the Kúram and Tochí Passes west of Banú, and is practicable for horses. (*Thorburn.*)

MINGAWARA—Lat. Long. Elev.
A village in Swát on left bank river nearly opposite Bánda. It has 700 houses. (*Aleemoola.*)

MI'RAN—Lat. Long. Elev.
A village 33 miles from Derá Ishmáíl Khán, 95 from Derá Ghází Khán District Road; supplies procurable; water from wells; country level,

open and jungly, with partial cultivation. There is a serae, a Thánah and travellers' bungalow here. (*Roberts.*)

MI'RANZA'E—Lat. Long. Elev.

A division of the Kohát District, which comprises the valleys of the Hangú River and the Schalí River from Ráís to Thal, and between the Záemúkht and Orakzáe hills and those of the Khattaks. Its north boundary runs with that of the Kohát District from Akacháor on the Kúram River to the ridge north of Hangú, then down it to Ráís, then generally along the foot of the hills south of Ibráhímzáe Toge, Mahamad Khoja Stúrizáe Mamúzáe to the Kúram River, whence to Akachaor. The length of the country thus bounded is 40 miles and the breadth seven to three miles, while the area is square miles.

MI'RANZA'E—Lat. Long. Elev.

The Míranzáe consists of numerous small, circumscribed, and well-cultivated valleys, in which the plane, poplar, willow, the fig and the mulberry, together with the apple, apricot, and other orchard trees, flourish abundantly; whilst, on the other hand, the raviney wastes of the upper division are covered with a brushwood of the wild olive, the wild privet, the jujube, mimosa, and other thorny bushes, broken here and there by grassy tracts, the summer grazing grounds of the Vazíris, who wander from one to the other with their families and flocks.

The dwarf palm, a variety of chamærops, abounds all over Míranzáe, and is applied to a variety of useful purposes by the inhabitants. Hand-punkhas and mats are plaited from the leaf cut into strips, the fibres of the leaf and its stalk, separated from each other and their parenchyma by maceration and bruising in water, are twisted into cords and ropes. The former are used for making baggage nets, the net-work of beds, &c., and the latter for fixing the apparatus of their Persian wheels, &c.; sandals universally worn by these highlanders, and admirably adapted for walking over rocky ground, are made from the strong fibres of the leaf-stalk. In the axil of the sheathing petiole a fine downy wool is found; this is used by the natives as tinder, and they assert that when prepared by steeping in the sap of the mulberry tree and dried, it never fails to burn throughout. The white embryo leaves in the centre of the leaf-bud have a sweet astringent taste, and are often used as a remedy for diarrhœa, &c. When the young leaves begin to be developed they lose their sweet taste and become sour and astringent, and are then used as purgative, chiefly, however, for horses and cattle.

The wealth of the inhabitants of Míranzáe consists principally of cattle, goats and sheep. Of these the cows are a lean and dwarf breed, and produce but little milk. The soil, which is for the most part gravelly, with only a scanty deposit of alluvium, is not much cultivated, owing to constant feuds among the inhabitants, who are Bangashes, as well as the scarcity of water. Since it has been under the British rule, however, a much larger portion of land has been brought under the plough than previously—a pleasing instance of the confidence inspired by a just and protecting Government. A considerable por-

tion of the cultivation is dependent on the rains for irrigation. That which is regularly irrigated by artificial means, is watered by streams issuing from springs, or from tanks of rain-water in the neighbourhood. Wheat, barley, and pulse are gathered in the spring harvest, and millet, madge, pulse and cotton in the autumn harvest. The cotton is said to be of inferior quality, yielding ¼ fibre to ¾ seeds, whilst that grown in Péshawar yields ⅓ fibre to ⅔ seeds. From the same plant, however, three and sometimes four crops are realized. In the spring the dry and apparently, dead plants of the preceding year are cut down close to the ground, which is then ploughed and freely watered. The plants sprout in due time, and produce, it is said, a better crop each succeeding season under similar treatment, until the fourth year, after which they perish. A principal occupation of the inhabitants and a source of wealth is the manufacture of turbans. These are largely manufactured throughout Míranzáe, but especially in Hangú, which vies with Pəsháwar in the quality of its manufacture.

At the time of the Sikh rule Míranzáe was under Súltán Mahamad Bárakzáe, who governed Kohát, and on the annexation of the Sikh territory, being an outlying territory, it was overlooked when the rest of Kohát was taken possession of. The Kábal Government then lost no time in arranging for the occupation of Míranzáe, which appeared to have been vacated; so Sirdar Azim Khán, Governor of the Kúram Province, in 1851, summoned the Míranzáes to surrender; but they petitioned the British to include them in Kohát. Under the circumstances, this request was acceded to. They were in their hearts hostile to the British Government, as, indeed, they were to any Government whatever. Shortly afterwards, Captain Coke moved into the valley with a force of 2,050 men, and they tendered a nominal submission. But from that time they paid no revenue, set our authority at nought, and had nothing to say to us except when they wanted redress against their assailants from the hills. They maintained a state of anarchy among themselves, and were a source of trouble to their neighbours of the Kohát District; so an expedition of 4,000 men proceeded against them in April and May 1855, commanded by Brigadier Chamberlain and accompanied by Major Edwardes. The troops marched from village to village, composing feuds, taking security for future conduct, and settling accounts. The Míranzáe people offered no resistance; they were overawed without being exasperated, and the affair was almost bloodless. The troops were entirely restrained from plunder, while the revenue was paid in; nor were there any thefts in camp; two camels were lost while grazing, and one camel-driver, who had wandered against order, was killed by a Záemúkht Afghán—so entirely pacified had this troublesome valley become for the nonce.

For some time after this peace continued to prevail in Míranzáe, but subsequently the village of Darsamand withheld the land revenue due from it. Previous to the advance of the expedition, the recusant proprietors of Darsamand paid up their revenue, together with a fine of Rs. 1,000 imposed on them.

On the 22nd October 1856, a force of nearly 5,000 men assembled at Hangú under Brigadier-General Chamberlain.

On the 23rd October, the force marched to Togh, and on 24th to Kahí, the border village of upper and lower Míranzáe. A great difference was perceptible in the feeling of the people. In 1855, the walls and houses had been covered with armed men. Now all was quiet, no notice was taken of the arrival of the troops, and the men and women of the village pursued their usual avocations. They had already paid their revenue; and, having defied no orders, seemed perfectly to understand that they were safe, though 5,000 soldiers were encamped under their walls.

At Kahí Captain Henderson received intelligence that a large number of Míranzáe criminals had taken refuge in the village of Toráwarí, which is inhabited by Záemúkht settlers from the hills north-west of Míranzáe. In the expedition of 1855, greater consideration had been shown to Toráwarí than to any of the other villages, through the good offices of Khújah Mahamad Khán, the chief Khatak, who, to gain the friendship of the Záemúkht clan, went so far as to pay the most of the Toráwarí revenue. In consequence of this prompt payment, the force had then no occasion to encamp at Toráwarí even for a single day. But, as usual, mild treatment was attributed to weakness, and not only the Záemúkhts, but their Bangash neighbours, came to regard the tumble-down wall of Toráwarí as an impregnable fortress. Hence, every runaway blackguard in the valley, as our force again approached, sought and received asylum in this redoubtable Záemúkht village.

It was at once decided to surprise them. Orders were given out for the usual march to Naríáb next morning. The Naríáb road was reconnoitered by the engineers and improved by the sappers, and ground at Naríáb was selected for the camp. The criminals of Naríáb no doubt congratulated themselves that they were snug at Toráwarí.

An hour before the time appointed in the order books, the morning bugle sounded. From Kahí to Toráwarí is about 9 miles, and for half the distance the road is the same as that to Naríáb. Up to this point the whole force proceeded leisurely, and none but Commanding Officers knew what was going to happen. Now, however, the troops broke into two columns, one keeping the road to Naríáb, and the other striking off to Toráwarí. The friends of the Záemúkhts became uneasy, but no man was allowed to go ahead.

The cavalry pushed as rapidly across the plain as its broken and bushy surface would allow, and it seemed almost hopeless to expect that the resounding hoofs of the horses would not alarm the whole country round; but, guided by the tall peak behind Toráwarí, which stood blackly out among the stars, we soon came upon the village and found all still; not a dog barked. The cavalry divided, half going round to the left and half to the right, and threw a long chain of horsemen between Toráwarí and the hills. Day faintly broke while this was doing, and the Záemúkhts and their guests awoke to find themselves in a net.

So entirely helpless were these boasters now that not a sign of resistance was made. The headmen were summoned from the village to hear the terms dictated to them.

We then told the Maliks that we had come simply to apprehend the offenders to whom they had given asylum; and we allowed half an hour for their surrender.

Meanwhile two regiments of infantry and the mountain guns came up and took their stations, ready to act, if wanted.

The half hour expired without compliance. Messenger after messenger was sent in to urge them; and our forbearance was exhausted. But the Záemúkhts were sulky and dogged. They would neither fight nor obey orders. At length they were warned to send away their women and children, as the guns were about to be opened. Even this they would not do. The guns were opened with blank cartridge in hope of intimidating them, but without effect.

At last shells were thrown into the village; and after about thirty rounds (to which not even one jezail replied) the women were seen bursting out of the village and running towards our position, waving clothes and holding up the Koran. The guns were instantly silenced, and the women sent back to tell the men that they must now come out and lay down their arms, or the batteries would re-open. Slowly and angrily they came out, and threw their swords, daggers, pistols and muskets down upon the plain, but only by twos and threes; and still there was no sign of giving up the criminals. A regiment of infantry was ordered into the village to search for arms and refugees. A soldier was wounded in a house, and the Záemúkht assailant killed upon the spot. Still the criminals were concealed. At length the stacks of winter fodder for the cattle were fired, and the wind carried the flames from house to house, setting off loaded muskets that had been hidden in the straw. Then, one by one, the criminals were brought, each with protestations that he was the last. But Captain Henderson had the list of them in his hand, and patiently demanded the remainder. Last of all came the villain Meer. The soldiers were then recalled from the village, and the Záemúkhts allowed to extinguish the flames which had destroyed about one-third of their houses.

The arms * that had been surrendered and the thirteen criminals who had been captured were all sent off to our camp at Naríáb; and 100 hostages, with two or thee hundred head of cattle were also carried away as security till a fine of Rs. 2,000 should be paid for the long-standing scores of Toráwarí.

* Matchlocks	90
Swords	176
Pistols	11
Knives	8
Shields	29

and many more destroyed by fire.

The force halted at Naríáb from 25th October till the 4th November.

On the 4th November it marched to Darsamad, and on the 5th it pushed on to Thal.

The second expedition into Míranzáe at the close of that year completed the good work; and one who had known the valley in past

years would scarcely recognize it in its altered state. There are still, of course, as amongst all Patháns, feuds and factions, but the former rarely lead to bloodshed, and the latter are not based upon men's favor or hostility to a Government which all have been taught either to fear or to respect.

Protected from foreign enemies, the whole country has been brought under cultivation, and at certain seasons it would have been impossible in many places to have encamped the force without injuring the crops. The migratory herdsmen are not only restrained from trespassing, but pay a tax for the use of the pasture lands, and under threat of expulsion are as amenable as the resident tribes. Several abandoned villages have been re-established, and are now thriving settlements, whilst towers and walls, formerly so indispensable, are now in many places suffered to crumble away.

Entering their villages I was met by no sullen band of men, paying their revenue in order to save their homes, but by a civil troop of greybeards, proffering hospitality, and by crowds of merry children. The cases which came before Captain Henderson and myself were no longer of raids, of plundered harvests and whole families murdered, but of inequality of assessment, of assistance required to dig watercourses or construct dams, or the request of some youth clamorous for service.

I have been thus particular in dwelling upon these details, because I rejoice to report the success which has attended the wise policy inaugurated by Colonel Edwardes in 1855, and carried out with judgment and energy by Captain Henderson, whose labors have been attended with such happy results among this rude people. I do not wish it to be believed that their nature has changed, or that, if left to themselves, they would not return to their former habits and predilections; but their passions are restrained, their children are not nurtured in scenes of blood; and we may surely hope that the first and great step has been taken towards their civilization. Nor could any more forcible illustration be adduced of the policy of such expeditions as those to which I have alluded, than that of the history of Míranzáe.

The following extracts are made from Sir Herbert Edwardes' note-book of the Péshâwar Division:—

"The best season for an expedition into Míranzáe is from the end of March to the end of May, which gives two full months. The climate of Míranzáe is much colder than that of Kohát, its elevation being greater; constant hail storms cool the air throughout this period; it is quite cool in Míranzáe in April, warm in May, but not disagreeably so till June. The spring crops are not ripe until the middle of May. In the first week of April it was difficult to find them high enough for fodder. Grass of the best quality abounds throughout the valley, and horses get into fine condition. The spring crop is the most important one in the Míranzáe, and therefore the people at this season have most to lose. Also a most important feature is the retreatment of all the pastoral hill tribes about the 1st April to higher

regions, and they are absent till the middle of October. The only object of an expedition in the autumn would be to give these tribes a meeting. In autumn the days are short and the nights are long."

On the occasion of General Chamberlain's first expedition into Míranzáe, he requested information from Major Coke, the Deputy Commissioner of Kohát, of military bearing. This was embodied in a series of questions and answers, and it will be useful if I here append an extract of the pith of these last.

The seven villages of Míranzáe could turn out 3,500 foot and 200 horse if united. Besides it is possible that Túrís would aid Thal; and, if not restrained by the Kábal authorities, Kahí and Naríáb might be aided by the Alí Khél and A Khél Orakzáes; Biland Khél by the Kábal Khél Vazírís; and Tóráwarí by the Záemúkhts. The ground of the Míranzáe valley is well adapted for cavalry and a large number of horses are bred in it. All the villages in the valley could be approached with field guns, which would be sufficient for their reduction, but there are hamlets of the villages in the hills where mountain guns would be most useful, such as Chaparí, Zergarhí, Dolraga, Adhméla. All the villages in Míranzáe are walled and defended with towers, but it is doubtful if they would stand much battering from nine-pounders. The only streams which are crossed in the valley are the Kóhát Toí and the Kúram; both are fordable almost everywhere, except on sudden rises, when the Kóhát river is sometimes impassable for two days and the Kúram for as long as ten days. In April and May and while the snow is melting elephants would be necessary to carry guns across the Kúram. Should communication be interrupted by Hangú, it could be opened with Kóhát by Lachí Tír and Daland, a distance of 58 miles. To make sure of all contingencies in the rear, one Regiment of infantry, one squadron of cavalry and one company of artillery would be necessary as garrison for Kóhát, four companies infantry for Bahádúr Khél, and one company each for Marí and Latamr.

Khoja Mahamad's men should certainly be used. Between 1st to 20th March is the best time for leaving Kóhát, because then the days are long, the main portion of the tribes who might support the villages are on their way back to the higher hills, forage is plentiful, and the spring crops are just coming on. Elephants should be taken to carry nine-pounders to breach the walls of the hamlets abovementioned. (*Bellew.*)

MI'RI'—Lat. Long. Elev.

One of the five former divisions of the Banú District. It was subdivided into Kákí, Obad, Hasn Khél, Mámú Khél, Naswar Khél, Sarkí, Mandú. It could then turn out 3,000 fighting men, and yielded a revenue of Rs. 30,000. (*Agha Abbas.*)

MI'RI'AN—Lat. Long. Elev.

A village in the Banú District, eight miles south-west of Dalípnagar. It is the station of a thánáh, with four horse and 20 foot police. There is a mud-built post for this force. (*Thorburn.*)

MI'RKALA'N—Lat. Long. Elev.
A village in the Khwara Sub-division of the Khattak Division of Péshawar, 13 miles south of Shékh Rahímkár-ke-Ziárat, and far into the Khattak hills, on the summit of one of which the village of 60 houses is built. (*Lumsden.*)

MI'SHAK—Lat. Long. Elev.
A petty sub-division of the hill portion of the Khattak Division of Péshawar. It comprises six villages, *viz.*, Chorlakí, Shekhanke Kirhee, Gabr, Kamr, Khúshálgarh and Kussáb. It is inhabited by an indigent though hardy race. (*Lumsden.*)

MISHRA'NZA'E—
A section of the Kamalzáe U'tmánzáe Mandau Yúsafzáes. They inhabit the Yúsafzáe plain, and their chief place is Torú. (*Bellew.*)

MISHTI' KHE'L—
A dependent (humsaya) section of the Orakzáe clan, who occupy the hills from the exit of the Kohát River at Shahú Khél on both sides of the stream for about eight or ten miles to Kacha. They hold land in British territory, and bring their sheep and cattle to graze within it in the cold weather.

Agha Abbas says they number 3,000 fighting men, and live in separate forts amounting to about 20, built partly on low and partly on high ground. Their cultivation depends on spring water.

The Mishtí Khél are "Sámal" in their politics and are friendly with the Shekhan and Mula Khél section, and at feud with the Abdúl Azíz Khéls. (*Coke, Cavagnari, Agha Abbas.*)

MISRI'—Lat. Long. Elev.
A village in the Khattak Division of Péshawar, on the left bank of the Kábal River opposite to Akóra. It contains 47 houses. (*Lumsden.*)

MITA KHE'L—Lat. Long. Elev.
A village in the Mashí Khél Sub-division of Bárak, Khattak country, Kohát District, six miles from Karak and six miles from Narí. (*Agha Abbas.*)

MO'GAL KHE'L—Lat. Long. Elev.
A village in the Balak Sub-division of the Khattak Division of Péshawar, nine miles below Akora, containing 67 houses. (*Lumsden.*)

MOHI'B—Lat. Long. Elev.
A village of 151 houses in Yúsafzáe, Péshawar, situated three miles east of Hotí in the open plain, and supplied with water from five wells. (*Lumsden.*)

MOHMAND—Lat. Long. Elev.
A sub-division of the Péshawar District immediately south of Péshawar. It is bounded north by the Bárá River, west and south by the hills of the Aká Khél and Adam Khél Afrídís, and east by the sub-division of Khálsa. Its length is 20 miles by 12 miles breadth, and its area is 216 square miles.

In its north portion along the banks of the Bárá it is thickly studded with villages callad Payan. In its centre between Badabhí

and Mataní it is an unirrigated plain called maira, and near the hill called Koh Dáman it is irrigated by springs from the adjacent hills.

The tract called the maira is an unirrigated plain, and its average breadth from north to south is seven miles. The soil of this tract is good, and large portions of it are cultivated in the autumn, the crops depending upon the rain for irrigation. Nearly every village in Mohmand Division has its share of this Maira regularly defined and it affords pasture for the cattle, but as the best grazing lands are in the vicinity of the hills, the herds have to be carefully guarded or constant raids are made upon them by the Afrídís.

It is intersected by several deep ravines from the Afrídí hills, which interfere much with free cross country communication.

Along the course of the Bárá River are many irrigation cuts.

The population consists principally of Mohmands, of whom the number in the sub-division is 29,159.

The chief villages in the Mohmand sub-division are as follows:—

Ahmad Khél	...	817	Mdans.	11	Hindús	146	houses.
Adezáe	...	817	„	90	„	297	„
Amázáe	...	589	„	21	„	99	„
Anezáe	...	1,170	„	27	„	231	„
Agá Khél	...	525	„	38	„	211	„
U'tmánzáe	...	986	„	31	„	185	„
Bazíd Khél	...	1,535	„	50	„	192	„
Badabír	...	1,877	„	104	„	466	„
Bahádúr	...	2,686	„	66	„	541	„
Bahlázáe	...	197	„	1	„	36	„
Phandú	...	718	„	17	„	125	„
Chamkaní	...	4,438	„	162	„	994	„
Chúha Gújar	...	358	„	1	„	63	„
Sorúzáe Bálá	...	932	„	20	„	230	„
„ Paíen	...	1,182	„	25	„	209	„
Súlímán Khél	...	840	„	39	„	140	„
Saháb Khél	...	832	„	12	„	178	„
Shékhan	...	1,115	„	47	„	316	„
Shékh Mahamdí	...	1,181	„	51	„	333	„
Landía Gargago	...	1,121	„	16	„	170	„
Masho Khél	...	1,264	„	31	„	260	„
„ Gújar	...	1,375	„	28	„	253	„
Mataní	...	607	„	43	„	101	„
Miriánzáe	...	858	„	10	„	115	„
Múshtarzáe	...	529	„	16	„	117	„
Mosízáe	...	2,609	„	112	„	361	„
Hazár Kháni	...	2,104	„	42	„	436	„
Chandan Garhí	...	171	„	0	„	36	„

This division of the Péshávar District takes its name from some Mohmands who, at the time of the great Pathán immigration from the west, separated from the rest of the tribe, whose descendants are now located in the hills to the north-west of the Péshávar valley, and who have since had no connection with them. On their arrival the

country was mostly held and cultivated by the Dilzáks whom they speedily dispossessed. (*James.*)

MOHMANDS—

A tribe of Patháns who inhabit the hilly country to the north-west of Péshávar between the Kohát and Swát Rivers.

The Mohmands are divided into six clans, *viz.*, Tarakzáe, Alamzáe, Báezáe, Khwáezái, U'tmánzáe and Dáwézáe.

Tarakzáe includes the Chief of Lálpúra and those of Michní and Pandíálí. The former resides at Lálpúra, and the latter occupy the whole of the hills adjoining the Péshávar valley, between the points where the Kábal and Swát Rivers enter the plains, and to a distance averaging 6 kos from the plain. They can turn out 2,500 fighting men.

Alamzáe includes the Chiefs who holds the Panjpáo lands in British territory near Shabkadr, and a strong body of men, inhabiting a district called Kamál, north of Pandíáli; their countries lie therefore immediately behind that of the Tarakzáe. They are considered the best fighting men of the tribe, and possess great influence, not only from their character, but as being the principal agents for arranging for the transit of "kafilas" through the Mohmand districts. They can turn out 3,000 fighting men.

Báezáe—Is the largest clan; its Chief resides at Góshtáh; and it occupies the country between the Alamzáe and Bajáwar, which is described as the most fertile of the whole; the inhabitants have also the reputation of being more civilized than the other branches of the tribe. They could furnish from ten to twelve thousand men.

Khwáezáe.—A small clan towards Kúnar, the road to which place passes through their country; they are not possessed of much influence, and can furnish 800 fighting men.

U'tmánzáe.—Another small clan, occupying the country immediately behind Kamál. They are not considered a warlike people, and are engaged principally in agriculture. They are themselves frequently pillaged by their neighbours, and are said to furnish only 500 men; even this is doubtful.

Dáwézáe.—A similar clan, situated between the U'tmánzáe and Bajáwar. These two are agriculturals; their quota of armed men is said to be 900.

Abstract strength of clans:

Tarakzáe	... 2,500
Alamzáe	... 3,000
Khwáezáe	... 800
Báezáe	... 12,000
U'tmánzáe	... 500
Dáwézáe	... 900
Total	... 19,700

Besides these Leech mentions the following sections:—Khaoda Khél, Múrcha Khél, Humzáe, and Huzarbús.

The natural resources of the Mohmand country are few. Most of the villages in the hills have a small extent of cultivation round them; the culturable land is divided equally amongst the numbers, and each takes the produce of his fields, paying no portion as revenue.

The Chief of Lálpúra has a grant from the Amír of Kábal, consisting of nine villages in Nangarhár, yielding Rs. 60,000 per annum. He has also a serai at Lálpúra, where merchants bring their goods and pay a duty; these duties he farms at an average of Rs. 3,000 per annum. He has also a station on the south bank of the Kábal river, where he levies a duty upon the "kafilas" proceeding from Kábal and Bokhára to Péshâwar; these he also farms for Rs. 4,000. The ferry at Lalpúra yields him Rs. 3,000 more.

All the above items, amounting to Rs. 70,000, are the personal revenue of the Chief of Lálpúra. He keeps up a small body of horse as his immediate followers, and makes annual presents in money to the subordinate Chiefs, and Rs. 3,000, according to an ancient custom, to the Alamzáe.

He levies a toll upon all rafts coming down the Kábal River of Rs. 9, whatever may be the freight of these; two-thirds are retained by him, and one-third given to the Alamzáe for distribution amongst that clan.

The Michní Chief also levies another toll at Michní of Rs. 6 on each raft; of this, Rs. 5 are divided amongst the Michní tribes of the Tarakzáe, and Re. 1 given to the Chief of Michní, who is of the same branch as the Lálpúra Chief.

The Chief of the Báezáe has a grant from the Amír of Kábal, consisting of five villages, and yielding a revenue of Rs. 8,000 per annum. He makes annual presents from this to his subordinate Chiefs, of no fixed amount, but according to service rendered.

Another source of revenue is derived from "Guide Money" levied from 'kafilas' proceeding between Bajáwar and Kúnar to Péshâwar. This is generally Rs. 3 per camel, Rs. 2 per horse, and Re. 1 or 8 annas per man. This amount is paid before the journey is commenced, and is generally fixed by Alamzáe Agents at Péshâwar or the above places. As the 'kafila' enters each boundary, the clan receives its quota of the money paid, and furnishes guides through its own territories. These guides receive small presents from the Chief of the "kafila." If there is a dispute regarding the money to be paid to each clan, the "kafila" is not molested, but the settlement is made with the party who received the money before the journey commenced. The shares and places of settlement are as follows:—

1. The Michní tribes about Ráj Minah and Dand (called Kásim Khél) and the Pandíalí branches, one-third, paid at Dand.
2. The Alamzáe, one-third, paid at Gandáo.
3. The Khwáezáe, one-third paid at Kalazgá.

The Panjpáo lands are in the possession of the Alamzáe, and yield about Rs. 3,000 per annum to that tribe.

The Michní villages, lately resumed, are supposed to have yielded about Rs. 5,000 per annum to the Momands of that branch of the Tarakzáe.

The articles brought by the above route to Péshâwar from Bajáwar, are ghee, honey, rice, walnuts and másh ; also iron in large quantities and of inferior quality ; from Kúnar very fine rice (sells at Péshâwar at Rs. 4 per maund) honey and walnuts. They return with "lungís," cloths and leather.

The Mohmand country is rugged and unfruitful, especially to the south-east or portion bordering on the Péshâwar valley between the Kábal and Swát Rivers, from which part it is least accessible. The ranges which here intersect it are rocky and void of vegetation, with craggy, broken summits. The roads in most places do not wind through the hills at their base, but generally lead over them, and are impracticable except for footmen and the beasts of the country. The chief roads, *viz.*, those to Lálpúra, Bajáwar and Kúnar, and from Paníálí to Lálpúra, are the best, and can be traversed by camels and horsemen, but even these are rugged and broken. There is a great scarcity of water throughout, especially in the Gandáb and neighbouring districts. Gandáb signifies "bad" or "unwholesome water." The villages are described as poor collections of houses, situated in the valleys immediately at the foot of steep hills, with a view to their defence, and to afford but one approach to their enemies. Such precautions are necessary in consequence of their continued feuds, which last for years, unless temporarily suspended during a general rising of the tribe, when private quarrels give way before those of the tribe in general. The houses are found of stones and earth, and in most villages is found one of the towers well known in this country, where a protracted defence can be maintained. Water is frequently at a great distance from the villages, and obtained from springs whose supply is uncertain, and from small tanks made to retain the rain water. The women are employed in the laborious task of bringing water from those places in skins, for the consumption of the village. The villages in one valley or its neighbourhood are commonly designated by one name, though each has its distinct appellation. Thus Pandíálí, a district six coss from Matáh, contains 13 villages, two of which, named Dág (the residence of Nawáb Khán) are situated in a plain two and a half coss in length, and about half a mile broad ; the other eleven are inside the hills, but near each other. Gandáb is the principal district of the Alamzáe, about ten coss from Panjpáo. The valleys are small, and the villages scattered. The breadth of this district is six coss, and is a succession of hills. The villages are mostly off the road, and difficult of approach. A traveller by the main road would pass but few, leaving the remainder to his right and left, a coss or more from the road. The Kamál District is six coss from Pandíálí, and contains eleven villages of 20 or 30 houses each. About all the villages in the hills the fields are enclosed with small stone "bunds" to retain the rain-water for their irrigation.

Leech mentions that there are some families of Mohmands residing at the villages of Khúsháb, Deh-i-nao and Mandisor, near Kandahár.

The following information regarding the Mohmands in the Jalálábád District is extracted from MacGregor's Report :—

The portion of Mohmands belonging to Nangarhár, or to its vicinity, may be divided into six principal divisions, *viz.* :—

The Tarakzáe,
Báezáe,
Khwázáe,
Kúkúzáe,
Dáwárzáe, and
Za Khél.

The above are again subdivided into clans.

The Tarakzáe branch into the following :—

		Places of residence.	
Múrcha Khél	...	Lálpúra ... Daka ... Rínah and Sada...	Plain.
Alamzáe Khél	...	Gandáb ... Kamál ... Búríadara ...	Mohmand hills.
Dadú Khél Kásim Khél	... ...	Míchní.	
Burán Khél	...	Pandíálí ... Shimpo ...	Mohmand hills.
U'tmánzáe Sháhmasí	... ...	Yekhdán ... Shalman ...	Ditto.

Next in importance is the Baízáe Division, which branches into the undermentioned clans :—

			Places of residence.
Baízáe ...	Atáwar Khél and Mámá Khél	...	Goshta. Gírdah. Gandaghar. Bahai.
	Músa Khél	...	Mítaí. Gúhnar. Tira.
	Báleazáe	...	Bedmaní.
	Bárá Khél	...	Shrinishar.
	Khúgar Khél Mírú Khél	... ...	Karwázáe.
	Bazíd Khél Kútab Khél Míza Khél	... ...	Káma.

The Kháwzáe are divided into the following clans:—

Aka Khél	...	Khwázáe.
Dowtá Khél	...	Chiknúr.
Mamún Khél	...	Atta Júr.
Syad Khél	...	Tungí Gudai.
Khodo Khél	...	Kúng.

The total revenue of the Khwázáe country amounts to about tow thousand rupees annually.

The Kúkúzáe may be classed next, and are divided as follows:—

		Places of residence.
Báizáe	...	Hazúrnas.
Mámúzáe	...	
Kútazáe	...	
Hidarzáe	...	Busawub.
A'mdúkzáe	...	
Emozáe	...	

The Dawazáe Mohmands form a pastoral tribe, and chiefly migrate over the country with their flocks and herds. It is divided into the following clans:—

		Places of residence.
Hasn Khél	...	Golái.
Mandazáe and Hazár Boz	...	Katagáe. Heidab. Deh Gaz. Tíraili. Barú.

A family of A'khúnzádás who reside at Bésh Bolág, Kutab. Ibráhím and Tákút exercise influence over the tribe, and are considered the chiefs of it: they receive a Government salary. It is a well behaved and useful tribe.

MacGregor has in addition the following list of Mohmand villages in the Kúnar District:—

Mohmands of Súrí:—

Deh Boláh, belonging to the		Khója Khél	section, with	80	houses.
Deh Anár	„		„	140	„
Deh Chakadal	„	Baltú Khél	„	40	„
Fortgáe	„	ditto	„	30	„
Haffir Darak	„	ditto	„	45	„
Zingúrí	„	ditto	„	18	„
Rodár	„	ditto	„	35	„
Chatí	„	ditto	„	21	„
Kúltí	„	ditto	„	28	„
Síran Khél	„	Síran Khél	„	50	„
Deh Zangí	„	ditto	„	40	„
Deh Angarí	„	ditto	„	30	„

In the Shalí valley :—

Ahmad Khél	belonging to the	Zúlfakr Khél	section, with	80	houses.
Rústam Khél	„	ditto	„	80	„
Shújá Khél	„	ditto	„	80	„
Deh Múgí	„	Húdí Khél	„	29	„
Deh Túrkí	„	Hasn Khél	„	50	„
Khading	„	ditto	„	45	„
Manigarh	„	ditto	„	60	„
Deh Kúrí	„	ditto	„	40	„
		Khója Khél Patáví :—			
Manúzáe	„	Kháná Khókí	„	80	„
Deh Katí	„	ditto	„	55	„
Deh Sagrí	„	Hasn Khél	„	60	„
Deh Waghtal	„	ditto	„	55	„
Jagdalí	„	I'sá Khél	„	240	„
		Bálázáe Mohmands :—			
Garha Sháhbáz	„	Músa Khel	„	260	„
Garha Rahmat	„	ditto	„	240	„
Garha Sabú	„	ditto	„	200	„
Kand Kásim	„	ditto	„	120	„
Kand Habit	„	ditto	„	80	„
Aghar Ghara	„	ditto	„	50	„
Súféd Sangí	„	ditto	„	50	„
Bárá Khél	„	Bárá Khél	„	300	„
Mír-o-Khél	„	Mír-o-Khél	„	500	„
Deh Chináe	„	Mámázáe	„	40	„
		Total		3,331	„

For further information regarding the Kúnar Mohmands, *vide* "Kúnar."

The Mohmands for the first five years of British rule in the Péshá-war valley gave more trouble than almost any other tribe.

The Michní Mohmands, after annexation, were allowed to hold a fief in Doába, the fertile triangle near the junction of the Swát and Kábal rivers, from the British Government, of which they collected the revenue. A portion of the lands they cultivated themselves, the remainder they farmed out to other tribes of the plains as tenants. Many of their clans-men dwelt in the plains of Michní, and some in the neighbouring hills. They traded in the Péshávár Valley. The Alamzáe Mohmands also had a fief of Panjpáo in British Doába, chiefly cultivated by tenants. A few of their men lived in the plains, and the majority in the hills. These also traded in the valley. The Pindí Alí Mohmands at a former period had held a similar jaghír in Doába, but not since British rule. These have few relations either with the Government or the people of the Péshávar valley. They inhabited a very strong locality in the hills. The fiefs were originally granted by preceding Governments to the Mohmands as black-mail to buy off depredations.

Besides the petty raids and robberies, which may be called the normal and chronic troubles of the Mohmand frontier, there occurred, during the years 1850-51, the following audacious outrages.

At length, in the autumn of 1851, the Supreme Government deemed it necessary to direct that the Mohmand fiefs in Doába should be confiscated, that the defensive posts should be strengthened, and that British troops should operate against the offending Mohmands. These directions were carried out during the cold season of 1851-52. Several Mohmand villages were destroyed by the troops, some additional forts and posts were constructed, and the enemy were driven into their hills. Once they attacked one of our positions (Shah Kadr) and were repelled, and once they threatened an attack in large numbers (about 6,000), but were easily dispersed. But in the following July the Michní and Panjpáo Mohmands, exiled from house and lands, and cut off from trade and such like relations in the plains, tendered submission and prayed for restoration to their fiefs. They were restored on condition of paying a yearly tribute of Rs. 600 for Michní and Rs. 200 for Panjpáo.

The Alamzáe and Panjpáo Mohmands have not subsequently given cause for dissatisfaction, and have remained in enjoyment of their fief. This tract, however, is just within range of the guns at the Shah Kadr post.

The Michní Mohmands did not again overtly misbehave as a tribe until the autumn of 1854; but towards the close of 1852 some men of this tribe shot Lieutenant Bullnois, of the Engineers, who had for amusement ridden for a very short distance into their lower hills, and sent his head as a trophy up to Lálpúra. This atrocity, perfectly unprovoked as it was, indicated the worst possible spirit. By that time two years' tribute was due. Payment was withheld. The Chief fled from Pésháwar, whither he had been summoned, and under such circumstances flight was tantamount to rebellion. A British force was at once moved to Michní. It was found that some Mohmands had fled with Rahímdád, and that some stood by their lands and were willing to pay their share of the tribute, and professed allegiance; it also appeared that Rahímdád's party held three important villages on the neighbouring range of hills which commanded the Kábal River, and dominated over the inhabitants and the plain of Michní. From these places, moreover, the Mohmands fired on the troops as they moved along the open ground. These villages were then destroyed. A settlement of the Michní fief was then made. The faithful Mohmands who stood by their lands continue to pay their quota of the tribute. The lands of the Mohmands who fled were farmed out and assessed with revenue. Rahímdád has not since been restored. He occasionally commits raids on that portion of our border. Towards the close of 1854 he appeared at Pésháwar under a safe conduct to pray for restoration to the fief, but he did not, and indeed could not offer any security for good conduct. He was sent back across the frontier and forbidden to re-enter British territory.

The Pindí Ali Mohmands continued to misbehave up to 1856. Within nine months of 1855 they committed nine raids in our territory. Colonel Edwardes then recommended an expedition against them, but the proposal was negatived.

In 1857 the Mohmands remained quiet, notwithstanding that attempts were made to raise them against the British by fanatical Mahamadan Syads.

In January 1860, Nawáb Khán, the Chief of the Pindíálí Mohmands, who for ten years had kept aloof from the Péshâwar authorities and done his utmost to harass the frontier, made his voluntary submission to Major James.

Major James visited the Pindíálí Valley in going by one road and returning by another, and reported that the difficulties had been exaggerated, and that only caution was necessary, while the amount of loss that could be inflicted on the by an expedition against the Pindíálí villages was very great, as they are all large and prosperous. He then appears to have proposed an expedition, but it was also negatived. The numbers recommended for the expedition were 5,000 by Colonel Edwardes, 4,000 by Major James, and 1,500 picked riflemen by Sir Sydney Cotton. The Píndíálí Valley is only one long march, and the idea was to have stayed a week in a central position, so that real damage might be inflicted and a signal example made by meeting and defeating the assembled clans.

An expedition would seem to be the only way to punish the Píndíálí Mohmands, as they are not dependent on the Péshâwar Valley for supplies, nor do they trade with us, and therefore a blockade would be little more than nominal. The best season for such an expedition was considered to be the end of April, when the crops are standing and the moon is full.

In 1863-64, the excitement caused by the Ambéla campaign reached the Mohmands, and they again began to harass our border. In December 1863, a party of marauders who had come down in front of Shabkadr was charged by a party of the 6th Bengal Cavalry under Lieutenant Bishop near Shabkadr, but much punishment was not inflicted, and that officer was killed. This encouraged them to make a raid in force, and on the 2nd January 1864, they came down near Panjpáo, and owing to the success of the manœuvre of Colonel MacDonnell in drawing them down, they were charged by the Cavalry and lost a considerable number.

I do not gather that the Mohmands have given any trouble since this chastisement. (*Mackeson, James, Lumsden, Temple, Davies.*)

MOKAND—Lat. . Long. Elev.
A river in Yúsafzáe, formed by branches from the Sínawar, Alíshér, Malandarí, and Gúrú Mountain, which all unite at Rústam, and then flow through the Súdúm Valley to Mohíb, where it joins the marshy tract of the Gadr Rud. (*Bellew, Lumsden.*)

MOMI'TZA'E—
See Vazíris.

MORA—Lat. Long. Elev.
A pass leading from the Lúnkhór Valley, Péshâwar District, into Swát. It is considerably steeper than the Malakand and the road over it into Swát is longer by 4 miles: it rises by a zig-zag path right to the top of the hill, which is higher than the Malakand and not so good, though used daily by the Sowars of the Pali Kháns and Yúsafzáe traders.

The road over the pass is commanded by two spurs, one on each side, but, as they run down from the crest, they could easily be crowned by Light Infantry.

The face of the hill to the right and left is encumbered with fragments of rocks and is difficult for footmen, but there is a pathway which leads from the foot of the Kotal over the range a little to the left of the regular road, and which is dignified with the name of the Cherát Pass; it is, however, only practicable for footmen. At about a third of the way down from the summit there is a good spring by a Chinár tree, a little beyond which the road passes the hamlet of Nal Bánda, and then winds for 3 miles along the lower features of the Mora hills, entering the valley of Swát at Thána.

The pass is probably not very easy, but still practicable for laden animals with light loads.

The direct road from Péshâwar to the foot of the pass in the cold season is to cross the Kábal River by the bridge of boats on the Shabkadr road and ford the Swát River at Túragzáe, then march to Jalálá, next day to Lunkhór and the day following to a spot about 2 miles above Kásime, where a large black rock stands in the open plain on the left bank of the Palí Ravine, where there is plenty of water in the ravines, and good open encamping-ground for troops. From this to Morá Bánda at the foot of the pass is 14 miles, the first half to Palí along the bottom of a deep ravine, where the road enters the Palí Valley and, crossing out of the ravine to Sher Khóní again crosses and skirts the hills to the left for two miles, after which it again crosses two branch ravines and arrives at Morá Bánda at the west end of the Bázdara Valley.

Here the troops must encamp according to the ground, which is broken and commanded by different spurs. (*Lumsden*, *Bellew*, *Raverty*.)

MORA' BA'NDA—Lat. Long. Elev.
A village in Swát, at the south foot of the Morá Pass. There are no supplies here, but water is procurable. The country is hilly, rough, and raviny. (*R. B.*)

MORA'D ALI'—Lat. Long. Elev.
A village in Derá Ishmáíl Khán District, close to the town of that name. It is described as a large village. (*Masson.*)

MOTI' SHA'H—Lat. Long. Elev.
A village the U'tmán Khél country, 2 miles from Nawadand, turning out 70 fighting men. (*Turner.*)

MU'LA GU'RI'S—

A tribe of Afghánistán who inhabit the north slopes of the Tátara Mountain. Very little is known of them. They number only about 500 families, but are notorious as thieves, many of the robberies in the Péshávar cantonment being laid to their charge. They are supposed to be settlers from amongst the Mohmands, and to this day they are one with them in policy. It has been said also that they originally came from the Orakzáes, but the only fact which gives color to this is the existence of a Múlágarh Mountain in the Orakzáe country. They are in possession of the Tátara route, and during the Afghán campaign Mackeson entered into arrangements with them, by which they bound themselves to keep this route open if required. (*Bellew.*)

MU'LA KHE'L—

A dependent section of the Orakzáe clan, who inhabit the outer spurs of the Samánágarh, south-west of Hangú. They can muster 700 fighting men. They have 6 villages in a valley. Their cultivation is dependent on rain. (*Agha Abbas, Cavagnari.*)

MU'LAZA'E—Lat. Long. Elev.

A village in the Khalíl division of Péshávar, 7 miles north-west of Péshávar Fort. It contains 67 houses. (*Lumsden.*)

MU'LAZA'E—Lat. Long. Elev.

A village in Marwat division, Banú, but situated south of the Bataní range, 6 miles from Dara Baín, 16 miles north of Tánk, 4 miles from mouth of the Gúlrá Pass. It used to be considered a very insubordinate village, and in 1851 a party of Police stationed in it was cut up, but the inhabitants have since been well-behaved. There is a frontier post here for 14 horse and 10 foot. It is garrisoned by militia. The Baín Dara Pass is sometimes called the Múlázáe Pass. Militarily, Múlázáe is in the Derá District, but civilly in that of Banú. The Múlázáe lands used to be very subject to raids from Vazíris and Batanís, and these tribes cultivate strips of Thal land under the hills. Múlázáe has a length of about 11 miles, and an average breadth of seven. It is entirely cut up by ravines in every direction. The Mulázáe post seems badly placed, being too far from and not at the origin of the ravines, but in their centre. (*Taylor, Thorburn.*)

MU'RDA DA'ND—Lat. Long. Elev.

A halting-place in the Mohmand hills on the Kadapáh road from Lálpura to Péshávar. It is about 15 miles from Lálpura. There are no houses here. (*Aleemoola.*)

MU'SA DARA—Lat. Long. Elev.

A village in the hills of the Hasn Khél, Adam Khél, Afrídís, in the Endara. It has six or seven towers, but no wall, and it is completely commanded by a small hill between it and Tótkáé, which is easily accessible. It contains 80 houses, and can turn out 160 fighting men. Its water is derived from springs and the ravine of Garoor. (*Cavagnari, Coke, Edwardes.*)

MU'SA KHE'L—Lat. Long. Elev.

A division of Marwat, in the Banú District, which lies towards Banú and Vazírí hills. Its revenue was Rs. 20,000 in the time of the Sikhs. (*Edwardes.*)

MU'SA KHE'L—Lat. Long. Elev.

A village in the Dáwar Valley, Afghánistán, containing 700 houses and 100 Hindú shops, and which can turn out 3,000 fighting men. (*Agha Abbas.*)

MU'SA KHE'L—

A section of the Báezáe Akozáe Yusafzáes, who inhabit the following villages on the left bank of the Swát River :—Landahkáe, Kótáe, Nawákala, Abua, Ghoralí and Jalála. (*Bellew.*)

MU'SAPU'RA—Lat. Long. Elev.

A village in Pindiálí District, Mohmand country, Afghánistán, 25 miles from Péshávar, 54 miles from Lálpúra. There are no supplies here, but water is procurable from a tank which contains a small supply after rain. (*P. B.*)

MU'SAZA'E—

A section of the Mansúr Jadúns.

MU'SAZA'E—Lat. Long. Elev.

A town in the Mián Khél division of Derá Ismáil Khán District, 3 miles south of Dráband. It is by far the best town in the Mián Khél country, though it is only the capital of one quarter. It is larger, cleaner, and more prosperous than Dráband. It is situated close to the mouth of the Zam Pass into the hills of the Sheoránís, to whose raids it is consequently exposed. (*Edwardes.*)

N.

NABI'—Lat. Long. Elev.

A village in the Tajú Khél sub-division of the Khattak division of Péshávar, 14 miles east of Akóra, and contains 53 houses, of which five are occupied by Khatrís. (*Lumsden.*)

NADA'E—Lat. Long. Elev.

A village in the Godézáe section of Búnér, Afghánistán, containing two hoojras and 200 houses. (*Aleemoola.*)

NAGR—Lat. Long. Elev.

The name of a former village on the site of the present town of Dalípnagar in Banú.

NAGRA'E—Lat. Long. Elev.

A village in north-east Afghánistán in the valley of same name, a tributary of the Chamla, 15½ Ambéla, five miles Malkáh, on the north-east slopes of the Sorpatáe mountain. The valley is narrow and confined by spurs of the surrounding mountains, with small patches of cultivation on the banks of the streams. The ground is suitable for Infantry and mountain guns, but not for Cavalry. There are few or no trees in it and no underwood. The Nagráe Khóí is a mountain torrent running in a bed of boulders with high impracticable banks. The villages in this glen are enclosed and arranged with a view to defence; water is abundant. (*Allgood.*)

NA'GU'MA'N—Lat. Long. Elev.

The name given to the Kábal River between its exit from the Khaibar hills to its junction with the Swát River at Nisata. (*Bellew.*)

NA'IKBI' KHE'L—

A section of the Khwázózáe, Akozáe-Yúsafzáes, who inhabit the following villages in the Galóch Valley on the right bank of the Swát River:—Sáirsana, Dáióláe, Dardiál, Galóch, Tutanbándah, Chanchuderí, Nasrat, Tal, Kálákala. Aleemoola, however, says their villages are as follows:—1 Jah Kandra, 2 Kunyoor, 3 Neemgolae, 4 Dehli-Barak-Banda, 5 Koozmandai, 6 Damghar, 7 Dumgram, 8 Koojkanjoo, 9 Bur Kanjoo. Many of these last villages are stated by Bellew to belong to the Shameezae Khwazozáes. (*Bellew.*)

NA'L BA'NDAH—Lat. Long. Elev.

A village in Swát, the first met with north of the Morá Pass into that valley. (*Raverty.*)

NANDAI—Lat. Long. Elev.

A village of eight houses in the Daolatzáe Division, about one mile north of Alu; a dry nala passes it on the south side and runs on to Shíva; water supplied from well. The country around open. (*Lumsden.*)

NAODEH (2ND)—Lat. Long. Elev.

A village of 74 houses in the Súdúm Valley, Yúsafzáe, situated one mile east of Chárgoláe on the right bank of the Mokam Ravine, which

supplies it with water and runs on to Chárgoláe. There are six wells attached to this village. (*Lumsden.*)

NAODEH BA'L'A—Lat. Long. Elev.
A village in the Khalíl Division of Péshâwar, four miles south-west of Péshâwar Fort; contains 90 houses. (*Lumsden.*)

NAODEH PAI'N—Lat. Long. Elev.
A village in the Khalíl Division of Péshâwar, two miles south of Péshâwar Fort; contains 109 houses, of which five belong to Hindús. (*Lumsden.*)

NAORANG—Lat. Long. Elev.
A village in the Banú District—miles Banú on road to I'sá Khél. There is a post for Police here with a garrison of three horse, 11 foot, and also a travellers' bungalow.

NAOSHAHRA—Lat. Long. Elev.
A town and cantonment in the Péshâwar District, 26 miles Péshâwar, 19 miles Atak, 15 miles Mardán.

There are lines here for one British Regiment, one Native Cavalry and one Native Infantry, and also a travellers' bungalow, serae and Post Office.

The cantonment of Naoshahra lies about two miles from the village of that name, in a hollow bounded on three sides by low hills, varying in distance from two to three miles, and the remaining side by the Kábal River.

The soil is sandy and unfruitful, in fact there is no cultivation; some trees exist on the north side of the cantonment.

The drainage of the station consists of ravines which carry off the water after rain in an efficient manner.

The climate is very variable; in the cold weather the thermometer falls below the freezing point, in the hot it runs up to 100° and 120° in the shade; the heat is dry and is frequently accompanied by hot winds. Rain falls at irregular periods throughout the year, but not in quantity, especially during the months of July and August.

Grain is here plentiful and cheap. The water-supply of the station is good, being usually from wells, which, however, are of great depth.

NA'R—Lat. Long. Elev.
A tract of land in the Banú District lying on the boundary between the Banú Division and that of Marwat. It was formerly mere waste jungle, uncultivated on account of the enmity between the Banúwáls and Marwatís. The reclaiming of this tract was first projected by Herbert Edwardes, and was effected by considerably enlarging an old aqueduct and cutting a new channel to connect it with the land in question. The Banuchís gladly adopted a project so much to their advantage. Some interruption occurred in the completion of the plan caused by the rebellion and our losing possession of the valley for a period; but on our return the works were resumed and completed, and a final allotment of the tract made.

The whole amount of land brought under cultivation by this effort was about 20,000 bígahs. The land is termed the Banú Nár. (*Taylor.*)

NARA'E—Lat. Long. Elev.
A village in Ránízáe, Swát, not far from the Malakand Pass containing 300 houses. (*Aleemoola.*)

NARANG—Lat. Long. Elev.
A village in Afghánistán, right bank Kunar, 26 miles north-west Bajáwar.

NARIA'B—Lat. Long. Elev.
A village in Kóhát District, Upper Míranzáe, 19 miles east-north-east Thal, 47 miles west-south-west Kóhát. It is a walled village, containing about 700 armed men and 40 sowars. It is supplied with water by a good spring which comes down from the back of the village. Until the village be taken possession of or give in, there would be some trouble about this stream, for it can be turned at the back of the village from coming down to the place where a force would encamp. In this case it would run just under the fire of the village down a ravine on the edge of which there is a strong tower which protects the water in the ravine. The stream itself affords an ample supply of water, which irrigates a considerable portion of the lands round the village, and these are in consequence most fertile. This spring comes down from the hills from Chaparí; another stream comes from Zargarí. If the Nariáb Malik fought he would probably do so near either Chaparí or Zargarí, where he would be backed by the Orakzáe tribes, and he would probably send his women, cattle and goods to one of these places. It is inhabited by Bangash. Nariâb has been often attacked by the Vazírís, and once or twice by the Bárakzáe, but never with success. In the two Míranzáe expeditions of General Chamberlain this village offered no resistance whatever.

NARINGI'—Lat. Long. Elev.
A village in Yúsafzáe, Péshávar District, 5 miles north-east of Parmulí situated at the foot of a precipitous hill, and partly enclosed by projecting spurs. This village was formerly a refuge for all the robbers and murderers on the Yúsafzáe border, and was proud of having once been attacked without success by a Sikh force. In 1857 the Hindústání fanatics under Moulví Ináyat Alí and Mobáraz Khán, after having been driven out of Shekh Jáná, collected their followers in this place. It was reckoned that the village was held by about 640 men, amongst whom were about 40 sepoys of the 55th Native Infantry. The lower portion was attacked and carried by Colonel Vaughan with a force of about 800 horse and foot and four mountain guns, 50 or 60 of the enemy being killed. The upper village was not then attacked, and soon afterwards the Moulví returned with an increased gathering. Reinforcements were sent to Colonel Vaughan from Pesháwar, and on the 3rd of August he assaulted with 2,400 men, and much aided by the local knowledge of the Deputy Commissioner, Major Hugh James, succeeded in turning the position and in destroying the village. (*Temple.*)

NARINGI′ KOTAL—Lat. Long. Elev.
A pass leading from the village of Naringi, 5 miles north-east of Parmulí in Yúsafzáe, into the Chamla Valley. Starting from Naringi the road goes by narrow winding glens by Mírsháhí to Ishpol Bándah, and up a steep hill to Lálu Bándah on its crest in 8 miles, then down to Kogá through a gorge 4 miles. This route is used by footmen only, though camels and horses can go by it but not without risk. (*Bellew.*)

NARMI′ KHE′L—
A section of the Bakí Khél Division U′tmánzáe Vazírís, residing in British territory. See Vazírís. (*Taylor.*)

NARI′—Lat. Long. Elev.
A village of Kohát District, 33 miles Kohát, 56 miles Banú. It is scattered on a high table-land with rich cultivation and water, procurable within 16 feet of the surface. Here are extensive salt mines.

NA′SAR—Lat. Long. Elev.
Two villages called respectively Bar and Kuz in U′tmán Khél country, about 6 miles north of Nawádand, and capable of turning out about 40 men between them. (*Turner.*)

NA′SPATA—Lat. Long. Elev.
A pass leading from the Banú District into the pass of Tóchí. It is a narrow defile, but is passable for horsemen. (*Urmston.*)

NASRAT KHE′L—Lat. Long. Elev.
A village in Kohát District, 6 miles from Kohát on the road to Thal. Supplies must be collected, but water is procurable. (*H. B. Lumsden.*)

NA′SR KANDA′H—Lat. Long. Elev.
A ravine in Hastnagar, Péshávar District, which rises in the U′tmán Khél hills, and passing by the villages of Bacha, Naswar, Tarehkáe, Nawádand, Saparáe, Rangménáh, Babáe, Tangí, Kanawar, Sherpao, U′marzáe, joins the Swát River near Turángzáe. (*Bellew.*)

NASROZA′E—
A section of the Iliaszáe Yúsafzáes. They are sub-divided into Panjpao and Makhozáes. See Bunérwáls. (*Edwardes.*)

NOWADAND—Lat. Long. Elev.
A village in the U′tmán Khél country, 4 miles north-east of Abázáe, situated at foot of the hills on the banks of a nala. It is named from a large tank or Dand close by, and which with the nala supplies it with water. It is divided into three quarters, each with a chief. It has 200 houses, and can turn out 300 fighting men. It was a good deal damaged and partially burnt by the force under Sir Colin Campbell in May 1852. (*Turner.*)

NA′WA′GA′E—Lat. Long. Elev.
A fort in the Mohmand country. (*Abbott.*)

NA′WA′GA′E—Lat. Long. Elev.
A village in Swát on the west of the Karákar Pass. (*Aleemoola.*)

NA′WA′GA′E—Lat. Long. Elev.
A fort in Afghánistán, but where is not easy to say from the directions of this authority, who is here, if possible, more than usually vague. It

is to the west of Bajáwar, but whether in the Kúnar Valley or in that of one of its east tributaries it is impossible to say. The chief of it is said to be friendly with the chief of Jundawul, with the Syads of Kúnar and the Mohmands of Goshta, and also to be master of the Sáfís of Surkh Kunar, while he is at enmity with the Chief of Bajáwar.

The fort is said to be on an eminence, stony and difficult. It has eight towers and a spring of water. There are houses right and left under the fort in the valleys east and west, the road through them running north and south. The garrison consists of 500 foot, 400 horse; wall pieces are mounted all round the fort walls and there are two guns. The Chief can raise 2,000 men, and his revenue amounts to 20,000 Rupees. Walker has a village called Náwágáe in Bajáwar. Vigne supposes it may be on the site of Aornos. (*Aleemoola.*)

NAWA'GARA—Lat. Long. Elev.
A village in Búnér Valley north-east Afghánistán, 15 miles from right bank Indus. (*Thornton.*)

NAWA KALA—Lat. Long. Elev.
A village in Yúsafzáe District, 18 miles east Mardán. Here the Yúsafzáe Frontier Force concentrated preparatory to moving on Malkah on the 18th October 1863. It was also a depôt during the operations for the sick. It belongs to the Mámuzáe division of Razár. It contains 394 houses and is watered from 78 wells. (*Allgood.*)

NAWA KALA—Lat. Long. Elev.
A village in the Nurízáe division of Bunér, Afghánistán, about 7 miles from the north foot of the Malandara Pass. It contains 700 houses of Barkháh Khél, Bunérwál, Yusafzáes. These may be some divisions of the Nurízáes. (*Aleemoola.*)

NAWA KALA—Lat. Long. Elev.
A village inhabited by Mulágurís (?) in the U tmán Khél country, turning out 70 fighting men. (*Turner.*)

NA'YA' BE'LA'—Lat. 31°37'33". Long. 70°49'23". Elev.
A village in the Derá division, Derá Ishmáíl District, 17 miles south-south-west Derá, and five miles from right bank Indus. (*Johnston.*)

NERA'E—Lat. Long. Elev.
A pass leading from Banú District north of the Kuram into the Vazírí hills between the Kuram and Gumatí posts. It is described as a good path. (*Taylor.*)

NIGRAM—Lat. Long. Elev.
A pass leading from Banú District into the Vazírí hills between the Sakhdu Pass and the U'rmula. It is a small pass, and was formerly much used by the Mahsud Vazírís to carry off stolen property. It probably runs into the Sakhdu Algad. (*Urmston.*)

NIHAG DARA—Lat. Long. Elev.
A tributary valley of the Panjkóra River lying between the Turmag and Karóh Daras. It is about 30 miles long from north-east to south-west, contains about 26 villages, and abounds in cultivation and fruit gardens. (*Bellew.*)

NI'LA'B—Lat. Long. Elev.

A ferry over the Indus 12 miles below Atak. It used to be on the old Imperial Road from Kábal to Hindustán. Timurlang is believed to have crossed the Indus at this point; the river is here very narrow and is said to be 120 feet deep. (*Coke.*)

NI'LA'B—Lat. Long. Elev.

A sub-division of the Khattak division of Péshâwar, situated on the left bank of the Indus, nine miles below Atak, and comprising the following villages:—I'njarí, Hisártang, Chórpání, Darwází, Manduri, Jabí, Gharíbpura, Amánpura, Kowábágh, Lojanda Gandáb, Thowa, Bata and Parésa. (*Lumsden.*)

NI'LA'BGA'SH—Lat. Long. Elev.

A spur of the Khattak hills which comes out from Turu Sir and runs due east to the Indus. Its general height is about 2,500 to 3,500 feet. There is a difficult cattle track over it; the first part of the ascent and last of the descent are very practicable, but the ascent over the pass for about 200 yards on each side is exceedingly difficult, and owing to the hard limestone, of which the hill is composed, it would be very difficult to make a good road over it. (*Lumsden.*)

NISATA—Lat. Long. Elev.

A village, Péshâwar District, 16 miles Péshâwar and 16 miles Hotí Mardán, on left bank of Swát River at junction with Kábal River. It is a small place; supplies are procurable after due notice; water is plentiful and the country is level, open and well cultivated. There is a ferry here of six boats. (*Bellew.*)

NO'CHI'—Lat. Long. Elev.

A village on right bank of Indus, 3 miles below Kábal, situated at the mouth of a ravine which comes down from the Banj or Wanj Mountain. In this ravine is the shrine of Hájí Rahmán Bábá, which is said to render bullet-proof any one who sits at it all day. (*Abbott.*)

NU'GRAM—Lat. Long. Elev.

A small and unimportant pass leading from the Banú District south of the U'rmula Pass into the Bitaní hills. It is in the charge of the Alíé Khél Bitanís. (*Urmston.*)

NU'NGALI'—Lat. Long. Elev.

A village in Swát not far from Bánda. This is the same as Bellew's Nímgóláe. (*Raverty.*)

NU'RIZI'E—

A section of the Málízáe Yúsafzáes, who inhabit the south-west corner of the Búnér plain. (*Bellew.*)

NU'RAR—Lat. Long. Elev.

A village, Banú District, eight miles Banú, on a level open country. Supplies are procurable here after due notice; water is plentiful and the encamping-ground is extensive. (*Roberts.*)

O.

ORAKZA'E—

A tribe of Patháns who inhabit the hills from the Suféd Kóh to the boundary of the Kóhát District, (from Hangú to Samálzáe,) and from the Múlá Ghar ridge to the Samána Ghar.

Their origin is buried in obscurity; though they resemble the Afgháns in language, features and many of their customs, they are rejected by them as brethren and assigned a separate origin, their names not being found in the genealogy of the Afgháns. They call themselves Patháns, and are said to belong to the tribe of Karání.

The Orakzáes are divided into:—

1 Daolatzáe ... { Bizótís. Fíroz Khél. U'tmán Khél. Sipáh. Mahamad Khél.

The Mahamad Khél are again divided into Maní Khél, Abdul Azíz Khél and Bar Mahamad Khél:—

2 Ishmáílzáe ... { Rábíah Khél. Mámázáe. Sada Khél. I'sá Khél. Khádizáe. Bráhim Khél. Masuzáe.

3 Sultánzáe, now almost extinct:—

4 Alízáe ... { U'storí Khél. Tazí Khél. And Khél. Anjamí.

5 Lashkarzáe ... { Alíshérzáe. Mulá Khél. Chamkaní.

6 Hamsayáhs ... { Alí Khél. Mulá Khél. Mishtí Khél. Shékhan.

Besides there is the A' Khél section.

The following is the strength and politics and religion of these various sections, *viz*:—

1	Bizotís		Gár politics.	500	fighting men.
	Fíróz Khél	?	„	800	„
	U'tmán Khél	?	„	600	„
	Sipáh	?	„	300	„
	Maní Khèl, Shíah	?	„	800	„
	Abdul Azíz Khél, Shíah	?	„	400	„
	Bar Mahamad Khél „		Sámal.	1,000	„

2	Rábíáh Khél, Suní		Sámal.	600 fighting men.
	Mámázáe	"	"	120 "
	Sada Khél	"	"	80 "
	I'sá Khél	?	"	? "
	Khádizáe	?	"	300 "
	Bráhím Khél	?	"	? "
3	Másuzáe	Suni	mixed.	6,000 fighting men.
4	U'sturi Khél	"	Gar.	500 "
	Tazí Khél	?	"	?
	And Khél	?	"	?
	Anjamí	?	"	?
5	Alíshérzáe	Suni	Sámal.	3,000 "
	Manuzáe	"	Gar.	3,000 "
	Chamkaní	?	"	?
6	Alí Khél	"	Gar.	3,000 "
	Múlá Khél	"	Sámal.	1,000 "
	Mishtí Khél	"	"	3,000 "
	Shékhán	"	"	2,500 "
	The A' Khél section are	"	Gar.	500 "

The first 4 sections of the Daolatzáe are situated in the extreme east of the Orakzáe country nearest the Adam Khél Afrídís and the town of Kóhát. The Bar Mahamad Khél are situated at the back of Bar Maráe in Sámalzáe as far as the valley opposite Mélá Mián Azghar.

The Mishtí Khél are next them from the exit of the Kóhát River and up it for four or five miles. The Shékhán occupy the hills at the back of the Bar Mahamad Khél and coming round to the exit of the Kóhát River.

The Rábíáh Khél commence behind the Mishtí Khél and over the Samána Ghar to the Kóhát boundary. The A' Khél are above them in the valley of the Kóhát Bárá.

The Alí Khél are above the A' Khél.

The Alí Shérzáe and Mámúzáe at the head of the Kóhát Bárá Valley under the Rájgarh ridge. At the head of Tíráh are the Chamkanís, then the Múlá Khél, Bar Mahamad Khél summer quarter, then those of the Mishtí Khél followed by the Máni Khél, Abdúl Azíz Khél and Alízáe. Up to 1855 the Orakzáes, though occasionally committing petty depedations on the border and known to be capable of mischief if so inclined, gave no positive trouble to the British authorities. In the spring of the same year, however, during the Míranzáe expedition, a large body of fanatics, amongst whom were many Orakzáes, threatened to attack the force, and commenced depredations on the Bangash, committing no less than 15 raids, carrying off several hundred head of cattle, and killing some British subjects. In these the Shékhán and Mishtí Khél sections were concerned, but the Rábíáh Khél were conspicuous. Then a feud commenced between the Orakzáes and Hangú people. The Chief of Hangú was murdered by one of his own relations, and the murderer fled to the Orakzáes. Major Coke, the District Officer of Kóhát, first moved to Hangú with a small force to check these raids. The Mishtí section half submitted, but not the others, and there soon arose reason to apprehend a general

combination among all sections of the tribe to attack our border; so a larger force moved out from Kóhát to Hangú under Brigadier Chamberlain, in September 1855. Perceiving this, the Orakzáes made no general attack, and whatever league had begun was apparently dissolving. But the Orakzáes were seen in armed bodies on the hills ready to pour down on the British villages as soon as the troops should withdraw; so the troops marched from their camp up the Rabíáh Khél hill during one moonlight night, a distance of seventeen miles, and in the morning took the Rabíáh Khél villages by surprise. The villages were destroyed, the crops cut, and the cattle carried off by the troops, who then returned to camp the same day. Within a few days, the Rábíáh Khél tendered submission, made good all plundered property; they were also willing to pay grazing tax for the pasturage grounds near our frontier, but the Government declined to receive any revenue from them. The Shékhán and the Mishtí sections also came to terms.

The next time the Orakzáes came forward to disturb the peace of our border was on the occasion of the raids committed by the Bazotís near Kóhát, in 1868. An account of this will be found in the article Bazotís.

Besides these raids, in the beginning of July 1868, a party of the A' Khél section, 200 strong, attacked the village of Chaparí in British territory in consequence of a dispute between some A' Khél cultivators and the proprietor of the village. The Deputy Commissioner, Captain Cavagnari, at once arrested all the members of the A' Khél tribe in the Kóhát District, and proceeded with some Míranzáe levies to Chaparí, when he summoned the A' Khél council, and after enquiring into the case, imposed a fine on the tribe and insisted on three houses in Chaparí, the property of A' Khél settlers, and a tower and two houses in the A' Khél hills being publicly burnt to the ground as a punishment for their violation of British territory, and that the A' Khél settlers should give security for good conduct. The conditions after some demur were complied with in full, after which the Deputy Commissioner imposed a fine upon one of the headmen of Chaparí who had been the cause of the ill-feeling between the villagers and the A' Khél settlers.

OSAL—Lat. Long. Elev.

A village of 20 houses in the Súdúm Valley, Yúsafzáe, situated about 10 miles north-east Hotí Mardán. Water is supplied from one well; a dry nala runs past the north side of the village, distant about 100 yards. (*Lumsden.*)

OSHAIRA'E—Lat. Long. Elev.

A glen tributary to the Panjkóra Valley, north of the Karot Dara. It is an open valley about 35 miles from end to end, and contains 40 villages; the tribe inhabiting it is called Páendeh, and with the inhabitants of the Nihay Dara could turn out 3,000 matchlocks. There is said to be a road into Swát by this valley. (*Bellew.*)

P.

PABI'—Lat. Long. Elev.
A small village in Péshâwar District, 12 miles Péshawar, 9 miles Naoshara. There is plenty of water here with excellent grass and camel forage. (*P. S. Lumsden.*)

PA'DBA—Lat. Long. Elev.
A village in north-east Afghánistán, on the Indus, right bank, somewhere near Kábalgram, which contains 500 houses. (*Aleemoola.*)

PA'E'ENDEH KHE'L—
A section of the Málízáe Khwázózáe Yusafzáes. See Málízáes of Panjkóra.

PAHA'R KHE'L—Lat. Long. Elev.
A village, Banú District, 36 miles Banú, situated on a level, open and well-cultivated country; supplies and water are procurable here. (*Roberts.*)

PAHA'RPU'R—Lat. Long. Elev.
A town in the Derá Ishmáil Khán District, situated 18 miles north of that place under the hills. It is noted for its manufacture of inlaid wood boxes. (*Masson.*)

PAHOR—Lat. Long. Elev.
A village, Derá Ishmáil 11 miles, 117 Derá Ghází. It is small and supplies are rather scarce, but water is procurable. The country is level, open and jungly, with partial cultivation. (*Roberts.*)

PA'IA—Lat. Long. Elev.
A village, Jawáki Afrídí country, about 16 miles west of Shádípúr on the Indus at the head of the Zéra Valley. It has 140 fighting men, and its water is drawn from 4 wells. (*Edwardes, Cope.*)

PAKI'—Lat. Long. Elev.
A village in the Khattak hills, Kohát District, about 40 miles east of Banu in the Gudí Khél Division. The Khattaks of this village used to give trouble on the first annexation of the village. (*Taylor.*)

PALAOSA'E MAGHROZA'E—Lat. Long. Elev.
A village in the Khalíl division of Péshâwar, 4 miles north-west of Péshâwar Fort. It contains 119 houses, of which 6 are occupied by Hindús. (*Lumsden.*)

PALAOSA'E MALARZA'E—Lat. Long. Elev.
A village in the Khalíl division of Péshâwar, 4 miles north-west of Péshâwar Fort. It contains 89 houses, of which 3 only are occupied by Hindús. (*Lumsden.*)

PALAOSA'E OTOZA'E—Lat. Long. Elev.
A village in the Khalíl division of Péshâwar, 4 miles north-west of Péshâwar Fort. It contains 180 houses, of which three are occupied by Khatris. (*Lumsden.*)

PALAOSA'E PI'RA'N—Lat. Long. Elev.

A village in the Khalíl division of Péshâwar, 4 miles north-west of Péshâwar Fort. It contains 51 houses. (*Lumsden.*)

PALI'—Lat. Long. Elev.

A village in Hashtnagar, Péshâwar District, 2½ miles north of Gandérí, 3 miles south-east Prángarh. It was formerly a hamlet of Tangí. It is inhabited by U'tmán Khéls. (*Turner.*)

PALI'—Lat. Long. Elev.

A village in Báízáe, Swát, on the frontier of Lunkhór, 9 miles north of Lúnkhór village.

PALOSI'—Lat. Long. Elev.

A pass in the Khattak division, Péshâwar District, over a spur north of Nílábgash; 200 yards on either side of the pass are extremely difficult, and would require a great deal of money and labor to be made easy for camels.

PALOSI'NKACH—Lat. Long. Elev.

A halting-place in the Mahsúd Vazírí country, 4 miles from Jandula. Here, during Sir Neville Chamberlain's Mahsúd Vazírí campaign, Colonel Lumsden, with a force of 4 guns, 100 cavalry and 1,564 infantry, was left, while the main force went up the Shuhonzam. On the morning of the 23rd April, while encamped here, he was attacked by 3,000 Vazírís.

Although, in the first headlong rush, the vastly superior strength of the Vazírís enabled them to annihilate the pickets, the advance of the great mass was quickly checked by Lieutenant-Colonel Lumsden at the head of an inlying company of Guides. About 500 of the bravest of the band, however, dashed into camp, cutting down all within their reach.

The attack was so sudden and unexpected that some slight confusion prevailed, but the Guides were quickly rallied by Lieutenants Bond and Lewis, who bore the Vazírís back at the point of the sword, killing many and clearing the camp.

Whilst this was going on on the right, Major Rothney, in command of the Gúrkhas, supported by the 4th Sikhs, advanced on the enemy's flank, bearing down on the mass of Vazírís with admirable steadiness. When clear of the camp the Guides joined this force, and Lieutenant-Colonel Lumsden, with the detachment of the three corps, pursued the enemy for fully three miles over the hills, inflicting severe punishment, until they broke and dispersed.

Though our loss* in this affair was considerable, that of the enemy was much more severe, 132 dead Vazírís having been counted in and about camp, and on the line of retreat. (*Chamberlain, Lumsden.*)

* Loss in repelling attack.

Fighting men killed	... 21
Ditto wounded	...109
Camp followers killed...	16
Ditto wounded	... 23

PA'LU'DE'RI'—Lat. Long. Elev.

A village of 85 houses in the Súdúm Valley, Yúsafzáe, Péshâwar District, situated in the open country 3 miles north-west Chárgoláe, and one mile from the foot of the Pagar hill. It is supplied with water from one well. (*Lumsden.*)

PANI'A'LA'—Lat. Long. Elev.

A village at entrance of Lárgí Valley, Derá Ishmáíl, 32 miles north Derá. It is a large place situated in an undulating barren country; supplies are plentiful; water is procured from a stream which runs past the village. The village is situated in a deep grove of date trees on the side of a hill from which many streams gush through little caverns in the thickest part of the wood. Elphinstone says the inhabitants are a mixed race of Bilóche and Arab descent. (*Elphinstone.*)

PANJKO'RA—Lat. Long. Elev.

A district of Afghánistán inhabited by the Malízáe, Khwázózáe Akózáe Yúsafzáes, which comprises the drainage of the Laspisar and Láoráe Ranges represented by the valleys of the Tormang, Níhag, Karoh, Oshairáe and Dír, according to Bellew; but according to Raverty the rivers are the Láhórí, Tal, Oshairáe, Karoh, and Birehvol. Court again adds the Jindé (probably Jandol) to these. These are as far as is known at present between Lat. 33° 45′ to 34° 45′ and Long. 71° 30′ to 72° 30′. The boundary of Panjkóra to the north and west may be said to be the Laspisar ridge as far as to the west of Dír, then the Panjkóra River on both banks as far as the Maidán Valley, and after that the left bank of the river to the Laram range, whence the crest of that ridge divides it on the east from Swát and on the north-east the Yásín ridge from Gilgit.

It consists therefore of a number of narrow and hill-bound valleys with numerous glens and gorges defiling into them from the mountains on either side; all the valleys are described, as far as our limited information goes, elsewhere.

The Panjkóra District slopes down considerably from north to south; hence the rapidity of the rivers, the main streams of which in the summer months increase so much in volume and rapidity on the melting of the snows, as to become impassable altogether, except by means of rafts, and even then, with considerable difficulty and danger. The climate of Panjkóra in the summer is described as temperate and healthy, excesses of heat during the season being moderated by often-recurring thunderstorms and showers of rain. The former are accompanied by violent electric disturbances and are sometimes of terrific force, the hurricanes uprooting lofty forest trees and hurling large rocks from their natural resting-places, whilst the clouds pour down torrents of rain or volleys of destructive hailstones.

The winter season is described as a severe one; snow lies everywhere for nearly three months, except on the banks of the Panjkóra River, from the surface of which it disappears after a few days. On the higher ranges of mountains of this tract, as Laram, Láoráer Asmar, Kamójí, Kistójí, Hindaráj, Lajbou and Shálkandí, snow lies from two to four or five months, and the several valleys and glens are constantly overhung by heavy drenching mists and drizzles from the middle of November to the end of March. They gather during the night and settling at the bottom of the valleys disperse about noon or an hour or two later.

The north part of Panjkóra, where the climate is severe, is somewhat thinly inhabited, but towards the south the country is densely populated.

The people, who depend chiefly upon tillage for subsistence, also possess numerous herds of cows and oxen, goats and buffaloes. Sheep are met with in great numbers, and never reach a higher price than three rupees, or six shillings. Lately they have been brought to Péshâwar for sale in considerable numbers. A good buffalo can be purchased for from twelve to twenty rupees; but cows constitute their chief wealth. Loads are mostly carried on the backs of oxen and asses. Notwithstanding that fodder is abundant, horses and mules are by no means common; but some few of the former animals are kept for military purposes. Camels are seldom seen in the country.

One-tenth of the agricultural produce is received by the ruler. Cattle are not subject to any tax; but a capitation, or house tax, is levied on each house at the yearly rate of three rupees.

The rupee in general currency throughout the country peopled by the Yúsafzáes is the old Herát coin, worth about twenty-five per cent. less than the East India Company's rupee, which is also in circulation since the annexation of the Panjáb to a limited extent.

From the bounds of the village of Panjkóra to that of U'shírí, grain is sold by weight; but beyond, a measure, called ao-gái in Pushtu, is used instead. The seer of Panjkóra is one-fifth less in weight than that of Kábal, and the ao-gái is equal to three-quarters of the Panjkóra seer.

The present prices for articles of general consumption are at the following rates:—Wheat, seven Panjkóra seers the rupee; barley, eight seers; unhusked rice, eight seers; jowár, seven seers; salt, brought from Péshâwar, six seers; clarified butter, one seer; coarse sugar, brought from Péshâwar, six seers; clarified butter, one seer; coarse sugar, brought from Péshâwar and Jalálábád, one seer and a quarter; honey, one seer and a quarter; cotton, five-eighths of a seer, about eighteen ounces English; iron, three seers; the coarsest description of cotton cloth eight Lam-ghán yards.

A few articles the produce of Hindústán are imported; but the chief imports, which consist of articles of apparel and clothing of various descriptions, and a little indigo, are brought from Péshâwar by the traders of that city and district, numbers of whom visit the country and take back in exchange iron, honey and roghan or clarified butter.

There are a number of iron mines throughout Panjkora, from which all the neighbouring countries are supplied. Some are situated in the Láspisar Mountains and in the neighbouring hills of Biráh-wol, but the most extensive mines are in the Ushairáe and Károh Daras. In fact, the whole of the Panjkóra District teems with iron and galena, and there is no doubt but that it contains other even more valuable minerals.

Great quantities of yellow soap are made from the fat of sheep and goats at the village of Gúna-tir, where all the houses, with but few exceptions, are provided with oil-presses and machines for boiling the soap, which sells at the rate of five seers the rupee. This village supplies the whole of the surrounding hill countries with this necessary.

It is held in great estimation, as being free from adulteration with juár-flour and the like, and is pure fat and potash.

There is a considerable trade carried on between the districts to the south-east and west, as well as with Badakhshán, Kásh-Kár, Yárkand, and other places in Chinese Túrkistán, by means of caravans. The route to the latter countries is through the Lahórí Pass, near the town of Dír, where the chief of Panjkóra resides, and where he imposes a small tax or transit duty on merchandize. Travellers and traders are treated with great kindness and hospitality throughout the Panjkóra district; and with the exception of the independent tribes of the Síáh-pósh Káfirs (who are not subject to the ruler of Lower Káshkár) who at times infest the Lahorí Pass, the roads are safe, and the honesty of the people is so great, that the trader may generally penetrate into the remotest valleys and in the hilly tracts without danger of being molested by thieves or robbers.

The valleys to the east of the main stream of the Panjkóra River which divides the district from north to south, together with the names of the villages, clans occupying them, and names of their headmen, are as follow.

Panjkóra Dara :—

Bar (upper) Panjkóra,	Sultán Khél	Sher Alí.
Kuz (lower) Panjkóra,	" "	Págul.
Patáo,	" "	Mardán.
Dír, the residence of the Chief.		

The other chief places in the Panjkóra Dara are Ghundi, Chakyátan, Arottah Sín, and Panah-kut.

The chief market towns or marts of trade in the district are Dír, Biráh-wol, Sam-khál, and Lawarr-khál.

There are three other valleys dependent on Panjkóra, *viz.*, Káshkárí, so called from leading into Káshkár by the Lahorí Pass; Dobandí, by the other pass through which Káshkár may be reached in two stages, and Kahír. They all three contain some small hamlets at considerable distances from each other.

From the Maidán Dara towards the west there is a route leading into Bajáwar; and another from the Biráh-wol Dara, in the same direction. There are also two principal routes into Swát from the Panjkóra district; one through the U'sheráe, and the other through the Károh Dara.

The whole of these valleys are fertile, and the land is carefully cultivated. It produces an abundance of grain, chiefly wheat and barley; but juár (Holcus sorgum), and bajra (Holcus spicatus), are produced in smaller quantities.

The other principal productions are cotton, to a small extent, sufficient for home consumption; tobacco and sugar-cane, which are grown in the more southerly parts. Most agricultural produce is exceedingly cheap, and is calculated to be eight times more so than at Kábal. When at the dearest, eight Kábal seers of wheat, equal to about 88 lbs. English, sell for one rupee, or two shillings.

Many European fruits are also produced in considerable quantities, and some wild, but of no great variety. The former consist chiefly of apples, pears, and a sort of plum. The hills and valleys in many places are also clothed with several sorts of wild flowers, indigenous to these northern climates.

The land in the more elevated parts depends solely on rain for moisture; but in the valleys the irrigation is artificial wherever the water of the numerous streams can be conducted. The harvest is the autumn, and but little corn is sown in the spring months.

Bellew says there are no roads through the country except for footmen over the hills. The only route for travellers and merchandise is by a rough, winding and difficult path along the precipitous slope of a hill range and directly above the river's bank, and this route is practicable with safety only during the winter season.

There are three roads to Swát, *viz.*, by the Mangáe Gakáe, the Laram Gakáe, and the Kamrání Gakáe.

PANJPA'E—

A section of the Iliászáe Yúsafzáes, who inhabit a portion of the Búnér Valley—see Bunérwáls. (*Bellew.*)

PANJPAO—Lat. Long. Elev.

A village on the Mohmand frontier one mile from Shabkadr. On the annexation of the district this village belonged to the Alamzáe Mohmands, whence arose complications (see Mohmands). Near this village in 1852, Lieutenant Hughes with a party of of the 2nd Irregular cavalry charged and defeated a large party of Mohmands. (*Temple.*)

PANJPI'R—Lat. Long. Elev.

A village of 183 houses in Yúsafzáe, 3½ miles south of Manérí, situated on the right bank of the Badrí Nala under the isolated hill of this name. Khash Alee says this village could formerly turn out 80 fighting men. (*Lumsden.*)

PANJPI'R—Lat. Long. Elev.

An isolated hill in Yúsafzáe, 3 miles south of Manérí. It is rocky and covered with jungle, and has an elevation of 2,140 feet. (*Abbott, Walker.*)

PANJTA'NA—Lat. Long. Elev.

One of the divisions of the village of Khaishkí in Hashtnagar. It contains 1,700 houses and 25 Hindú shops. (*Aleemoola.*)

PANJTA'R—Lat. Long. Elev.

A village in the Khúdú Khél country, 4 miles from Narinjí. It was a large village of 1,000 houses in a valley surrounded by mountains, and an emporium of the wood trade, but the Chief having mixed himself up with the Hindústání fanatics, his village was destroyed on the 25th April 1858 by a force under the command of Sir Sidney Cotton. (*Allgood.*)

PANTI'A—Lat. Long. Elev.

A village of 23 houses in the U'tmánzáe division of Yúsafzáe, Péshávar district, situated on the right bank of the river Indus, and 3 miles south of Topí. Water from the river; it has no wells.

PAOK—Lat. Long. Elev.

A village in the Khalíl division of Péshávar, 2 miles south-west of Péshávar. It contains 79 houses, of which only three belong to Hindus.

PARMU'LI'—Lat. Long. Elev.

A village of 187 houses in Yúsafzáe, Péshávar District, situated on the banks of a steep ravine 1½ miles from the foot of the east end of the Karamár ridge just above the junction of the ravine with one which comes down from Narinjí, and 2¾ miles north-east Hotí Mardán. The cultivation in the neighbourhood is rich. The wells, 5 in number, are deeper than usual, and the fields here have generally hedges round them, which is not often the case in Yúsafzáe.

The depôt of Chamberlain's force on the Ambéla ridge was moved here on 9th November 1863, on the opening of the Shér Dara Road to his position (*Lumsden.*)

PA'RU'—Lat. Long. Elev.

A village in Ránízáe, Swát, containing 300 houses. (*Aleemoola.*)

PARWA—Lat. Long. Elev.

A village in Derá Ishmáil District, 22 miles from Derá, 106 miles Derá Ghází by District road. Supplies are procurable here after due notice, and water is plentiful. The country is level and open and jungly, with partial cultivation. (*Roberts.*)

PASTAONA'L—Lat. Long. Elev.

A village, Afrídí country, Afghánistán, 30 miles Kóhát, and 35 miles Péshávar, consisting of 20 houses built on a small hill and situated about 400 yards from the road; a little valley joins here from the east; water from a spring which is scarce and at a distance. It can turn out 50 fighting men. (*James.*)

PE'SHA'WAR—Lat. Long. Elev.

A city in the district of the same name situated Lat. 34° 1′ Long. 71° 37′, at an elevation of 1,000 feet; 14 miles from the east mouth of the Khaibar, 276 miles Láhór, 190 miles Kábal, 547 miles Balkh, 275 miles Ghazní, 508 miles Kandahár, 877 miles Herát, Karáchí, 1,468 miles Calcutta, 37 miles Kóhát, 41 miles Mardán, 50 miles Atak.

The city of Péshávar is of an irregular shape, 4 miles 770 yards in circuit, its length being 1 mile 770 yards, and breadth 880 yards.

It is built on a plain, but much of it is not level.

There are walls all round, which are built of mud and are feet high and feet thick, being meant more for a protection against robbers than as a defence.

The gates of Péshávar are 11 in number, as follows :—

The Ganj Darwázá at the south-east angle.

The Láhórí Darwázá near the middle of the east face.

The Masjíd Darwázá at the north-west angle.

The Namda Darwázá on the west face.

The Kábalí Darwázá is the main gate on the west.

The Bajáwárí Darwázá quarter mile to the west of this.

The Dubgerí Darwázá about 700 yards south-west.

The Darwázá Rám Dás at the extreme south-west corner.

The Kóháti Darwázá at the junction of the south and south-east faces.

And a gate opposite the Grass market in the middle of the south face.

The streets are planned with equal irregularity to the city; the main street of the city enters at the Kábalí Darwázá and runs east for 350 yards, then north-north-east for 200 yards, when it comes to the market-place, thence one street branches north to the Masjíd Darwázá, and another goes to the east and then branches, one going to the Ganj Darwázá and the other to the Grass market gate. The street which goes past the Kotwáli from the market-place, throws off a branch to the east at the Kachérí Darwázá, and this in about 130 yards again forks into two, one going to the Láhórí Darwázá and the other through the Ghór Khatrí to within 30 yards of the east wall, when it branches north and south, one going to the Láhórí Darwázá and the other to the Ganj Darwázá; these streets are generally about 30 feet wide, but in some places, as near the Kábalí gate and the market-place, they are as much as 50 to 60 feet. The other streets are very narrow and tortuous and not too clean, but the main streets are kept in a state of very fair average cleanliness.

The houses in Péshâwar are generally very slightly built of brick or mud, held together by a frame-work of wood, which mode it is said is adopted on account of the earthquakes which are here numerous but not very severe.

The houses are generally provided with sard-khánas, a description of cellar or under-ground room where the inhabitants spend the day in the heat of the summer. The houses of the wealthier classes, though unpretending in appearance, are well adapted for comfort, being generally in the form of a quadrangle with from three to five stories. Public humáms afford a popular luxury to the inhabitants. On an eminence to the east of the city is the building known as the Ghór Khatrí. It was originally a place of Hindú pilgrimage, and Babar records a visit which he paid to it in 1519. In the time of the Sikhs it was the residence of the Governor and his troops. It is now converted into a serae with new buildings over the two gateways, one of which forms the Tehsil. There is a mosque outside the walls which is the chief place of worship, and two others with only a single dome to distinguish them from the other buildings of the city.

There are 5 seraes in the city, the principal of which is the Ghór Khatrí, which is a square enclosure of about 170 yards; the others are the Serae Mahabat near the south-west corner of the Ghór Khatrí, the Serae Hírá Chokídár, the Serae Súlimán at junction of the Ghór Khatrí and Láhórí Darwázá roads, the Serae Mahamadí and the Serae Walí Mahamad.

The principal mosques in the city are the Masjíd Mahabat Khán and the Masjíd Diláwar Khán.

There are several market-places, the Mandí Ghór Khatrí on the north-east face of that place, the Grass market outside the gates in the centre of the south face, the Horse market a little to the west of this but inside the city. There are several wood markets; the principal one

is at the north-west corner near the Bálá Hisár. Besides these there are the Clock market-place on the main road from the Kábalí gate, and the Chabutrá market-place on the north of this. The first is an open space with sheds all round, about 200 yards by 150 yards, the other is a square of about 130 yards surrounded by houses.

There are no less than 53 quarters (Mahallas) in Péshâwar, the names of which are,—1 Ahsia, 2 Tora Báz Khán, 3 Rasa Val, 4 Tarverdi, 5 Jangi, 6 Gholáb Khána, 7 Jangirpura, 8 Mochípura, 9 Náwá, 10 Kází, 11 Námáke Dha kí, 12 Chabutrá, 13 Rethi, 14 Seva Dass, 15 Jogívara, 16 Atáhí Khán, 17 Garhí Syadán, 18 Musallí, 19 Mulá Majíd, 20 Potewárí, 21 Sarwán, 22 Pandit, 23 Kalu Muftí, 24 I'sá Nálbund, 25 Mulá Gáru, 26 Kotla Syadán, 27 Ilaqua Ganj, 28 Haoda Galí, 29 Mírpur, 30 Fatu Patchí, 31 Ekka Tut, 32 Káká Khél, 33 Rala, 34 Gunda Vehra, 35 Kázíán, 36 Musá Khán, 37 Bákar Alí, 38 Fílbán, 39 Motesibán, 40 Karímpura, 41 Machí Hatta, 42 Chirva Kut, 43 Jamál Sháh, 44 Boria Báf, 45 Jat, 46 Kashmírí, 47 Duma Galí, 50 Rám Dás, 51 Kálú, 52 Jogan, 53 Dunni Chand.

The first 26 of these quarters run in the succession given above from the south-west to the west, north and east round the walls of the city; the others commence to the south of the Ghór Khatrí and work to the west all being south of the Láhórí Darwázá road, east of the Kóháti Darwáza, Clock market-place and Chabutra.

The number of inhabitants in Péshâwar, according to the census of 1853, was 53,295, and of 1868, 58,555 souls. They are a strange medley of mixed races of Tajaks, Hindkís, Panjábís, Kashmírís, Afgháns, and Indians. All the commerce of the city is in the hands of the Indians. From Kábal, raw silk, worsted, cochineal, jalap, manna, asafœtida, saffron, resin, simples, and both freshand dried fruits, all which are generally exported to India, from whence they receive in return, cambrics, silks, indigo, sugar and spices. To Kashmír the exports are gold sequins, gold and silver thread and lace in transit from Bokhára; and the return, shawls, tea, and Persian manuscripts. They exchange the salt of the Kóhát range with the rock crystal and the iron of Bajáwar; this last district, as also those of Swát and Búnér, offer a ready market for the sale of their tissues, of cotton; the trades and arts of the town are limited to mere necessaries of life, and are principally carried on by the Kashmírís; the Hindustání is generally spoken, also the Pashtu; the use of the Persian language is very rare.

The water-supply of Péshâwar is derived from a canal which enters the city near the Kábal gate from the Bárá River, and, flowing past the Kotwálí and Chabutrá, has its exit near the Masjíd Darwázá. The following account of the cold wells at Péshâwar will be found interesting. The water in these retains the uniform temperature of 58° of Fahrenheit's scale throughout the whole of the hot season. There are several of those wells, but only one in the city, belongs to a mosque, is known by the name of "Ali Buksh," so called after a man of that name who built it. The well is frequented by the inhabitants more than any of the others, as the water is clearer, and the locality more central than the others.

The well is sunk through fertile alluvial soil, composed of alumina, siliceous and lime, with no animal and very little vegetable admixture, the sides are built of burnt brick and strong cement, depth eighty-six feet, fourteen of which are water; diameter nine feet. The temperature of the well has been taken on several successive days in the morning at sunrise, when the thermometer stood at 71° at noon, when it stood in the shade at the well's mouth 115°; and in the evening, when it was 95°; but found the water drawn from the well invariably 58°. The water is clear, sweet and sparkling, as if it contained a portion of carbonic acid gas.

During the cold or winter months, when frost frequently appears, a stream from the Bárá River is turned into the well till it is filled. This it would appear subsides in a few days, when the operation is repeated three times; after this beams of wood are laid across the mouth of the well, on these mats and branches of trees are laid, the whole is then earthed up; the depth of these is four feet.

It is afterwards left undisturbed till the hot weather, when it is opened to the public, and the water is found to be of the low temperature of 58°. This water is found to be far more refreshing than water artificially cooled. The gardens which stretch from the south to the west of the town present the appearance of a forest of orchards where they cultivate the plum, the fig-tree, the peach, the pear, the mulberry, peculiar to this country, the pomegranate and the quince, but these fruits, although beautiful to the eye, are very far from having equal flavour with those produced in Europe. The grape is only cultivated at the village of Sheik Imam Mehdi.

The Fort of Péshâwar is situated outside the north-west angle of the city. It is quadrilateral in shape, though not regular in its dimensions, the three longest faces, *viz.*, west, south and east, being 220 yards, and the north face only about 200.

It can be surrounded at pleasure with a wet ditch by a canal from the Bárá River. There is only one gate in the north face, which is protected by towers.

There are three wells in the fort.

The walls are built of sun-dried brick, without brick or stone revetment. They are not less than 60 feet in height, and the *fausse braye* full thirty.

There are extensive and well-constructed magazines and storehouses within the area of the fort and under its ramparts.

The cantonment of Péshâwar lies to the west of the city. Its shape is that of an irregular oblong, it is 8 miles and 540 yards in circuit.

From the extreme west house of the cantonment to the north-west angle of the fort by the road is 3 miles, 925 yards, and at the broadest part from the rear road of the cantonments to the quarter-guard of the Artillery lines is 1 mile, 1,650 yards. The number of houses belonging to Europeans in the Péshâwar cantonment is ; of this number are private residences, are shops and public offices,

and are barracks for British soldiers. The number of houses occupied by natives is ; of which are private residences, are shops, &c., and are occupied by native soldiers.

The houses of the Europeans are built each in the midst of a small enclosure and are generally of sun-dried brick with flat roofs and white-washed walls.

The houses of the natives are built of mud and straw with wooden frame-work.

The barracks of the Europeans, however, are built of kiln-burnt bricks with roofs.

The number of the inhabitants of Péshávar cantonment according to the census of is as follows :—

The water-supply of the Péshávar cantonment is very ample, consisting as it does of several canals cut from the Bárá River which enter the cantonment on the west and run throughout its whole, one running right through its centre and another on the north, and a third again to the south, but though ample it runs through open channels and collects in its course every description of impurity, thus changing what was originally beautiful water into a liquid of the most deleterious kind. The effect of this on the health of the troops may be imagined, even if the medical records of 20 years did not show it, and the constant reports of the Medical officers did not cry aloud for remedy. Only in the last report of Dr. Geo. Morton, the Deputy Inspector-General of Hospitals, is this once more brought forward in the following earnest language :—I shall only here repeat my conviction that the cantonment and city of Péshávar will always be subject to these awful explosions of cholera whilst the present objectionable system of supplying the community with drinking water remains unchanged. I imagine that in no station in India are there everywhere to be seen such flagrant breaches of the first primary laws of sanitation as in Péshávar. Here may be seen open drinking water channels running a few paces from the latrines, the level of the latter being higher than the bed of the water channels. In other places the channels supplying the water tanks used by a regiment running alongside a public road, and after every rainfall receiving of necessity the washings of the road. In short, the wonder appears to be, not that cholera commits such fearful ravages every few years when it makes its appearance, but rather that Péshávar ever escapes.

The whole system of open water channels must be faulty in a country where, for several months of the year, these channels must be liable to receive the finely pulverised soil superficial, with admixture of every imaginable impurity blown into them by the prevailing high winds, and in other months the same soil washed into them by showers of rain. But these evils have been aggravated at Péshávar by the unfortunate mistake, in almost every instance, of placing the water tanks themselves on the lower levels instead of higher up, close to the main artery which feeds the cantonments, so that most of the native infantry regiments at least are supplied with water which has been exposed to the contamination of their own lines'

drainage, even when they are not directly poisoned by their own latrines. In my opinion no half measures of relief for this evil will avail anything, and the conviction grows upon me more and more daily, that sooner or later Government must alter the whole of the present system, and bring in the whole supply of water for the community in covered ways, and distribute it to the various barracks by iron pipes. If this were done, and a good system of sewerage established, for which the site of the cantonments affords every facility, I see no reason why Péshâwar should not be as healthy as any station in India.

The following remarks regarding the establishment of a fair at Péshâwar are from the Report of Commission dated 12th September 1861, pages 99, 100, 101.

The Péshâwar trade is carried on in the usual manner by resident firms of Amritsar, Lahore, Péshâwar, Kâbal and Bokhára, and by the well-known trading tribe of Parachahs of Afghánistán and Péshâwar; most of the Bokhára trade finds its way by this route. It is carried by Kábalís, Tajiks and Shinwáris, who employ their camels in this manner.

It is evident the Péshâwar trade is capable of any degree of expansion, and that a fair conveniently established would tend to facilitate the exchange. To these men time is important, as every march by which their journey is decreased lessens their expenses, and if the space to be traversed can be sufficiently reduced, it would be possible to make two trips instead of one. Instead of being dependent as in the Deráját on the migratory Lohánís (for by no other means can merchandize be taken through those passes), we possess in the Péshâwar route all the elements of an increasing traffic. We are nearer the markets we wish to supply; large trading communities are met with all along the route containing the capitalists and traders whose dealings we wish to facilitate, and the circumstances of the traffic render a decrease of distance all important, the very object with which we contemplate the establishment of a fair.

And as in regard to the Deráját, Multán suggests itself as the most convenient site for a fair, so the chief traders think that Péshâwar itself is the most suitable locality. Established agencies afford facilities for mercantile transactions, which a place of less note would not afford; the fair would attract the traders of Bajour Swát, Hazára, Kashmír, and the tribes on the upper Indus, and the Kábal River would bring some kinds of merchandize from Jallábád and Dukka, on the rafts now used for that purpose, to within six miles of the fair.

The following objections may be urged against this scheme:—first, that it removes the fair too far from the seaport; but with steam water carriage for the heavier kinds of merchandize to Kálábágh, the rail to Amritsar, and the Trunk Road from that place, this objection will not counterbalance the advantages of the route; and were it more valid than it is, the Péshâwar route offers great facilities for an expansion of trade. The matter comes to this; we can bring goods

cheaper to Multán than to Péshávar, but the means of forwarding them on to Túrkistán are much greater by the latter than by the former route, and considering the two facts together, the merchandize by Péshávar will in the markets of Túrkistán be cheaper than that by the Deráját.

In the cold weather, goods can be brought by the Indus to Atak and thence by the Kábal River to within six miles of Péshávar. The second objection is the insecurity of the passes between Jallábád and Péshávar, but this is exaggerated. Guards are furnished by the tribes, who receive a kind of black-mail in lieu, but even these demands are kept down by the circumstance of there being three routes into Afghánistán, which are in the hands of different tribes; any exaction on the part of one leads to the transfer of the traffic to another.

In regard to the best time for holding the fair, January has been suggested as the most appropriate, but this is too late at Péshávar, for the first Káfilas come down in October and November, and are not likely to wait for the fair in January. Under these circumstances from the 15th November to the 15th December would seem the most suitable time for holding the fair, and it may be possible that eventually a second fair at the close of March might be found advantageous.

The steps to be taken for giving publicity to the establishment of the fair would be to notify it in plain terms, through some of the leading firms at Kábal, Bokhárá and Khokand. The notification should set forth the object of the fair, the time, and a list of articles which would be obtainable, together with one of those which would find a ready sale: these lists could be obtained from the principal merchants of the Panjáb. Copies of these notifications in Persian, Pushtu and Túrkí, might be largely distributed through our agent at Kábal, and among the Káfilas who came down this year, to the Chiefs of which it might be also verbally explained. Copies would also be sent to the Amír, and the Ruler of Khokand. Within our own territories the greatest publicity should be given in the usual manner.

The Péshávar Valley has long possessed an unenviable notoriety for insalubrity in the autumn months, arising from fever of a severe type which is caused by the over-irrigation of the surrounding country, and by the presence of a large swamp to the north-east of cantonments.

Mr. W. Purdon, Civil Engineer, on the 23rd January 1858, forwarded a memo. to the Panjáb Government on the causes of the malaria of the Péshávar Valley, with recommendations as to the remedial measures which should be adopted. The low elevation of the valley is not a cause of its unhealthiness; Ráwal Pindí, very little higher, is remarkably healthy. When European Troops were first stationed at Péshávar they were very healthy, but ever since mortality has been on the increase. Irrigation and cultivation, without which it would be a barren plain, have given it all the noxious elements of a marsh. The Europeans have created malaria by surrounding their houses with dense vegetation. The irrigation of the gardens is carried on also by a network of open drains, which generate dis-

eases. The evil is increased by the fact that the moist soil containing putrifying vegetable matter is twice broken up during the year, and that the water contains dissolved vegetable matter. None of these causes are trifling; most of them might be corrected or destroyed. To remedy this state of things all irrigation in mud drains should be prohibited and stone channels substituted where required. The branch of the Bárá River, which passes through the town, should be made to run in a stone channel for a certain distance, in the vicinity of cantonments; all irrigation should be put a stop to if possible for a distance of not less than three miles from cantonments; for it has been proved experimentally in Italy, that marshy lands can influence to disease a locality three miles distant from them. Further, the barracks for Europeans should all be two-storied, the upper story for sleeping in, for it is found to be a tolerably well-established fact that malaria is comparatively inert 16 feet from the ground, while it is well known that night is the time noxious vapours are most powerful and the human frame most susceptible of disease.

The political importance of maintaining a large European Force at Péshávar is sufficient to outweigh the immediate loss of revenue. If these suggestions were carried out, Ráwal Pindí has good natural drainage, and, it may be presumed, will, therefore, be considerably increased as a European station. A good tramway should be laid down between it and Péshávar over the present line of road. It would thus be within 9 hours of Péshávar, and the Troops might be relieved frequently; between Pindí and Jhelam also a tramway should be laid down, to be worked by horses at the rate of 10 miles an hour. As the road is not suitable for locomotives, a good system of cheap tramways, and not high-speed railways, will best meet the requirements of the Panjáb. The country, moreover, possesses great natural advantages for water communication. Its streams are navigable throughout the year, and should be opened up by cheap steam navigation. A beginning should be made with the Jhelam, as the obstacles in its channel are removeable at a very small cost. Steamers might run at all seasons up to Jhelam, whence, with a tramway to Péshávar, the communication with that important post would be placed upon a very complete footing. The cost of a complete tramway from Jhelam to Péshávar is estimated at 10½ lakhs of rupees, or little more than has been spent on the small station of Naoshahra.

The following memorandum on the defence and occupation of the Péshávar Valley by Brigadier-General A. T. Wilde, C. B., C. S. I., A. D. C. to the Queen, will be of much interest as giving the opinions of a very able and experienced officer on this important subject.

Judged solely as a military question, the presence of a strong Force of European Troops in the Péshávar Valley must be admitted to be a great addition to the actual strength of the position, both with reference to the defence and subjection of these important provinces, and the immediate power of control it affords to coerce (if necessary) the native mercenaries employed on that border.

The loss of life and ascertained sickness, however, of our European Troops cantoned in the Péshávar Valley, renders a change in

this, the true policy of our military occupation, imperative, and the point at issue appears to be, how can the European Troops be so located as to ensure their health and vigor and not compromise the safe tenure of these territories.

Assuming then that the withdrawal, on sanitary grounds, of the whole or part of the European Troops from the valley is a duty on the part of Government, their entire or partial removal will necessitate the employment of a larger Brigade of Native Troops to hold the turbulent and fanatical population of this part of the border in subjection, than we have there at present.

I believe, however, that as long as those Native Troops remain loyal, the result of any insurrection of our own subjects Trans-Indus is not to be feared; and what we really have to consider is the means left at our disposal, after the partial withdrawal of the European Troops, to resist successfully, in the first instance, a sudden invasion from the north or the occasional inroads of the independent tribes inhabiting the country beyond British territory.

There can be no doubt that it would be both unwise and impolitic to leave the occupation of the Péshâwar Valley entirely in the hands of our Native Troops. The proximity of the city of Péshâwar to that of Kâbal, its historical and political importance, renders it dangerous to withdraw, altogether, the European Garrison, and to trust our Artillery and treasure entirely to the keeping of our native soldiers, particularly in a place so open as Péshâwar to the intrigues and agents of the courts of Kâbal, Persia and St. Petersburgh.

The above consideration, just in itself, and the necessity so strongly urged and insisted upon by the Royal Sanitary Commission, that our European Troops in this valley must either be removed to other more healthy localities, or their health secured in some way by the erection of improved and raised Barracks; it was this which led to the proposition now before Government to build a Fort at Péshâwar at an expense to the State of at least three quarters of a million of money.

It is proposed partially to reduce the European Garrison and to place it and the Native Brigade in a regular fortified post, in lieu of having, as at present, an open cantonment occupied by a strong European Force with its native residents.

I dissent entirely from this proposal, and consider the measure to be one more likely to add to our difficulties in disturbed times, than to be a source of any real strength.

To hold our own in this most fanatical Mahamadan country, we must be prepared to move out our Troops at the shortest notice, and in their full strength, and we must accustom the native portion of the Force to feel itself equal to contend, without the protection of walls, against any enemy it can meet in the valley.

To place the Native Troops in Péshâwar behind the works of this proposed Fort, is, to my mind, to destroy the confidence these Troops now possess when they meet the hillmen in the difficult and rugged passes of the Khaibar and Botan.

The greatest part of the Native Troops, particularly the Irregular Cavalry of this Brigade, should be cantoned on the actual frontier road of the valley, and their lines or Barracks built in the vicinity of and in the plains, at the foot of the very hills, out of which the hill marauders issue to plunder our subjects and drive off their cattle.

Locate the European Troops at Ráwal Pindí and Sidon-Sháo-ke Bowlee, or any other healthy site which can be found Cis-Indus, and as near to the Government ferry at Atak as possible. From Ráwal Pindí construct a railroad to Péshâwar to join eventually the main lines of Railway at Lahore, bridging the Indus at Atak, and run one terminus of the rail into a small star fort, to be built on the plain beyond the present cantonments, and facing the Khaibar Pass; let this small fort or post be garrisoned by a wing of an European Regiment with a small detail of Artillerymen, also Europeans, and let it be considered as a refuge for the families of our countrymen, and a place of safety for the ammunition and treasure, &c., &c., of the Government in times of war or insurrection.

That portion of the Native Brigade not cantoned on the border to occupy the present cantonments, through which the Railway will pass. The excellent and most expensive Barracks now in existence for the accommodation of the European Troops, to be kept in perfect repair, so as to be ready to receive the Troops as they may reach the place by rail, in the event of any emergency. In fact it would be a measure of the greatest benefit both politically and to the Troops themselves if a Camp-of-Exercise was formed annually in the spring of the year in the Péshâwar Valley, uniting the whole of the division with the rail in existence. The concentration of these Troops would cost nothing, and the change and exercise would be welcomed by both officers and men.

In conclusion, I would state that it appears to me to be a great mistake to erect a large fort, requiring a considerable body of troops to hold it, in such an advanced position as Péshâwar. The permanent base of all military operations in that valley must be Ráwal Pindí, and the intermediate and temporary basis would be, according to circumstances, either at Torbéla, Atak, or Khushíálgarh,—all ferries on the river Indus.

The valley of Péshâwar itself is intersected by the Kábal River which nearly divides it into two equal parts, and to build a large fort on its right bank (as proposed) requiring half if not more than its ordinary garrison to hold it in security, seems to me to render the defence and occupation of the rest of the valley more difficult than it is at present.

It should also be remembered that some of the most powerful and certainly the most hostile tribes to us, such as the Momands, Swátís, Bajaors, Búnérwáls and Jadúns, all inhabit countries to the eastward of Péshâwar, and could invade our territories, and actually cross the Indus at Torbéla or Húnd without going within 60 miles of the proposed fort at Péshâwar. With the river Indus bridged at Atak, and a Railway established between Ráwal Pindí and Péshâwar,

we shall be ready to meet any enemy, let him advance either through the Khaibar to Péshâwar or through the Perwar to Kóhát, or from the direction of Swát, with a small fortified post as a place of refuge at Péshâwar held by 300 or 400 European soldiers, to prevent the unnecessary alarms the advent of a few marauders into the plains is liable to cause, we can hold the valley of Péshâwar with our Native Troops, thus saving our own countrymen from the effects of a climate which has already proved fatal to so many.

I would most earnestly urge the completion of a railroad, if only a single line of rail, from Lahore to Péshâwar; its completion is the true solution of the difficulties that have beset the occupation of these territories since the annexation of the Panjáb in 1848-49. The moral as well as the physical advantage of a railroad is greater in Asia than in Europe. The means for its destruction in the hands of an enemy in the east is less than in European countries. The power it gives us in India to concentrate Troops will be a vast saving in the reduction of the amount of Troops we shall have to maintain. Ráilways with small fortified terminuses to guard the rolling stock and not forts, is the only secure mode of safely holding the vast tracts of country on our north-western frontier under the dominion of Her Most Gracious Majesty.

PE'SHA'WAR—

A district of the Panjáb, situated at the north of the Trans-Indus territory, between Lat. 33° 50′ to 34°30′, Long. 71° 30′ to 72° 50′. It is bounded north by the hills of the Mohmands, U'tmán Khél, Swát, Búnér and the Máhában tribes, east by the Indus, south by the Khattak and Afrídí hills, and west by the Khaibar mountains. Its greatest length from the south of Khattak to the north of Lúnkhór is 75 miles, its greatest breadth from Kyáh to Jamrúd is 80 miles. The average length is about 40, and the average breadth about 65 miles. Its area in square miles is 1,928.

The divisions of Péshâwar are—1, Hashtnagar, comprising the country on the left bank, Swát River, from its debouchure to its junction with the Kábal River, and thence on the left bank of that river to Naoshahra, for an average breadth of about 10 miles; 2, Yúsafzáe, comprising the country east of Hashtnagar to the Indus, and north and south from the hills to the Kábal River; 3, Khattak, comprising the east portion of south hills between the Kábal River and the Indus; 4, Khalsa, the country north of Khattak to the Kábal River, and west as far as Péshâwar; 5, Mohmand, the strip between the Bárá and Khattak south of Péshâwar to the Afrídí hills; 6, Daodzáe, the portion north of Péshâwar to the Kábal River; 7, Khalíl, west of Péshâwar to the Khaibar hills; and 8, Doábá, between the Swát and Kábal Rivers.

I think the natural divisions of the Péshâwar district may be said to be—1, the Khattak hills; 2, the Shingláe table-lands round the edge of the north-west, west and south hills; 3, the Maira of Yúsafzáe and Hashtnagar; and 4, the rich irrigated low lands along the course of the rivers and ravines.

The inhabitants of Péshávar, residing, as they mostly do, in separate localities, afford another division which it will be well to bear in mind. Thus its north-east portion is inhabited by Yúsafzáes, and the divisions of Khattak, Khalíl, Mohmand, Daodzáe, are respectively inhabited by tribes of the same names; Hashtnagar is inhabited by Mahamadzáes and Miáns; Lúnkhór by Khattaks and U'tmán Khél; Doába by ; and Khalsa by .

The general appearance of the west portion of the district, which may, *par excellence*, be considered the Péshávar Valley, is one of great beauty; at the right season it is a mass of verdant and luxuriant vegetation, relieved by the meanderings of the numerous canals and the lines of mulberry trees, and set off by its bare stone surroundings, and the far distant and snowy peaks beyond. Writing in the days of old, Irwin says,—There is no space of equal extent in the whole of Afghánistán that is equally cultivated or peopled. And since then, relieved from the rapaciousness of its former rulers, the population has increased and the cultivation extended. In truth the Péshávar Valley is in spring, with its numerous thriving villages and its wide-spread green fields, an exhilarating sight.

The only hills of any consequence in the district are the Khattak hills. These are a continuation of the Afrídí hills, which themselves are a spur from the great Sufébd Kóh range, and they are, like all the outer spurs of this range, dreadfully desolate, parched up and impracticable. Their sides are in some places clothed with a scattered thorn jungle, and in the small glens of the range this often becomes so dense as to hinder movement. (*See* Khattaks.)

The plain of the Péshávar Valley is characterised by an uniform yet easy slope inwards from the hills to the Kábal River, and also by the very marked manner in which it is, especially in the neighbourhood of the hills, intersected by ravines of great depth and very considerable impracticability. There is, I believe, no such thing as a wide unbroken plain, and however smooth it may be to the eye at a distance, a nearer approach discloses some deep ravine or hidden watercourse which bars communication. Looked at as a country for Military, the plain of Péshávar must be pronounced to be of a very unusually difficult nature; far off the main roads there are few places where a large body of Troops could move for long without being pulled up by one of these obstacles. This does not apply with so much rigour to the wide spread Maira of Hashtnagar and Yúsafzáe, and here, were it not for the thickly growing thorn jungle, large bodies of Troops might move with comparative freedom.

The rivers of Péshávar are three in number, *viz.*, the Bárá, the Kábal and the Swát (described elsewhere). These all issue from the hills within 30 miles of each other, and, splitting into numerous branches, they all join within 20 miles of the hills, thus forming a triangle and subordinate network of irrigation which very few districts can equal. Besides these there are no permanent large streams, but in Yúsafzáe and other parts of the valley there are many ravines where water flows

for a longer or shorter time after rain, and in one or two cases, for the greater part of the year ; and in and near the beds of these, water is, at most seasons, found in wells from 12 to 30 feet deep. Indeed, were it not for these, great part of the valley would be dependent for moisture on the scanty and precarious rain-fall, and much of it would be totally unfruitful. At many places (*e. g.*, the Péshávar cantonment and near Chamkaní to the south) water is not found within seventy feet of the surface (at the former with a temperature of 68° to 70° Fah. in July) ; and the well which the Sikhr were obliged to dig for the supply of their fort of Fattahgarh, Jamrúd, (commanding the exit of the Khaibar,) is said to be no less than 180 feet in depth.

There are no lakes in the district, but in many places there are large marshes (for instance, an extensive one close to Péshávar,) and large tracts, particularly in the Doábá, become marshes after much rain. On some of the old maps it is noted that, at a place near Tópí, in the eastern Yusáfzáe, a lake of several miles in extent is formed after every eight or ten years, and such a tradition is held by the inhabitants. The part where the lake is said to be formed is low and verdant and almost marshy, water being abundant in pits at six and eight feet from the surface. A small, sluggish stream runs through the tract, and it is probable the so-called " lake " is merely a marsh formed on this low ground in seasons of excessive rain, the water, however, never being so deep as to quite conceal the tall grass and reeds. There are no canals in the district other than those for the special purposes of irrigation, which will be noted under the head of agriculture.

The climate of Péshávar may be shortly described as the extreme of that of the Panjáb generally ; *i. e.*, there are great annual variations of temperature, great daily variations, especially in the cold season, a very dry atmosphere throughout most of the year, and a very limited rain-fall ; the last occurring, not at the period of the usual rainy season of India, but in winter.*

* *The following Table shews the range of the thermometer.*

	Means of daily maxima.	Means of daily minima.	Means of these.
January ...	60·67	37·25	48·96
February ...	66·76	41·5	54·13
March ...	73·88	49·47	61·67
April ...	87·96	63·07	75·51
May ...	101·11	70·95	86·03
June ...	105·92	78·31	92·11
July ...	103·95	80·37	92·16
August ...	99·9	79·77	89·83
September ...	97·2	72·65	84·92
October ...	87·35	55·28	71·31
November ...	76·67	42·45	59·56
December ...	66·7	39·80	53·25
Annual means ...	85·67	59·23	72·45

It thus appears that the three coldest months at Péshávar are December, January and February, during which the average temperature is 52°11′ Fah., the highest single observation being 77° Fah. in February, and the lowest 32° Fah. in January; the three hottest months are June, July and August, the average temperature of which is 91°36′ Fah., the highest single observation noted being 113°5′ Fah. in June, and the lowest 70°5′ Fah., the hottest single month being July, with an average temperature of 92°16′ Fah., and the coldest, January, averaging 48°96′ Fah. The average temperature of the three spring months calculated for these three years is about 80° Fah., and that of the three months of autumn nearly the same. These shew that although the summers are hotter and the winters colder at Péshávar than at these two places, yet its mean temperature is rather lower, which corroborates a remark made by Hooker and Thomson in the introduction to the "Flora Indica."

Several circumstances combine with the much-diminished rain-fall of summer to increase the heat at that season; *viz.*, the valley being walled in on all sides by hills, these being very bare of vegetation, so that they absorb heat freely during the day, which is as freely radiated in the night, and the generally clear summer nights, which also favor radiation.

At Péshávar spring commences early in February, when the willow begins to bud, and in March most of the trees are again in full leaf. After this temperature rises rapidly, and the summer heat, especially in July, is most oppressive and sultry, though tempered in that month by frequent dust-storms, often followed by showers. Mirage is in the hot season a not uncommon phenomenon, repeatedly seeming to simulate lakes, trees and houses, where in reality there only existed a parched, baked soil, with here and there a straggling bush, and a bit of mud wall, or a few stones.

In August, autumn fairly sets in, the leaves of the trees getting brown and beginning to fall; in that month most of the willows, &c., become bare; and during September, when the marsh at Péshávar is probably at ebb, many of the aquatic plants common in it (Nelumbium, Typha, Sagittaria, Alisma, and many Cyperaceæ) have fruited and dried up.

After September the temperature rapidly diminishes for three months, and slight earthquakes are occasionally felt up to April. Although snow seldom if ever falls in the valley, yet slight falls of snow on the plain are authenticated on at least two different occasions within the last few years, when, however, it remained unmelted for only a very short time. In each winter there are generally repeated falls of snow on those hills surrounding the valley, which reach to more than 3,000 feet above the sea; and on the higher hills towards the north-west (Tartarra, over the Khaibar Pass, within 25 miles of Péshávar, is 7,000 feet) snow is frequently seen for many days together; while on the still loftier inner ranges visible, it lies for many weeks at various times from the middle of November till the middle of May. It appears that throughout 1861 northerly and

easterly winds were to southerly and westerly nearly as 9 to 5½, but from October to March southerly and westerly winds prevailed; and, judging from partial observations, which, however, ranged over the year, the night breeze was found to be generally from the south and west directions. From the return of deaths in the Pésháwar district in 1868, I find that, of a total of 2,538 deaths, 32 were from wounding, 34 from accidents, 118 from small-pox, 17 from cholera, 79 from diarrhœa, 1,946 from fever, and 91 from chest diseases, and the death-rate per mille was 5.

The north-eastern part of the valley is much broken up by spurs and outlying low hills from the mountain mass bounding it in that direction. The latter is in many places plentifully strewn with blocks and shingle of a syenitic porphyry, which is occasionally seen *in situ*, as at Mangaltáná, on the flanks of Máhában, and at Kábal on the Indus. Even fragments of this rock, however, are very rare throughout the rest of the valley.

Many of the spurs along this, the north edge of the valley, are composed of a very hard, dark-coloured slate, similar to that of Atak, generally dipping strongly towards the north or west; on this side, also, micaceous schist frequently occurs, as in the ridge parallel to the Indus at Kábal, and in the Tákht-i-Bái spur in Yúsafzáe, and a micaceous schistose-earthy limestone near Michní, Shabkadr and Abázáe; in the lower ridges and isolated hills the rocks generally dip towards the north-west and north. Near Michní there is an outburst of trap, under micaceous and quartzose schists.

On the east and south side of the valley, as at Mount Mítú, near Atak,—the ridges south of Naoshara, the range on which (the proposed sanitarium of) Cherát is situated,—also on the hills traversed by the Kóhát Pass, I have never observed granitic rocks or micaceous schists. The greater part of these hills, in which the dip is, generally, westerly at a high angle, and the strike approaches north and south, appears to be composed of various limestones, often much contorted, ranging from a dark-colored very much indurated silicious variety to a calcareous flagstone containing concretionary ferruginous nodules, which has been used for flooring and roofing purposes.

The spurs which extend furthest from the edge towards the centre of the valley are:—one which terminates at Takht-i-Bái near which it reaches a height of 700 or 800 feet above the plain, and which is mainly composed of micaceous, quartzose and calcareous earthy schists; and the Bárá spur, (not far from the western extremity of the valley,) which stretches from the southern edge of the Khaibar hills to near Fort Bárá, and the strata of which appear to dip towards the north-west at an angle of about 45°. Th is I was unable to visit, as it is in an "unsafe" country, and I think beyond our border. Towards the middle of the valley rock masses are but seldom found *in situ*.

Most of the lime used in Péshávar appears to be brought from the range to the south towards Shamshattú, and besides it, the only valu-

able or curious mineral products of the district or its neighbourhood are :—iron, which is brought, roughly smelted, in considerable quantity from Bajáwar, where it is found in the form of iron-sand ; naphtha, (mumiai or gunduk-ka-tel) which is procured between KáJábágh and Atak, and used as an application to sores; asbestos, said to be brought from a locality near the Khaibar Pass; and mica (sang-i-jaráhat or simgíl) which is used in powder and mixed with plaster for giving a silvery appearance to cornices, &c.

Considerable tracts of the lower parts of the valley contain much saline matter, which effloresces abundantly on the surface, and the presence of which induces a copious growth of Salsolaceæ with other plants (such as Tamarix dioica and Berthelotia lanceolata) which flourish in saline soil.

Horses are not extensively reared in the valley, the great supply being obtained from the westward, whence come many Káfilas each cold season. Wheel-carriages are quite unknown among the inhabitants of the country parts of the valley, and all internal traffic in merchandise, grain, &c., is conducted by means of pack-bullocks, many of which are of a fine strong breed, very much superior to the ordinary kind generally used in ploughing, &c., here as elsewhere in India. Very large flocks of sheep and goats are reared, and the extensive thorny enclosures, formed (generally of dry Zizyphus bushes) for their protection from the night attacks of wild animals, may be seen studded over even the driest parts of the plain at certain seasons.

Among the more uncommon or characteristic fauna of the Péshá-war district may be mentioned the following. The Márkhor (Capra megaceros) is frequent in the hills to the north-east and said to be found in the Khattak range. The Ooríál or Kohí doomba (Ovis Vignei) is found in the hills to the east of the valley (and is common in some of the low hills near Hussan Abdál, and southward toward the Salt Range). Porcupines, in Pushtu Shkunr (Hystrix Cristata ?) occur in various parts of the district; I have found quills at 4,700 feet above the sea (at Cherát), but it appears very doubtful if the animal lives in such places.

A Pangolin (Kishaur) is by no means uncommon in various localities, attaining a length of 4 feet and upwards; its scales are much valued as a medicine by some classes of Hindús. The " grave-digger" gorkakh, gorkash (bijú, Hindí) is occasional. A freshwater tortoise, shamshatæ, inhabits the rivers, and attains a length of upwards of two feet. In the drier and more sandy parts, the soil is burrowed by thousands of a kind of lizard, charmukhkœ or charmushkœ, about a foot long, and I have repeatedly found live specimens of an allied, but amphibious animal, of considerably larger size, in water contained in hollows, on the hills around the valley.

A characteristic bird is the Obára (Otis) which is common in the drier, uncultivated parts, and is interesting to the sportsman, as it affords good hawking, as well as to the gastronome from a different point of view.

Several species of serpents occur in the district, but almost all, of scores that I have examined, had no poison fang, and I have never actually known of a case of death from a serpent bite near Péshávar.

The following statement of stock in the Péshávar District is taken from the Panjáb Report for 1868, according to which there were in the district 294,686 cows and bullocks, 1,311 horses, 744 ponies, 7,753 donkeys, 143,373 sheep and goats, no pigs, 1,156 camels, total live stock 449,023; 20 carts, 36,726 ploughs, and 106 boats.

The prices of hire of a cart per day was Re. 1, of a camel 6 annas, of a score of donkeys Rs. 3-12, and of a boat 8 annas.

The price of skilled labor was 7 annas and unskilled 3 annas.

The total population of the Péshávar District according to the census of 1868 was 523,152, giving 271·20 per square mile. Of these 185,052 were adult males, and 154,306 adult females. Total adults 339,358;—100,954 were boys, and 82,840 were girls, total 183,794 children.

According to religion the numbers were 3,412 Christians, 481,447 Mahamadans, 27,408 Hindús, 2,014 Sikhs, and 8,871 nondescripts. The percentage of Mahamadans is 92·03.

Among the divisions according to race, the following may be mentioned:—3,375 Europeans, 15 Eurasians, 17 Armenians, 10,498 Syads, 21,426 Moguls, 82,170 Yúsafzáes, 4,735 Khattaks, 28,043 Mohmands, 17,699 Khalíls, 15,311 Daodzáes, 22,089 Mahamadzáes, 107 Kumalzáes, 276 Suddozáes, 259 Populzáes, 153 Orakzáes, 105 Vazíris, 157 Lohanís, 107 Ligárí Bilóchís, 572 Bhattís, 629 Jats, 10,384 Gújars, 4,135 Puranchas, 596 Khójas, 11,334 Kashmíris, 2,185 Brahmans, 6,398 Khuttrís, 344 Buniyas, 11,957 Aroras, 604 Súds, 309 Jats, 30 Parsees.

The divisions by occupation are as follows: merely mentioning the males except where it is evident they are females; 2,767 Government employés, 1,452 police, 1,654 village watchmen, 7,468 village officers, 8,901 soldiers, 2,151 priests, 178 medical men, 410 midwives, 0 pleaders, 0 attorneys, 375 petition-writers, 4,389 schoolmasters, 1,212 male musicians, 1,201 female ditto, 147 dancing girls, 1,060 innkeepers, 7,847 servants male, 3,936 servants female, water-carriers male 665, ditto female 388;—2,945 barbers, 1,190 washermen, 1,889 sweepers, 4,116 merchants, 8,382 shop-keepers, 275 bankers, 295 brokers, 222 contractors, 105 carriers, 1,269 letters-out of conveyances, 899 boatmen, 1,948 coolies, 114 painters, 1 jeweller, 416 saddlers, 4 printers, 4,180 carpenters, 680 masons, 13,714 weavers male, 12,000 ditto female, 1,216 tailors, 3,680 shoemakers, 1,855 cotton-cleaners, 3,794 grain-dealers, 422 bakers, 279 confectioners, 5 drug-sellers male, 232 tobacco-sellers, 238 grocers, 888 vegetable-sellers, 1,310 milkmen, 1,266 butchers, 297 cane-workers, 188 turners, 226 wood-sellers, 2,411 blacksmiths, 1,701 goldsmiths, 2,641 potters, 811 salt merchants, 22,009 labourers, 110 pensioners, 4,806 beggars, 307 prostitutes;—agriculturists 270,681, non-agriculturists 252,471.

The total number of villages in the Péshâwar District is 654; of these 203 contain less than 200 inhabitants; 200 have from 200 to 500, 127 from 500 to 1,000, 77 from 1,000 to 2,000, 43 from 2,000 to 5,000, 2 from 5,000 to 10,000, 1 from 10,000 to 50,000, 1 above 50,000.

The towns having a population above 5,000 are—

The city of Péshâwar, which has 58,555 inhabitants, being the fourth largest number in the Panjáb.

The town of Tangí in Hashtnagar has 12,355, Naoshahra 6,081 and Charsadda 8,233.

The number of enclosures in the district is 85,775, and of houses 121,256, thus giving 6·10 souls to an enclosure, and 4·31 to a house.

The population of the Péshâwar District, which in 1853 was 194 per square mile, was, in 1868, 271, showing an increase of 29 per cent., or 87 per square mile.

In the valley generally the soil is a strong retentive clay, which is strikingly fertile wherever there is a full supply of water. There are in some places sandy tracts, but the extent of these is limited, and almost the only absolutely unfertile parts are those situated near the circumference of the valley, towards which, nearly everywhere, there exists a wide talus of shingle. This, which slopes towards the middle of the valley, is often several miles in breadth and in many places (*e. g.*, near Abázáe,) more than 40 feet thick, as seen at cuttings. These shingly tracts are unproductive, but not universally so, as in some places the shingle is covered over by deep layers of a bluish, marly soil, the existence of the former at such places being only discovered at sections.

Péshâwar was, by its early European visitors (from Elphinstone up to our conquest of the Panjáb), much lauded for its fruits, but perhaps unduly so, as almost the only kinds now cared for by Europoans are grapes and peaches, both of which are in their season (June, July) plentiful and excellent. Besides these, quinces, pomegranates, plums, figs, and various members of the orange family thrive well, and it is very pleasant in spring to ride round the extensive "peach gardens" near cantonment, when the trees are in full blossom, and their scent is so powerful as to be almost oppressive. Indeed, at that season, Péshâwar, with its widespread and blooming orchards, its abundant verdure, fine climate, and view of the snowy hills towering in masses to the north and north-west, is by no means the least pleasant station in India, so far as physical circumstances are concerned.

In gardens the ordinary vegetables of the North-Western Provinces succeed, as do most of those of Europe that have been introduced into other parts of the plains of India. Potatoes have in some years thriven, but only exceptionally.

1*st.* In the cold weather, when the climate and crops (Rubbee) are much more nearly European than at other seasons, grain crops con-

sist of wheat and barley, which are sown in October, November and December, (advantage being generally taken of previous showers,) and harvested about May. The young crop is in spring frequently cut and given as fodder to horses under the name of Kasíl.

2nd. Field and garden crops, (Khurreef) of the hot and rainy seasons, mostly sown in March and April (with one or two exceptions, such as maize and sorghum which are sown considerably later,) and ripening from July (cucurbitaceæ) to November (sorghum). The crops of this season are the following:—Rice, of which several varieties are grown, by far the most esteemed of which is that of Bárá, produced only at two or three villages near the Bárá stream, not far from the fort of that name, and some of which (*e. g.*, the produce of Shékhán village,) is said to sell as high as 2½ to 1½ seers a rupee.

As regards irrigation generally, it may be stated that where the land is wholly or nearly dependent on rain for moisture, only one crop a year is obtained; a large proportion of the land, especially, of course, that near the Kábal, Swát and Bárá Rivers, yields two crops, while some patches near the city of Péshávar are said, with management, to give three crops a year.

But little indigo and Lawsonia are grown, and only a small quantity of flax is cultivated for its oil-seed; sesamum, for a similar purpose, is not common, almost all the " sweet" oil used being imported from below. Elphinstone erroneously supposes most of the oil used to be obtained from the castor-oil plant (budanjeer) which, however, nowhere in the valley grows in sufficient quantity to furnish a tithe of the oil consumed. Sinapis is largely cultivated for its bitter (karwâ) oil.

In low rich ground near villages, &c., where water is plentiful and manure easily got, a good deal of sugar-cane is grown, though producing only a very small proportion of the sugar consumed in the valley. A great deal of cotton is raised, being sown about April and picked in September. Tobacco is a common crop, and immense quantities of the dried leaf are also imported from Afghánistán—the Kandahárí being reckoned the best.

The only crop manured on the large scale is sugar-cane, and occasionally maize, and cultivation and irrigation are carried on much in the same way as in the North-Western Provinces, except that where the latter is performed by wells, the water is almost universally raised by means of the Persian wheel.

The total area of the Péshávar district is 1,928 square miles, or 1,234,474 acres. Of this, 627,420 acres are cultivated, 197,195 are culturable, 100,345 are unassessed, and 309,415 are barren waste.

The crops cultivated in the district are in acres—

17,090 rice, 574,046 wheat, 126,972 other food grains, 18,735 oil-seeds, 9,225 sugar-cane, 26,715 cotton, 550 opium, 13,224 tobacco, and 5,471 vegetables.

The average price of produce in the district for 1868-69 was per rupee in seers of 2lbs—

	1st June 1867.	1st Jany. 1868.	1st June 1868.	1st Jany. 1869.
Wheat, 1st sort ...	$20\frac{13}{16}$	15	$20\frac{1}{2}$	$14\frac{5}{16}$
Flour ditto ...	$15\frac{9}{16}$	13	$17\frac{9}{16}$	13
Barley ditto ...	$33\frac{13}{16}$	$19\frac{1}{8}$	$33\frac{13}{16}$	$23\frac{3}{8}$
Gram ditto ...	$16\frac{7}{8}$	$12\frac{11}{16}$	$11\frac{1}{16}$	$9\frac{1}{16}$
Dál ...	13	$12\frac{3}{8}$	$6\frac{1}{2}$	$7\frac{13}{16}$
Indian corn ...	$29\frac{7}{8}$	$22\frac{1}{16}$	$20\frac{13}{16}$	$22\frac{1}{16}$
Rice ...	$6\frac{1}{2}$	$6\frac{1}{2}$	$5\frac{3}{16}$	$6\frac{1}{2}$
Cotton ...	$2\frac{9}{16}$	$2\frac{5}{16}$	$2\frac{7}{16}$	$2\frac{1}{8}$
Wood ...	104	104	104	104

Of 750,511 acres cultivated in the Péshāwar District, none are irrigated by Government works, but 259,676 by private works; 490,835 are unirrigated, and of a total of 483,963 uncultivated, 174,449 are culturable, and 309,415 are unculturable.

To the Péshāwar District the main streams of traffic are from Kábal, Bokhára, &c.

The route most frequented is that which crosses the pass between the Tartara Mountain and Kábal river, and joins the Michní road at various points.

This route is preferred to the Khaibar, being much safer; all káfilahs from the Northern and Western countries coming by these routes halt at Péshāwar. The next mercantile route in importance is that through the Kábal pass to Péshāwar, and thence to Swát, across the river at Dobandí or Dehrí. By this route the blue salt from the Kóhát mines is taken to Swát, Bajáwar, &c., and return-loads of rice from the former, iron from the latter, and ghee from both countries brought back. The Bajáwar trade is principally carried by these routes to the Doábá, though a certain portion of it crosses the Kábal river, and is taken up the further bank to Abazáe, and thence through the Mohmand hills. There is a line used by the U'rmúr traders, in carrying salt from Kóhát to Búnér and Swát, that does not touch Péshāwar; they cross the Khatak hills at the Mír Kalnáj or the Kunerh Khél Pass, and cross the Kábal river.

For a list of exports and imports by way of Péshāwar, *vide* article Afghánistán.

The communications in the Péshāwar District are as follows :—

1st.—From Atak to Péshāwar, metalled and bridged road miles.

2nd.—Péshāwar to Michní.

3rd.—Ditto to Shabkadr.

4th.—Péshávar	to Jamrúd.
5th.—Ditto	to Bárá.
6th.—Ditto	to Fort Mackeson.
7th.—Ditto	to Mardán.
8th.—Ditto	to Abazáe by Hashtnaggar.
9th.—Ditto	to Jalálá ditto.
10th.—Ditto	to Cherát.
11th.—Naoshara	to Mardán.
12th.—Atak	to Khúshiálgarh.
13th.—Mardán	to Jalálá.
14th.—Ditto	to Lúnkhór by Kátlang.
15th.—Ditto	to Rústam Bázar.
16th.—Ditto	to Permúlí by Nawakalla.
17th.—Ditto	to Tópí by Yár Húsén and Manérí.

All these roads are unmetalled, unbridged, and often are no more than tracks; but the ravines and water-courses are supposed to be made practicable for artillery, and yet are not always so.

The following is a table of distances in the Péshávar District:—

			Miles.
From	Péshávar	to Atak ...	45½
„	Ditto	to Shabkadar ...	18
„	Ditto	to Michní ...	13
„	Ditto	to Bárá Fort ...	7
„	Ditto	to Fort Mackeson ...	18
„	Ditto	to Jamrúd ...	10
„	Ditto	to Dohandí ferry ...	16
„	Ditto	to Jallozáe ...	14
„	Shabkadar	to Abazáe ...	7
„	Khazáná	to Mattrá ...	7
„	Naoshara	to Mardán ...	14
„	Michní	to Shahkadar ...	5
„	Fort Mackeson	to Shamshattú ...	12
„	Ditto	to Eymulchabútra ...	4
„	Shamshattú	to Naoshara ...	18
„	Ditto	to Badahír ...	11
„	Muttaní	to Bárá ...	9¾
„	Mattrá	to Spírsang ...	3
„	Circular road through Lúndí	...	5¾
„	Mardán	to Swahí and Pehor ferry ...	36
„	Ditto	to Shérgarh ...	16
„	Ditto	to Koí branch of Lúnkhór valley ...	20
„	Ditto	to Nisutta at Dohandí ferry ...	16
„	Abazáe	to Tangí ...	4
„	Bára	to Budahín ...	4

On the annexation of the district, the revenue demanded from it, exclusive of Yúsafzáe, by the Sikhs, was found to be Rs. 7,81,955. In the following year this was reduced by the British to Rs. 6,72,946. In 1851 it was still further reduced to Rs. 6,29,484.

In 1852 a settlement for three years was made, gradually increasing—*viz.*, Rs. 5,96,397, Rs. 6,03,017, Rs. 6,09,787.

This being found to be too high, it was again reduced to Rs. 5,21,715.

The force maintained in the Péshâwar District is, at Péshâwar, 4 Batteries of Artillery, 2 Regiments British Infantry, 2 Regiments Native Cavalry, 2 Companies Sappers and 4 Regiments Native Infantry. Total, 1,978 British troops, 3,550 Native, Total, 5,528, and 25 guns.

At Michní there are Detachments of Cavalry and Infantry numbering 136 of all ranks, and two guns.

At Shabkadar there are Detachments of Cavalry and Infantry numbering 141 of all ranks, and two guns.

At Abazáe there are 129, and at Fort Mackeson 55 Cavalry and Infantry.

At Naoshara there is 1 Regiment British Infantry, 1 Regiment of Native Cavalry, and 1 Native Infantry, numbering 572 British, 1,151 Native, Total 1,728.

At Mardán there is the Corps of Guides, numbering 1,068 of all ranks.

At Péshâwar	... 1,978 British,	3,550 Native,	25 guns.
" Michní	... ...	136 "	2 "
" Shabkadar	... ...	141 "	2 "
" Abazáe	... ...	129 "	0 "
" Mackeson	... ...	55 "	0 "
" Naoshara	... 572 British,	1,151 "	0 "
" Mardán	... ...	1,068 "	0 "
Total	... 2,550 "	6,230 "	29 "

or 8,780 of all ranks, with 29 guns.

The foreign relations of the Péshâwar District consist in our connection with the hill tribes on the frontier. These are U'tmánzáe, Jadúns, Khúdú Khél, Búnérwáls, Swát, Baízáe, Ranízáe, U'tmán Khél, Mohmands, Múlagúrís and Afrídís.

History.—The name of Péshâwar is a comparatively modern corruption; all authorities down to the end of the 16th century call it "Purshawur," translated by a local historian as "full of turbulence." Major James thinks the name is simply "the seat of Purrus," or Porus, the name of a king or family of kings: and that similarly "Lahawur" was the seat of Leh or Lah. We may infer that Purshawur was the most ancient name of the district, of which the chief place was Begram, upon, or near the ruins of which, at a subsequent period, the new city was erected and called by its present name. The first authentic record of the tribes is in the time of Mahmood. Six centuries before Christ they repulsed a Persian army sent to demand the tribute formerly conceded by the princes of Hindustán, but withheld by Sinkol, then Emperor of the country. In the 5th century B.C. they prevented a Rajpoot sovereign of Hindustán from establishing himself on the Indus, whose name was Keda Rajah, contemporary

with Hystaspes, father of Darius. Again they opposed Alexander the Great in his advance against Porus. Buddhism was introduced into the district by Asoka. One of his rock edicts is still standing in the vicinity of Shér Gurh in Yúsafzáe, though its characters are now scarcely to be traced after a lapse of more than 2,000 years. Now the Englishman and the Afghán gaze together on this strange vestige of bye-gone times, upon which, in mystic characters, the names of Alexander's successors were inscribed as his contemporaries by an Indian king! Shortly afterwards, in 241 B. C., a great propagandist of that faith, Majjhautiko, was deputed to Péshávar, where he ordained many priests. About B. C. 165, when Pushpamitra was induced by the Brahmins to persecute the Buddhists, the Greeks re-appeared on the Indus under Menander, king of Bactria, whose successor, Eucratidas, B. C. 148, annexed to his kingdom the valleys of Kábal and Péshávar, with a part of the Panjáb and Sindh. Half a century later (B. C. 80), Khórasán, Afghánistán, Sindh and the Panjáb were united under a king of the Sakas, or Sacœ-Scythians. Other tribes of this nation followed, but Indian princes of Lahore and Dehli re-conquered their Trans-Indus possessions of Kábal, Péshávar, &c., which they retained till about the end of the 7th century of our era. Fa Hian visited the countries of Swát, Hazára, Péshávar and the Panjáb in A. D. 600, when Buddhism was still the dominant religion.

During the early conquest of the Mussulmans Péshávar was quiet, and was occupied by tribes connected with India. We read of them as the tribe of "Sehat" going to the assistance of Khoman of Chittore in the beginning of the 9th century, on which occasion Péshávar is noticed with Lahore and Kángra as forming a princedom under Anunga, Chief of Dehli. The Afgháns first appear in the southern hills of Péshávar at the time of the Arab invasion of Khórasán. From the time of Sebaktagin, Péshávar became the scene of fierce contests; the plain of the district and the hilly country to the north was still Indian, whilst the Patháns about the Khaibar were on friendly terms with the princes of Lahore. In 978 the Rajah of that place, Jaipal, son of Hispal, of the Brahmin race, advanced from Péshávar with a large force to assail Sebaktagin, who opposed and routed him at Lúghmán, pursuing his army to the Indus, and inflicting great loss. The conqueror took possession of the country up to the river, and left Abú Allí, with 10,000 horse, as Governor of Péshávar. The Patháns at this time made an alliance with him, and furnished soldiers to his army. Sebaktagin, dying in 997, was succeeded as Governor of Khórasán by his son Mahmúd, who, throwing off all dependence on the Samání princes, assumed the title of Súltán in 999. His first great battle with Jaipal was fought on the Mehra, between Naoshéra and the Indus, in the year 1001. On this occasion Mahmúd punished the Patháns who had sided with the enemy, and as they were now converted entirely to the Mahammadan faith, we find them ever afterwards true to their new allegiance, and joining the Súltán in all his wars against the infidels. In his invasions of 1017 and 1023 Mahmúd made Péshávar the place of assembly for his armies, of which the Patháns then formed the main portion, and whose Chiefs he invariably treated with honor, encouraging the tribe to settle in

the Khaibar hills to serve as a barrier between his country and that of a powerful enemy. The Afrídís were the tribe to whom the Indians had made the cession of these hills at the close of the 7th century, and at the period at which we have now arrived they were being occupied by the ancestors of the Bangashes, Orakzáes, Khaibarís, and Shinwárís now possessing them. During the following century Péshávar continued a province of Ghazní under the numerous successors of Mahmúd, and, under the latter princes of that line, acquired greater importance, becoming, as it were, the centre of their dominions, which then extended to Lahore. Timúr's invasion of India in December 1398 did not disturb Péshávar or the tribes about it, as he marched from Kábal to Banú, where he crossed the Indus. During the greater part of the 15th century, the Patháns north of the Kábal River remained unmolested in their new possessions, to which they had added Búnér and Chamla. They did not offer even a nominal allegiance to any foreign power.

In 1519, fifteen years after his conquest of Kábal, Baber subdued the Afgháns of Péshávar. When Humayún fled to Sindh he left the territories of India and the Panjáb in the hands of the Afgháns under Shér Sháh. The house of Timúr would not probably have succeeded in again wresting the empire from Shér Sháh's successors, but for the jealousy with which the Afgháns regarded the advancement of any individual of their nation, and the strong notions they cherished of independence and equality. They were chastised in 1552 by Humayún for assisting his brother Kamran. By 1553 the last immigration of Afgháns into the district ceased. In 1587 they submitted to Akbar, after troubles caused by the Roshunea sect. Up to 1675, when Aurungzébe was compelled to agree to terms which left the Patháns almost independent and to withdraw his forces to India, they rose from time to time against the Mogul Governors. This period is distinguished in Pathán annals by the verses and deeds of the renowned Khúshál Khán, the Khattak Chief, at once a warrior, poet and patriot: himself the most polished member of the most polished tribe of his nation. He has left a history and some poems of considerable merit, which he indited during the wars with the Moguls to excite the patriotism of his countrymen. In 1738 Nadir Sháh extorted from Mahammad Sháh a treaty by which all the Trans-Indus countries were ceded to him. The road through the Khaibar had been closed against Nadir Sháh by the Afrídís and Shinwárís, but an Orakzáe Mullick led his army by Tíráh to Péshávar. Péshávar was thus again transferred from the Eastern to the Western empire. The death of Nadir in 1747 was followed by the establishment at Kandahár of the Dúrání dynasty in the person of Ahmed Sháh, in whose reign the plains of Péshávar were brought under more complete control than before. Timúr Sháh succeeded his father in 1773, but proved himself a voluptuous and indolent prince. He resided a great deal in Péshávar, where he kept up his court with much pomp and ceremony, attracting to it a large concourse of nobles and adventurers from the surrounding countries. His death in 1793 introduces us to the varying fortunes of his sons and those of Dost Mahamad. In 1809 Sháh Sújah received Mr. Elphinstone at

Péshâwar. In the contest between the Suddozáe and Bárakzáe families, and among the members of the latter, the tribes of Péshâwar gave their aid to the highest bidder. In 1823 the Sikhs defeated Azím Khán and the Bárakzáe at Naoshéra. In 1824 Sayad Ahmad Sháh of Bareilly, travelling by Shikárpúr and Kábal, arrived amongst the Yúsafzáe, giving out that he was divinely commissioned to wage a war of extirpation against the infidel Sikhs and Chinese. Defeated by Ranjít Singh, he took up his residence with Futteh Khán of Panjtár, and commenced a series of exploits, which eventually placed in his hands the whole power of Yúsafzáe and the neighbouring hills. After four years' ascendancy he had to flee to Pukli, where he was slain in battle in 1830 by Shér Singh. Several adventurers, who followed in his steps, were Wahábís. The district of Péshâwar continued to be ravaged by both Sikhs and Dúránís, till in 1835 Ranjít Singh defeated Dost Mahamad. Hárí Singh, Téj Singh and General Avitabile successively administered the district for the Sikhs. During the last years of their rule the demand on account of land revenue was Rs. 9,96,944, subject to a deduction of Rs. 2,89,767, leaving a balance paid to Government of Rs. 7,07,177. When our army was at Kábal, Colonel Mackeson was occupied in endeavouring to maintain friendly relations with the hill tribes, whom it was thought prudent to conciliate. These negotiations were conducted with lavish expenditure on the one side, and invariable faithlessness on the other. Upon the return of the army from Kábal, our immediate connection with Péshâwar ceased, and General Avitabile shortly afterwards was relieved. Téj Singh retained the Government for nearly four years; he was succeeded by Shér Singh, and, after the Sutlej campaign, by Golab Singh on the part of the Durbar, accompanied by Colonel G. Lawrence as Assistant to the Resident at Lahore. Major James does not dwell upon the eventful period of 1848-49, or trace the spread to Péshâwar of that rebellion which followed close upon the murders at Múltán, or the temporary re-appearance upon the scene of the Amír of Kábal, who awaited on the Indus the fate of the Sikh army at Gujrát. His broken ranks flying from that field announced to him the fallacy of his hopes, and he hastily retreated, the defiles of the Khaibar closing upon the Dúrání host firmer than ever. The District of Péshâwar then became an integral portion of British India.

Since then the Péshâwar frontier has been kept in a state of very constant if not perpetual excitement by the various tribes around, but as I have not sufficient material for a history of the relations of the Péshâwar Commissionership with the tribes around I do not now attempt it.

The Peshâwar Division consists of the three districts of Kóhát, Péshâwar and Hazára, which are elsewhere described. (*Elphinstone, Masson, Stewart, Clark, Mahomed Azeem, Chela Ram, Edwardes, James.*)

PETA'E—Lat. Long. Elev.
A village in Swát, on the left bank of the river. The valley here is not more than half a mile wide, and the banks of the river very high. The fields are few, and the extent of cultivation insignificant. The cold

here is described as being great even in the month of August. The people north of Swát, Gilgitís, &c., come down as far as this for the purpose of exchanging their commodities for salt. (*Raverty.*)

PE'ZU'—Lat. Long. Elev.

A pass over the Bitaní hills between Marwat and Ták. It is the main avenue of intercourse and trade between Banú and Derá Ishmáíl Khán, being the one pursued by all traders from the countries of Ták, Kóláchí and Derá Ishmáíl Khán, and it is the best also for any army coming from the south. ' This pass is about three miles in extent, and affords an excellent road for artillery, broad and smooth, except at the north and highest end towards Marwat, where it is stony, sloping gradually and varying in width from five yards to fifty. At the south or lowest end water oozes out of the sand at the base of a precipitous rock, and may be obtained in quantities sufficient for a camp by sending on a party a few hours previously to scrape large holes or 'tarks.' This pass used to be infested with robbers, till Edwardes established a watch-tower and garrison at the end of it, and traffic at once ceased to the molested. (*Edwardes.*)

PE'ZU'—Lat. Long. Elev.

A village 56 miles from Banú, 35 miles from Derá Ishmáíl Khán, Banú District. It is a middling village, with 60 houses, three shops. Water is obtainable from sinking wells in the dry ravine which runs under it. There is a small mud fortalice at entrance of Pézú Pass, in which five horse and 12 foot police are always stationed. Should the garrison ever be besieged, there is no water procurable inside the fort, and it is entirely commanded by a spur of a hill on the right of the road, and within easy matchlock range of this post. It is provisioned for ten days. Forage, grass and supplies are all scarce, and not sufficient for any body of troops. There is a travellers' bungalow here.

PI'A—Lat. Long. Elev.

A village in the Swát Valley, on left bank of the river. It is the highest village in the valley held by Yúsafzáe Afgháns. Beyond this the country is called Kohistán. (*Raverty.*)

PIHU'R—Lat. Long. Elev.

A village in Yúsafzáe three miles east of Tópí, situated on an isolated rock. This rock in former times has evidently been fortified; it is 100 feet in height, 200 yards in length, and 50 yards in breadth at the base. On the north, east and west it is a sheer precipice, and on the south the ascent is easier by terraces. At the rise of the Indus it is surrounded on three sides by water, and between it and the mainland is a long stretch of somewhat treacherous sand. It commands the ferry to Dal Mohat on the left bank, which is much frequented in going from Yúsafzáe to Hazára. It has been thought possible that this rock might be the same as Aornos, but Abbott declares decidedly against this supposition. On the top of the rock there is now a travellers' bungalow. No supplies are procurable here, but they could be brought from the U'tmánzáe village of Tópí. (*Abbott.*)

PINDI'ALI'—Lat. Long. Elev.

A district in the Mohmand hills, belonging to the I'sá Khél and Búrhán subdivisions of the Tarakzáe section of that tribe, whence they

have been called the Pindíalí Mohmands. The villages in it are large and prosperous, the chief being Dágh, Salikghór, Laghám, Halkí Pindíalí, Damiskkhór, Dínsh. These can turn out nearly 1,000 fighting-men. A reference to the article Mohmand will inform of our relations with that tribe, and it will be seen that the Pindíalí Mohmands were amongst the worst, worrying our border for 11 years. In 1855 Colonel Edwardes proposed that an expedition should be sent to punish them, but it was never carried out. However, Colonel Edwardes' recommendation was for a force of 5,000, Major James thought 4,000 sufficient, and Sir Sydney Cotton considered that it could be done with 1,500 picked men. All, however, even then considered the plan quite feasible, and Major James, who went to Pindíalí in 1861 by one road and returned by another, thought the difficulties of the road had been much exaggerated, and that only caution was necessary. The Pindíali Mohmands, not trading with the Péshávar valley or being in any way dependent on it for supplies, would not suffer from a blockade; whereas the amount of damage which could be inflicted on them by an expedition would be very great. The season recommended for an expedition is the end of April, when their crops would be standing. Edwardes thought it would be advisable to remain a week in a central position, so that real damage could be inflicted and a signal example made by meeting and defeating the assembled clans. (*James, Edwardes, Pollock.*)

PINGI' KHE'LS—

A section, according to Aleemoola, of the Shamazáe Khwázózáe Akozáe Yúsafzáes. Bellew has no division of this name, and I only mention it in case there may prove to be one so called. (*Aleemoola.*)

PISHTU'L-DARA—Lat. Long. Elev.

A village in Búnér, Afghánistán, in the Daolatzáe Division. It contains 1,000 houses, and is surrounded by hills. Its cultivation is dependent on rain for irrigation, and drinking water even is brought from a distance from the east. (*Aleemoola.*)

PI'PAL—Lat. Long. Elev.

A village in Lúnkhór Valley, Yúsafzáe, Péshávar District, containing 52 houses, situated about eight miles north of Kátlang and nine miles north-east of Lúnkhór, and on a ravine that runs into the Toge Ravine. It is about one mile from a low range from the Míakhán range, where the ravine commences, and between which and Pípal is intersected by ravines. The cultivation is poor. Water procured from wells and from a tank on the north side. (*Lumsden.*)

PI'RA'BA'D—Lat. Long. Elev.

A village of 12 houses in the Yúsafzáe Division of Péshávar District, situated two miles north of Gújar Garhí. The land is poor, and the village is being deserted fast. It has one well. The Kalpání supplies it with water, running past the west side, distant about 50 yards.

PI'R BA'BA' ZI'A'RAT—Lat. Long. Elev.

A shrine in Búnér, Afghánistán, situated five kos east of Eláe. It is a place of pilgrimage to all Yúsafzáes, whether of Swát, Búnér or British territory. The tomb has no dome, but it is surrounded by numerous trees. There are from 400 to 500 priests in attendance, who

receive all the votive offerings and entertain all strangers. All the Búnérwáls are more or less influenced by these men. (*Aleemoola.*)

PI'RGU'L—Lat. Long. Elev. 11,588.
A mountain in the Mahsúd Vazírí country west of Kanígoram. It is composed of volcanic rocks, and it is said that copper is found on it. (*Agha Abbas.*)

PI'R KHE'L—Lat. Long. Elev.
A village in the Kóhát District, containing 100 houses, and able to turn out 180 fighting men. (*Agha Abbbas.*)

PI'RPA'I—Lat. Long. Elev.
A village in the Khalsa Division, Péshávar, four miles west of Naoshahra.

PI'R SABAK—Lat. Long. Elev.
A village in the Balak sub-division of the Khattak division of Péshávar, on the left bank of the Kábal River, six miles above Akóra. It contains 70 houses. There is a ferry thence to Badrákáe. It is west of an isolated hill on the left bank of the Kábal River of this name, which has an elevation of 1,363 feet. (*Lumsden.*)

PI'RSA'E—Lat. Long. Elev.
A village of 10 houses in Yúsafzáe, Péshávar District, situated within matchlock range of the hills dividing the Súdúm Valley from Búnér, about eight miles north-west of Chárgoláe. From this village two pathways lead to Búnér, one the Sínawár, fit for bullocks, and the other Midapuja, a very difficult one even for men. Water is supplied from a tank situated at the foot of the hills. It is also called Spírsáe. (*Lumsden.*)

POLHANAD—Lat. Long. Elev.
A village in the Gadézáe division of Búnér, at the east foot of the Churháe Pass into Swát. It contains 120 houses. (*Aleemoola.*)

POTA—Lat. Long. Elev.
A village in Derá Ishmáíl Khán District, 18 miles from Derá on the road to Tánk. (*Masson.*)

POTU'KARA—Lat. Long. Elev.
A village of 23 houses in Yúsafzáe, Péshávar District, situated 2½ miles south of Tópí, on the right bank of the river Indus. Water supplied from the river; no wells. (*Lumsden.*)

PRACHU'—Lat. Long. Elev.
A spot below the town of Atak where the river Indus can be bridged. (*Leech.*)

PRA'NG—Lat. Long. Elev.
A village in Hashtnagar, Péshávar District, at junction of Kóhát and Swát Rivers, 14 miles north-east Péshávar. There is a ferry here.

PRA'NGHAR—Lat. Long. Elev.
A village containing about 300 houses belonging to the U'tmán Khél tribes. Its position is at the foot of a high mountain which separates it from the district of Taráe. It is about nine miles distant north-east from A'bazáe. It was destroyed in 1852 by a force under Sir Colin Campbell. (*Turner.*)

PRI'DI'—Lat. Long. Elev.

A village in the Adam Khél Afrídí country, four miles east of Akhór, and four miles south of Fort Mackeson, situated in a narrow valley. It can turn out 70 fighting men, and has a tank of water. (*Edwardes.*)

PU'SHTI KHAR BA'LA'—Lat. Long. Elev.

A village in the Khalíl division of Péshâwar, six miles south-west of Péshâwar Fort. It contains 129 houses, of which five are inhabited by Khatrís, the remainder by Mussalmáns. (*Lumsden.*)

PU'SHTI KHAR PAI'N—Lat. Long. Elev.

A village in the Khalíl division of Péshâwar, five miles south-west of Péshâwar Fort. It contains 108 houses, of which three are held by Khatrís, the remainder by Mahamadans. (*Lumsden.*)

PU'TWA'R BA'LA'—Lat. Long. Elev.

A village in the Khalíl division of Péshâwar, eight miles north-west of Péshâwar Fort. It contains 80 houses. (*Lumsden.*)

PU'TWA'R PAI'N—Lat. Long. Elev.

A village in the Khalíl division of Péshâwar, seven miles north-west of Péshâwar Fort. It contains 90 houses. (*Lumsden.*)

R.

RA'BI'A'H KHE'L—

A section of the Ishmáílzáe Orakzáe, which see.

RAHMA'N GU'L KO'T—Lat. Long. Elev.

A fort in Vazíristán on the Rah-i-Vázírí road from Ghwalárí Pass to the Zúrmát Valley. It is the eighth stage from the Gomal. (*Broadfoot.*)

RAHZANI'—Lat. Long. Elev.

A village in the Vázíri country, 64 miles Banú, on road to Kánígoram. Water is plentiful from a stream below. The encamping-ground is good and easily defended. (*Chamberlain.*)

RA'I'S—Lat. Long. Elev.

A village in the Kóhát District, 17 miles from Kóhát towards Thal, left bank Kóhát Bárá River at junction of Torí. It is surrounded by a low wall. There is no good position for an encampment in the portion of the valley in which the village stands, owing to its small extent and its being commanded from all sides either by the higher hills or by spurs from them. The hills are covered with a dense jungle of 'Pelu' and 'Phulah,' (?) which render them very difficult for Military operations, and even the comparatively level grounds are but partially cultivated and covered with thick bushes. The village of Ráís can turn out 200 fighting men.

RA'JNAGAR—Lat. Long. Elev.

A ruined fort in the Khattak country, Kóhát District, 6 miles from Tírí, at the entrance of the Dara-i-Bárak. It is of a square construction, situated on an eminence, and has a very large tank inside. The position is a very strong one. It is generally known as Sháh Bazár. There is no such place in Walker's map. (*Agha Abbas.*)

RANGME'NA—Lat. Long. Elev.

A village in the U'tmán Khél country, about 10 miles from fort A'bazáe, Pésháwar District. It can turn out 100 fighting men. (*Turner.*)

RA'NI'ZA'E—Lat. Long. Elev.

A division of the Yúsafzáe country. It is a tract of plain at the foot of the hills on the north border between Hashtnagar and Lúnkhór. It is named, as is usual with this people, after the tribe holding it. Ránízáe is an extensive district, and, stretching over the Totáe hills, includes the whole of the lower end of the Swát Valley. The portion on the plain and at the foot of the hills contains about 25 villages, of which the chief are—Harí Chand, Sháh Kót, Sanghar, Darzáe, Harkáe, Wartáe, I'róz Sháh, Totáe, Dobandí, Sandasar, Kadam Khél, U'smán Khél.

In the Ránízáe District of Swát, which is the lowest or westmost part of the valley, there are 35 villages; of these the chief are Totakán, Matkána Dári, Jólagrám, Khár, Nawa Kalah, Bútkhela, Amándara,

Mékhband, Alláhdand and Amánkót on the left bank, and Déri, Barángoláh, Kamatáe, Badwán on the right bank. Of these Alláhdand, Déri Khán, Bíat Khela and Totakán, Mút Kána, each contain more than 300 houses. The country here is an open plain, in parts encroached on by low hill spurs, and generally sloping more or less rapidly to the river's bed. (*Temple, Bellew.*)

RA'NI'ZA'ES—

A tribe division of the great Yúsafzáe clan.

They are all beyond the British border. 'They occupy both slopes of the Totaí hills from Hazárnao to Malakand and the west end of the Swát Valley on both sides of the river and including the south slopes of Barangoláh hill. They are reckoned at 13,000 souls, and can muster about 3,000 matchlockmen. On the annexation of the Panjáb in 1849 it was found that Ránízáe was a refuge for malcontents and criminals of every description, who periodically issued forth to make petty raids in British territory. In 1851 a large number of Swátís collected in Ranízáe for the purpose of creating disaffection on the border. On the night of 6th March 1852, a party of 180 horsemen, under the leadership of Mokarm Khán, assailed a detachment consisting of forty-three men of the Guide Corps stationed at the British village of Gújar Garhí, in Yúsafzáe, as a personal guard to a party of the Great Trigonometrical Survey. The detachment gallantly repelled their assailants, and suffered but slight loss themselves. This outrage being clearly traced to the Ránízáe people, a fine of Rs. 5,000 (a sum about equal to one year's revenue had Ránízáe been British tract, and therefore not more than the offending tribe could pay,) was imposed upon them, and a force under Sir Colin Campbell was despatched into the valley. The spring harvest was standing ripe for the sickle; the crops and villages were, however, spared. Some Swát troops presented themselves before our troops, but speedily disappeared. The Ránízáe Chiefs seemed overawed, and tendered submission, undertook the payment of the fine, and gave hostages as security. The force then withdrew across the frontier.

But they afterwards repudiated the hostages and expelled their families from the territory. They declared their reliance on support from Swát. Coercion, therefore, became necessary. On the 18th of May, a force under Sir Colin Campbell, marched against Ishk-ká-kót, one of the largest villages in Ránízáe, and found themselves opposed to about 4,000 infantry and 500 cavalry, all from Swát, in addition to the armed villagers. The King and the Akhún had stationed themselves on the crest of the Malakand Pass overlooking the valley to view the fight. After a slight resistance, the Swát troops broke and fled in a dastardly manner, leaving about a hundred of their number dead on the field. The village and its granaries were then destroyed. On the 20th some eleven more villages were destroyed, the enemy offering little or no resistance. On 22nd the last and strongest place in Ránízáe was destroyed. The troops then withdrew.

During the following month (June) the Ránízáe people, finding themselves houseless and unable to re-settle in, or to rebuild, their dismantled villages, made overtures for peace. Shortly afterwards

they tendered unconditional submission, offered to pay revenue to the British, and to suffer a fortified post to be erected in their valley. The Supreme Government declined to accept any tribute or revenue from them; they were only required to behave as friendly and peaceable neighbours. They were accordingly excused from payment of the original fine, and they bound themselves to permit no marauders from Swát or elsewhere to pass through their lands across the British frontier, and to live at amity with neighbouring British villages of Lúnkhór and others. These arrangements were completed in September 1852.

Since this period the Ránízáe people have fulfilled their engagements. Our border has been molested with no more marauders from that direction, nor has any cause for dissatisfaction on our part arisen. Indeed, so anxious have the Ránízáe people been to maintain peace with us, that afterwards, when some of the leading men who had brought about the submission were killed in an internal feud, a deputation came from Ránízáe to the British authorities, expressly to explain that, although these men were dead, the tribe still adhered to the agreements.

RASU'L KHA'N KI GARHI'—Lat. Long. Elev.
A small fortalice about 800 yards from the villages of Billand Khél, 70 miles from Kóhát. Coke says it is the best place to encamp a force in operating against Billand Khél. (*Coke, Lumsden.*)

RA'WAL SAR—Lat. Long. Elev.
A halting-place 8 miles from Péshávar, 86 Jalálábád. Water is abundant in canals and wells, and grass and forage are plentiful.

RAZAR—Lat. Long. Elev.
A village in Hashtnagar, Péshávar District, left bank Swát River, about 5 miles above its junction with the Kábal River. There is a ferry of two boats hence to Shékhán on the right bank. (*Bellew.*)

RAZAR—Lat. Long. Elev.
A division of the Mandar division of Yúsafzáes, which comprises five of the seven sections of that division. These all reside in the British district of Yúsafzáe, and its sub-divisions have consequently been named after them. These are Akó Khél, Málikzáe, Mánízáe, Khidazáe and Mánúzáe. The chief towns are Smailáhyár-Húsén, Kalú Khán, Shiwáh and Nawa Kala. (*Bellew.*)

RAZMAK—Lat. Long. Elev.
A plateau in the Mahsúd Vazírí country, Afghánistán, north of Makíon and south of the peak of Sháh Haídar. This plain lies right across the watershed of the range, connecting the Sháh Haidar and Gabr mountains, and is 7 miles long by 2 on an average broad, with a mean elevation of 6,800 feet above the sea. It has a very gentle slope south and its waters drain into the Ták-ke-Zam. On the north it terminates abruptly in a perpendicular scarp of about 400 feet over the valley of Khisara. Here the road descends down a spur and is narrow and difficult, yet a few hours' labour rendered it practicable for 9 pounder guns of General Chamberlain's force to descend, dragged

by horses. Walker thinks if ever our relations with the Mahsúd Vazírís are sufficiently friendly we may find the open and elevated plains of Razmak admirably adapted for cantoning European soldiers. The soil is sandy and vegetation is not too luxuriant to be unwholesome. Within five miles there are mountains 11,000 feet high, on which sanitaria might be established. Judging by the inhabitants, the climate must be peculiarly healthy, for they are handsome, well-made and vigorous beyond the average even of Afghán mountaineers. (*Walker.*)

RE'GAR—Lat. Long. Elev.

A village in the Núrízáe division of Búnér, Afghánistán, which contains 400 houses. (*James.*)

REGIHA—Lat. Long. Elev.

A village in the Khalíl division of Pésháwar, 7 miles north-west of Péshávar Fort. It contains 290 houses. (*Lumsden.*)

RESHI'—Lat. Long. Elev.

A village in the Khattak division, Kóhát District, on right bank of the Indus, 5 miles below Khúshiálgarh, and 4 miles above junction of the Kóhát Toí. This village has been suggested as more suitable for a depôt than Khúshiálgarh, as there are rapids between the two, which renders navigation to the latter difficult.

RODI' KHE'L—Lat. Long. Elev.

A village in the Derá Ishmáil Khán District, 18 miles north Derá, 73 miles from Banú on Pézú route. It is a large village of 80 houses, and has 6 shops. Water is scarce and procured from Gárak, 1 mile north-west.

RORI'—Lat. Long. Elev.

A village, 10 miles south of Tánk, in the Derá Ishmáil Khán District, situated in a level, open and barren country. Supplies are scarce, but water is procurable in any quantity. It was formerly a frontier post. When Agha Abbas visited this place he says it had 800 houses and 3 Hindú shops, and could turn out 1,000 fighting men. The cultivation is carried on with canals. The inhabitants are Bárá Khéls. (*Agha Abbas, Roberts.*)

RU'STAM—Lat. Long. Elev.

A village of 167 houses in the Súdúm, Yúsafzáe, Péshávar District, situated 18 miles north-east of Hótí Mardán on the left bank of the Mokam Nala, which runs down the middle of the Súdúm Valley. The village has also 37 wells for irrigation. One of the best roads into Búnér passes through it, the pass over the hills being used by traders, and being distant about 8 miles. During the operations of the Yúsafzáe Field Force at Ambéla the depôt of the Force was for a time encamped at Rústam. (*Lumsden.*)

S.

SADAHZA'E—

A division of the U'tmánzáe Mandar, Yúsafzáe (see U'tmánzáe). The Sadazáes are again sub-divided into—1, Abá Khél; 2, U'man Khél; 3, Mírahmad Khél; 4, Bihzád Khél; 5, Khúdú Khél. The four first of these are all within the British border, and occupy the south-east portion of the Yúsafzáe plain,—their chief towns being Húmd, Swábí, Marglúz and Kalabet. The Khúdú Khél are beyond the border, and occupy the northern slopes of Máhábán between the Jadúns and Chamla. (*Bellew.*)

SA'DU'ZA'E—Lat. Long. Elev.

A sub-division of U'tmánzáe Division of the Yúsafzáe plain, the chief villages of which are Kótáb and Topí. (*Bellew.*)

SA'GA'DI'N—Lat. Long. Elev.

A village in Búnér at foot of the Kara Kar Pass, containing 700 houses. (*Aleemoola.*)

SAGAO—

A village in Lúnkhór, containing 32 houses, situated on the west side of the Búnér range, under a peak called "Paja," distant about 4½ miles north of Bábúzáe, and 4½ east of Kaé, being enclosed by steep spurs from the "Paja:" its position is very defensible. There is a spring of water between two spurs to the north of the village, and a good mule road crosses the hill into Búnér.

SAGAREN—Lat. Long. Elev.

A village in the Salárzáe Division of Búnér, Afghánistán, containing 500 houses and 4 hoojras. (*Aleemoola.*)

SA'GRI' PATHA'NS—

A tribe of Khataks, who hold the hills on the right bank of the Indus from the junction of the Tírí Toí to 5 miles below Makhad, and also on the left bank as high as near Hasn Abdál.

SAGU'—Lat. Long. Elev.

A village in Derá Ishmáíl District, 19 miles from Derá, 137 from Derá Ghazí. Supplies and water are procurable. The country is level, open and barren. (*Roberts.*)

SA'IRSANA—Lat. Long. Elev.

A tributary glen of the Swát valley, Afghánistán, on the north of the river. It is well cultivated and stocked with fruit trees, of which the apple, pear, quince and walnut are most common. (*Bellew.*)

SALA'R—

A division of the Jadúns—(See). (*Bellew.*)

SALA'RZA'E—

A division of the Iliászáe Yúsafzáes, Búnérwáls (see). Their sub-divisions are Malí Khél, holding the village of Bazúrgáe, Giraráe,

Mansér, Jowar, Chirarác and Gatkala, and Ail Khél, holding Bampóktah, Kúí, Jowar, Liganáe, Chiraráes, Gatkala, Sar Banda and Cha Bánda. (*Bellew.*)

SALA'RZA'E—

A division of the Iliászáe Yúsafzáe, or Búnérwáls. The chief village of this section is Jewur—(See Búnérwáls.) (*James.*)

SALIKGHOR—Lat. Long. Elev.

A village in the Mohmand country, on the Serábo road from Shabkadr to Pindíalí. It contains 30 or 40 houses, and could turn out 40 matchlockmen. Water is procurable from a spring. (*James.*)

SALI'M KHA'N—Lat. Long. Elev.

A village of 141 houses in Yúsafzáe, Péshâwar District, situated two miles north of Mánérí, at entrance of the Jahángír Dara into the Khúdú Khél. The depôt and camp of Sir Sydney Cotton's Force operating against Pangtár in 1858 were left here. There is a dry nala which runs past this village 100 yards off into Mánérí. Water is supplied from 13 wells. (*Lumsden.*)

SAMA—Lat. Long. Elev.

The plain of Yúsafzáe is called the Yúsafzáe Sama, in distinction to the hill country inhabited by the same clan. (*Bellew.*)

SA'MAL—

See Gár and Sámal.

SA'MALZA'E—Lat. Long. Elev.

A division of the Kóhát District, consisting of a small valley at its extreme north-west corner. It is divided from the Hangú valley by a range of hills on the south; on the north are the Sipáh hills; and on the west those of the Bar Mahamad Khél and Shékhan Orakzáes. It contains the village of Alízáe, U'starzáe, Kúchí, and Maráe. That part of it lying between Maráe and Melá Mír Azghar is covered with a dense jungle of olive, sheeshum, and other trees, and is intersected by many ravines.

The Sámalzáe inhabitants are Shíahs, and are noted for their bravery, and could turn out 700 fighting men. They are, on the whole, well inclined to the British Government; being very lightly assessed, they are more disposed to being contented and obedient subjects. There is a pass into Tíra at the head of the valley beyond Maráe. From Kóhát there are four entrances into the Sámalzáe valley, but they are all bad,—1st, by Bostí Tang and Alízáe; 2nd, by the ravine which comes down from Míchí and enters the Bárá river below Shér Kót; 3rd, near lower U'starzáe; 4th, at the back of the village of Lodí Khél. The valley is admirably cultivated. (*Agha Abbas, Coke, Lumsden.*)

SAMA'NA GHAR—Lat. Long. Elev.

A range of mountains which comes from the Súféd Kóh and runs due east to the junction of the Kóhát Toí with the Hangú River, and divides the Alishérzáe valley from those of Míranzáe and Hangú. At its commencement from the Zawalghar it has a height of 9,000 feet; but this gradually decreases to 6,000. On the south side this range is bare, with grassy slopes, not very difficult to ascend.

The Samánaghar is inhabited on both sides by Orakzáes; on the north, at its east end, are the Míshtí Khél; south, the Múla Khél; then the Rábiáh Khél, Akhél, Alí Khél, and lastly, at its head, the Alíshérzáe.

SAMAND KO'T—Lat. Long. Elev.
A fort in Vaziristán, on the Ráh-i-Vazírí from the Derájàt to Zúrmat, in Afghánistán. It is about 80 miles from Jhwalarí, and 60 miles from Kolágú. (*Broadfoot.*)

SANEZ—Lat. Long. Elev.
A village in Ránízáe Swát, containing 400 houses. (*Aleemoola.*)

SANGA'O—Lat. Long. Elev.
A village in Lúnkhór, Péshávar District, 11 miles noth-east of Kátlang. It is inhabited by U'tmán Khél. It is situated at the end of a small valley confined by hills and intersected by ravines, and very difficult to approach. On the annexation of the Péshávar District, this village gave a great deal of trouble, and Major Edwardes eventually directed them to occupy a new site in the plain for their village; but this was countermanded in 1858. (*Edwardes, James.*)

SANGBATA'E—Lat. Long. Elev.
A village of 10 houses in Yúsafzáe, Péshávar District, situated 2½ miles north of Nawakala. It is of no consequence, and is supplied with water from four wells.

SANGRO'BA—Lat. Long. Elev.
A river of the Záemúkht country, which rises in the Zawa Ghar mountain, and, flowing through the Záemúkht country, enters Míranzáe, 5 miles west of Darsamand, and joins the Kúram at Thal. There is a route up its banks to Chínarak, the chief village of the Záemúkht, and thence to Kúram. (*Coke.*)

SANGU'—Lat. Long. Elev.
A village in the Khalíl Division of Péshávar District, 9 miles south-west of Péshávar, 1 mile from Bárá Fort. It contains 162 houses, of which 11 are held by Hindús. (*Lumsden.*)

SAPARA'E—Lat. Long. Elev.
A village in the Jowákí Afrídí hills, 16 miles east of Kóhát, on the right bank of the Jowákí Kotal stream, one mile south of Jamu. It has one well, and can turn out 30 fighting men. (*Edwardes.*)

SARAHA'E—Lat. Long. Elev.
A village of 98 houses in Yúsafzáe, Mánízáe Division, situated in the open plain under the south ridge of a high stony mound, which commands the village at easy musket range. There is a pond of water for the cattle close under the east end of the village, and its lands are irrigated from 23 wells. (*Lumsden.*)

SARACHI'NA—Lat. Long. Elev.
A village of 153 houses in Yúsafzáe, Péshávar District, 18 miles east of Hotí Mardán. It is on the right bank of the Balar Nala, which has generally water in it, and here is 20 feet deep. The village lands are irrigated from 36 wells, and are richly cultivated. (*Lumsden.*)

SARA-DHE'RI'—Lat. Long. Elev.
A village of 21 houses in Yúsafzáe (Péshávar District), situated on the open plain 2 miles south of a hill called Gurzuh, and supplied with water from two wells. (*Lumsden.*)

SARBAND—Lat. Long. Elev.
A village in the Khalíl Division of Péshávár, 7 miles south-west of Péshávar. It contains 359 houses, of which twenty-six are held by Hindús. (*Lumsden.*)

SARBA'NDA—Lat. Long. Elev.
A village at the extreme head of the Swát River, inhabited by fifty families of Gújars. (*Raverty.*)

SARO'BA—Lat. Long. Elev.
A pass leading from Marwat Division, Banú District, 6 miles west of Valí, through the Bataní hills, into the Mahsúd Vazírí country. There are two passes, called respectively Viáh Saróba and Thanda Saróba. It is greatly frequented. (*Urmston, Taylor.*)

SARO'BI'—Lat. Long. Elev.
A village in Lúnkhór, Péshávar District, containing 20 houses, situated 6 miles north of Lúnkhór, on a branch of the Toge ravine which joins below Kásimáh. It is about half a mile due north of Kásimáh, and surrounded by ravines. Water is procured from the ravine, the banks of which are very low and richly cultivated. (*Lumsden.*)

SARO'BI'—Lat. Long. Elev.
A village in Gandáb District, Mohmand country, Afghánistán, 36 miles from Péshávar. Supplies are scarce, but water is procurable from a stream. (*James.*)

SAROKHWA'H—Lat. Long. Elev.
A village in Kúram, about 10 miles from Thal. The inhabitants are Khataks, who were forced to leave their own country and settle here on account of tribal feuds some 60 years ago. Both the village and its inhabitants have an aspect of the utmost poverty and wretchedness. It contains some 30 miserable, half-ruined huts, enclosed by an irregular wall, on which are built at intervals five round towers for defence and observation. (*Bellew.*)

SA'RSA'NG—Lat. Long. Elev.
A village in the Khalíl Division of Péshávar, 10 miles north-west of Péshávar Fort; contains 70 houses. (*Lumsden.*)

SARZA'E—Lat. Long. Elev.
A mountain at the extreme head of the Swát valley. (*Raverty.*)

SA'WA'DER—Lat. Long. Elev.
A village in Yúsafzáe, Péshávar District, containing 26 houses, situated in the open country east of Jamál Garhi. Water is procurable from wells, but bad.

SCHALLI—Lat. Long. Elev.

A river of Míranzáe, Kóhát District, which rises in the south slopes of the Samána Garh, and joins the Kúram River below Thal. (*Lumsden.*)

SE'NI'—Lat. Long. Elev.

A sub-division of the Khatak Division of Pésháwar, situated among the hills south of Akóra, and containing the following villages :—Zórat Shékh Rahímkár, Valae, Tangí, Bétúlgharíb, Shab Khél, Bahádúr Khél, Sirwar Khél, Pitao, Mankái, Katí Khél, Kanna Khél, Asho Khél, Súdú Khél, Kibu Kúndoo, Khaoraíe, Dargaíe, Múlú Khél, Mando Khél, Tar Khél, U'mrkála, Dangdang, Sórí, and Chashme. (*Lumsden.*)

SERA'HO—Lat. Long. Elev.

A road from Shabkadar to the Pindíálí Mohmand valley. It is the best route to that plain. (*James.*)

SEWA ME'NA—Lat. Long. Elev.

A village in the U'tmán Khél country, 1 mile from the bank of the Swát river. It can turn out 40 fighting men. (*Turner.*)

SHABI' KHE'L—Lat. Long. Elev.

A village in the Jawákí Afrídí country, (8 kos) 12 miles from Kóhát. Water is procured from a spring. It can turn out 80 fighting men. (*Miller.*)

SHABKADR—Lat. Long. Elev.

A fort and village, Péshávar District, 17 miles from Péshávar. It was built originally by the Sikhs, and is now held by a detachment from the Péshávar Brigade. Supplies are procurable after due notice, and water is plentiful. The country is level, open, and cultivated.

The Fort of Shabkadúr is an octagon in form, with circular bastions at the angles, the sides being 100 feet in length. In the centre is a well, and on the west and south sides are large enclosures. It is built on a high mound, and commands a fine view of the surrounding country. It is distant from the hills about 3 miles, though about 1 mile from it a high undulating stony tract commences and stretches to the foot of the hills.

SHA'DI' BAGIA'RI'—Lat. Long. Elev.

A road in the Khaibar hills, which connects Jamrúd with Alí Masjíd, turning the Khaibar defile. The distance is 9 miles, and it is held by the Kúkí Khél Afrídís. (*Leech.*)

SHA'DI' KHE'L—Lat. Long. Elev.

A village in Kóhát District, on left bank of Kóhát Toí, on road from Kóhát to Káláhágh, 12 miles south-east of Kóhát. It is situated in a tributary valley of the Kóhát Toí, and built on the slope of its north ridge. Before the doors of the houses a small clear brook glides by in a shallow bed, bordered with grass and a row of mulberry trees. From the banks of this rivulet the fields spread out, clothing the region with one sheet of green. (*Wood.*)

SHA'DI'PU'R—Lat. Long. Elev.
A village in Zéra valley, Kóhát District, 33 miles below Atak, right bank of Indus. There is a ferry here. It is on the nearest line between Láhór and Péshávar, and an old road of the Mogal Emperors, and is of great importance, as it is the passing point of the river for travellers and merchants to Láhór, Sind Sáugar Doáb, Múltán and Bahawalpúr. The road from Kóhát to this was made by Lieutenant Garnett, R.E. (*Coke.*)

SHAEGASH—Lat. Long. Elev.
A pass leading from the Péshávar District, south-east of Fort Mackeson, into the Hasn Khél Afrídí country. In the event of the Kandár road being occupied, this would be the best road to follow, as it is practicable for eleplants and heavy guns. (*Turner.*)

SHAGAE KANDAH—Lat. Long. Elev.
A ravine of Yúsafzáe, which drains the Loaighar hill by many small channels, which, uniting near Amánkót, pass on across the Daran defile to Hamzadér, and, winding by Mansúbdár, Tolandeh and Yár Húsén, joins the Balár ravine near Dóbían. (*Bellew.*)

SHAH ALUM CHOKEE—Lat. Long. Elev.
A village in the Khalsa Division of Péshávar, 15 miles east of Péshávar Fort, on the right bank of Kábal river. There is a ferry of two boats to the village of Zerdad Deyree on the other bank. (*Bellew.*)

SHA'BA'Z GARHI'—Lat. Long. Elev.
A village of 294 houses in Yúsafzáe, Péshávar District, situated in the open country 7 miles north-east of Hotí Mardán. The Mokam ravine passes under this village, but it is here generally dry. The lands of the village are irrigated from 15 wells. (*Lumsden.*)

SHA'HDA'D DARA—Lat. Long. Elev.
A village in the U'tmán Khél country, 3 miles from Chingáe. Water is procurable from a ravine near. It can turn out 40 fighting men. (*Turner.*)

SHA'HDAM—Lat. Long. Elev.
A village near Malka, in Amázáe country, situated on a conical hill, with a tower on the summit. If well defended, it would be a difficult place to assault. (*R. B.*)

SHA'H HAIDAR—Lat. Long. Elev.
A peak of the mountains in the Mahsúd Vazírí country, elevation 10,988 feet. (*Walker.*)

SHA'HI'—Lat. Long. Elev.
A village in the Khalíl Division of Péshávar, 11 miles north-west of Péshávar Fort; contains 160 houses. (*Lumsden.*)

SHA'HKO'T—Lat. Long. Elev.
A Pass leading over the Malakand range into Swát. It is said to be easier than the Mora or Malakand, and that guns could be taken by it.

It leads from Lúnkhór or Báezáe into Swát. It starts from Pali, in Báezáe, and leads through the defile over the Sháh Kót Hill, and down to Deví and Alláh Dand, in Swát, in about 18 miles. This is a steep, rough and difficult road, but is well supplied with wood and water, and is frequently traversed by laden cattle. (*Raverty, Bellew.*)

SHA'H KO'T—Lat. Long. Elev.
A large village in Ranízáe, Swát, 24 miles from Hotí Mardán, ten miles south of Malakand Pass, situated at the foot of a low spur. Supplies all procurable here, and water is plentiful. (*R. B.*)

SHA'H KO'T KANDA—Lat. Long. Elev.
A ravine in Yúsafzáe, which drains the south slope of the Máhában by two branches which meet near Topí,—the one to the west comes down by Mangal Thana, Saírí, Panjmán, and Mamí; that to the east, by Otlah, Kohlágarh, Shuái, Bada, Bísak and Gandáb, to Topí. From this point the drainage flows in one channel by Zarobáe to the Indus above Thanára. (*Bellew.*)

SHA'HMANSU'R—Lat. Long. Elev.
A village of 234 houses in Yúsafzáe, Péshávar District, situated about 100 yards west of Zéda and six miles south of Manérí. It is watered from a spring about 50 yards north of it, and from 40 wells. Khash Alee says this village could formerly turn out 200 fighting men. (*Lumsden.*)

SHA'H MANSU'R KHE'L—
A section of the Mohmands, who inhabit the village of Shalmán, in the Khaibar Mountains. (*Masson.*)

SHA'HMATPU'R—Lat. Long. Elev.
A village of 323 houses in Yúsafzáe, Péshávar District, situated in the open country five miles south of Hotí Márdán. It has 59 wells. Though called a separate village, it is practically one with Toró,—a street being all that divides them. (*Lumsden.*)

SHA'H NU'R LARI'—Lat. Long. Elev.
A place between Malka and Sitána, in the Jadún country. (*Coxe.*)

SHA'HU' KHE'L—Lat. Long. Elev.
A village at the exit of the Kóhát Toí from the hills. There is a road by this village into the valley of the south Orakzáes. (*Coke.*)

SHAHU'R NARA'E—Lat. Long. Elev.
A pass in the Mahsúd Vazírí country over the ridge between the Shahúr Zam and the Gúmal River. It is said to be easy. This might afford means of turning by the bed of the Gúmal any defences the Vazírís might prepare for a force advancing by the Tank Zam to Kanígoram. (*Broadfoot.*)

SHAHU'R ZAM—Lat. Long. Elev.
A river in the Vazírí country, which joins that of Takí Zam below Palorín. It rises to the south of Kanígoram. The bed of the river is practicable for an army as far at least as Shingí Kót, having been traversed by Chamberlain's Force in 1860. (*Walker.*)

SHAIDU'—Lat. Long. Elev.
A village in the Khatak Division of Péshávar, four miles east of Akóra, containing 200 houses. (*Lumsden.*)

SHAKHTU'—Lat. Long. Elev.
A pass which leads from the Banú District, west of the Jání Khél Fort, into the country of the Sháhábí Khél Mahsúd Vazírís. It is an important pass, and until lately was much used by the Vazírís to carry off stolen cattle. The water of the Shaktú comes from two streams which join within the Vazírí country, and rise in the Shúgarh Mountain. The north drainage of the Gabr Mountain also goes into it. (*Urmston.*)

SHA'KOLE' DARA—Lat. Long. Elev.
A glen in the Panjkóra District, to the east, and containing the following villages :—Kárá, Deh Harún, Kót Ki, Kari, and Shákoté. The inhabitants are Sháhí Khél, Paendeh Khél, and Núra Khél Málízáes. (*Raverty.*)

SHAKR DARA—Lat. Long. Elev.
A village in the country of the Sagrí Patháns, Banú District, 23 miles north of Kálábágh, on a road to Kóhát.

SHAKR DARA—Lat. Long. Elev.
A pass in Kóhát District, over the Salt Range between Kálábágh and Kóhát. Not far up the pass from the south is a spring of fresh water. For two miles the road proceeds up the pass in a northern direction over a tolerable road, leaving the Salt Range to the left hand and sandstone hills to the right. It then quits the Salt Range, but continues to zigzag on through the sandstone, the defile becoming narrower and the road being so obstructed, by large stones and rocky ledges as greatly to impede the traveller, whether mounted or foot. This path continues to ascend without any improvement till a cleft in the hills called Masan, ten miles from Kálábágh, is reached. Here some water trickles down the rock, but so fœtid that it would be considered undrinkable were it not that no better is to be had, Thence to the village of Shakr Dara, at the head of the pass, is 13 miles. On quitting Masan, the defile opens, the mountains become rounded, and small patches of cultivation are seen to skirt their base.

This road passes through the country of the Bangí Khél Khataks, who used to be great robbers. (*Wood.*)

SHA'KU' KHE'L—
Probably a section of the Bangash tribe, as Agha Abbas calls the Chief of Báezáe Division of Bangash a Shákú Khél.

SHALASI'N—Lat. Long. Elev.
A pass leading from the Banú District into the Káfarí Kót Vazírí country between the Bargmatú and Gúmatí Passes. It is broad and easy for cattle. (*Thorburn*).

SHALBA'NDA—Lat. Long. Elev.
A village in the Daolatzái Division of Búnér, Afghánistán, containing 500 houses. (*James.*)

SHALMA'N—Lat. Long. Elev.

A village in Afghánistán, on the left bank of the Kábal River, 11 miles below Daka, on the Abkhána route to the Péshávar valley. It is situated in a small elevated table-land about 5 to 6 miles in length from east to west, and about 1½ miles broad. On the north it descends abruptly on the river of Kábal, and on the south a ridge of hills separates it from the Shínwárí Districts. Much of its surface is cultivated, and wheat is the grain chiefly grown. Over it are dispersed some 10 or 12 small hamlets, which consist of square towers, with a few houses round them.

The plain is inhabited by the Sháh Mansúr Khél, a tribe of Momands.

From this there are three roads, *viz.*, to Michní, Daka, and the Khaibar Pass at Lirádgáe. (*Masson.*)

SHALMA'NI'S—

A race who inhabit the village of Shalmán, on the Tatara hill of the Khaibar Mountains.

Elphinstone says :—The Shalmánís formerly inhabited Shalmán, on the banks of the Kúram. They afterwards moved to Tíra, and in the end of the fifteenth century they were in Hashtnagr, from which they were expelled by the Yúsafzáes. The old Afghán writers reckon them Deggauns, but they appear to have used this word loosely. There are still a few Shalmánís in the Yúsafzáe country, who have some remains of a peculiar language. (*Elphinstone.*)

SHA'MI'ZA'E—

See Khwázózáe, of which clan they are a section. The Shámízáe villages in Swát are—Dághí-Chandakhwar, Kangúgan, Diláe, Akhún Kala, Azaráe, Danghar, Nímgoláe, Gadháe, Alígrám and Bándáe. (*Bellew.*)

SHAME'LI'—Lat. Long. Elev.

A pass in the Swát valley over a spur between the villages of Míngawarah and Manglawar. The spur runs down close to the river, so that when it is full the only road leads over it. (*Raverty.*)

SHAMI'L—Lat. Long. Elev.

A river of the Khost valley, Afghánistán, the most considerable of it three streams. It runs into the Kétí. (*Walker.*)

SHAMLA—Lat. Long. Elev.

A pass leading from the Banú District, about 8 miles east of the village of Valí, through the Batanî hills, to the Mahsúd Vazírí country. It is about 60 feet wide. During the winter there are a few hamlets here, but in the summer all (Batanís ?) move higher up the mountains. (*Urmston.*)

SHA'MO'ZA'E—

See Khwázózáe, of which clan it is a sub-division. The Shámózáe villages in Swát are Chúngáe, Dídawar, Tairang, Gararáe, Zárákhéla, and Khazána. (*Bellew.*)

SHA'MO'ZA'E—Lat. Long. Elev.
A village in Lúnkhór, containing 111 houses, situated between Bábúzáe and Matú, and under the same range of hills, 4 miles north-east of Kátlang. Its natural position is not as strong as Bábúzáe, but the hill in its rear has no pathway over it, and is more scarped : the spurs on each side cover the flanks of the village. Water is procurable here. (*Lumsden.*)

SHA'MO'ZA'E-KI'RI'—Lat. Long. Elev.
A village in the south of Derá Ishmáíl Khán District, 9 miles from the hills, and about 3 miles north-east of the Gorwalí Post.
It contains about 100 families of U'staráua Afgháns. (*Raverty.*)

SHA'MSI'—Lat. Long. Elev.
One of the old divisions of Banú, which was again sub-divided into Barkhajarí, Sarkhajarí, Ishmáil Khél, Míra Khél, Valí Khél, Sikandar Khél, and Darí Dírí. It could turn out 2,000 fighting men, and its revenue was Rs. 22,500. There is no such division now. (*Agha Abbas.*)

SHANDKOWIE—Lat. Long. Elev.
A village of 221 houses in Yúsafzáe, Péshávar District, situated 2 kos east of Zéda. There is a small ruined fort on the west side of the village, which is in the open plain, and supplied with water from 32 wells. (*Lumsden.*)

SHANKAR DARA—Lat. Long. Elev.
A village in Swát, Afghánistán. Close to it is a tower called Shankar Dar, built on a platform of stone 420 feet square and 20 feet high. It is about 90 feet high, 75 feet in circumference. Nothing appears to be known of its origin to purpose, but it is believed to be a Hindú structure. (*Raverty.*)

SHARI' GHA'SHA—Lat. Long. Elev.
A post in the Pézú Pass through the Batauí hills, consisting of a large tower and a walled enclosure, and having a garrison of 15 foot militia. (*Urmston.*)

SHA'RKI' CHAKWA'LA—Lat. Long. Elev.
A village on west bank of the Indus, 10 miles above Makhad, and 1 mile below the junction of the Tírí Toí with the Indus. (*Wood.*)

SHE'KHAN—
A tribe of Orakzáe dependents (Humsayahs), who inhabit the hills to the west of Sámalzáe. They number 2,500 men, and are Sámal in politics. They hold land in British territory at Shahú Khél, which gives a hold on them. (*Coke, Cavagnari.*)

SHE'KHAN—Lat. Long. Elev.
A village in Kóhát District, situated at the base of a hill, containing 80 houses, and able to turn out 50 fighting men ; about 2 miles east of Kóhát (?) inhabited by Afrídís. (*Agha Abbas.*)

SHEKHBU'DI'N—Lat. 32°17'49". Long. 70°50'49". Elev. 4,516.
A sanitarium on the Mohar range, in the Banú District, and 64 miles south of Banú, 57 miles north of Dérá Ishmáil, at an elevation of 4,516 feet above the sea, and 4,114 above the plain below.

The hill on which it is stationed rises abruptly from the low range of Mohar, of which it is the highest point. The whole range is mostly composed of tertiary sandstone, conglomerate and clay, and is rich in mammalian fossils, which are identical in age, formation and form with those of the Sawalik range. The hill itself is composed of a mass of Triassic limestone, and is very barren, having only a few stunted wild olives, Kíkar, bog myrtle and acacia, and palm trees on it.

The general dip of the strata is towards the north, and their strike from east to west. The angle which the dip forms with the horizon is a good deal more than a right angle. The upper portion of the hills is composed chiefly of limestone, which very often is stained red and yellow by peroxide and bisulphuret [?] of iron Lower down the hill there is more claystone mixed with blocks of limestone; and at the foot of the hill we meet with the low sand [sandstone ?] hills continued from the Pézú range. This lowermost portion of the hill is in many places covered with the debris of the higher parts in the form of broken rocks and lime mixed with sulphur [?]: this is most remarkable on the Agsun Khél side. The limestone above mentioned affords very good quicklime for building; and the stone itself is also very useful for the same purpose. The following are extracts from Major Urmston's report on it, dated December 1864:—

There are no two opinions on the healthiness of this sanitarium. It has been proved beyond doubt to be a most valuable place of resort for officers and families on the frontier during the hottest months of the year; and, after the experience of two seasons, I can safely affirm that, though its outward appearance is less attractive than other hill stations, its beneficial effects upon the constitution, especially of ladies and children, are very great,—perhaps equal in many cases to those derived from a residence at a more elevated sanitarium.

The absence of much rain and damp certainly causes greater heat during the regular monsoon season; but this very fact, together with the dry, rocky soil, tend, no doubt, to its salubrity. The cool breeze which sets in toward sunset is very refreshing, and dense fogs and clouds are rare.

In addition to the three large pukka tanks referred to by Dr. Verchere, there are two cutcha tanks,—one to the west of Faqueer's hills, which holds a large quantity of water, and is chiefly used for watering cattle and by the bazar people; the other near the plot known as the public garden. The supply of water sometimes fails altogether, *i. e.*, the tanks, after a long drought, are dried up, when water has to be brought from the Paníálá springs, a distance of eight or nine miles up a steep and rugged path. This is a very serious evil, and has already, during the two last seasons, caused great inconvenience and additional expense to private families,—not less than Rs. 3 a day, and in large establishments Rs. 4.

There are now 13 houses on the hill, besides a Dispensary, Church, Bazar, Police and Guard House. The building of these has undoubtedly caused a greater consumption of tank water than formerly; but with the growth of houses has come the natural increase of

population without the proportionate increase of water-supply. Hence it has become a most important question how to meet the additional demand.

Dr. Verchere has pointed out an adjacent hill on the west side as a suitable locality for European soldiers and their families. This is called Picnic hill, and is equally well adapted for houses or a depôt. Its elevation is only a few feet lower than the main hill, and its separation by a broad gorge through which the main road runs renders its perfectly accessible. It is open to the full breeze, and would undoubtedly be the very best place for European families.

In 1868 the suggestion of Major Urmston for the construction of more tanks was carried out, and four masonry tanks were constructed for the purpose of collecting rain-water, &c. (*Urmston, Verchere, Costello.*)

SHE'KH DERI'—Lat. Long. Elev.

A village of 12 houses in Yúsafzáe, Péshâwar District, situated about two miles to the north-west of Húnd. Water is supplied from one well. (*Lumsden.*)

SHE'KH JA'NA—Lat. Long. Elv.

A village in Yúsafzáe, 18 miles east-north-east of Hotí Mardán, left bank of U'chkhwar. It is situated on the open plain, and contains 265 houses. In the commencement of 1857 this village refused to pay its revenue, and called in the aid of the Chief of Chingláe, who, responding, sent a force of 200 foot and 50 horse to occupy it. Accordingly a force of 80 horse, 250 foot and 2 mountain guns moved from Mardán on the 2nd July 1857 under Major Vaughan, attacked the village, killed the leader of the foot, and executed that of the horse, and partially destroyed the village. On the 21st October of the same year Lieutenant Horne, an Assistant Commissioner, encamped at this village with an insufficient guard, was attacked by a party from Panjtár, 5 of his servants were killed, some property was destroyed, but he himself escaped. (*James, Edwardes.*)

SHEORA'NI'S—

A tribe of Afgháns, who inhabit the hill country to the west of the British frontier from the Gúmal, on the north, to Kót Thaga, on the south. They thus adjoin the sub-divisions of Tank, Kóláchí, Darában and Chaodwán.

The Sheoránís have been estimated as being able to turn out 10,000 fighting men, but this is believed to be exaggerated. Raverty estimates them at 5,000, and Temple says they can muster 1,000 men on a day's notice, and in the course of 3 or 4 days 3,000 more.

A great part of the Sheoráni country is occupied by the lofty mountain of Takht-i-Súlímán and the hills which surround its base. Many parts of it are nearly inaccessible; one of the roads is in some places cut out of the steep face of the hill, and in others supported by beams inserted in the rock, and, with all this labor, is still impracticable for loaded bullocks.

The population is scattered, in villages from twenty to forty houses, through the valleys and the lower parts of the mountains. They cut

out the sites of their houses in the slopes of the hills, so that on three sides the earth forms the lower part of the wall. Each cottage contains but one room, and has only one entrance, which is closed at night with a branch of a thorny tree. Even in winter they have nothing to shut out the cold, but sleep on black carpets round the fire, wrapt up in their sheep-skin cloaks. Their forests furnish them with plenty of firewood, and their houses are lighted with branches of a particular sort of fir which burns like a torch.

The Sheoránís are generally of middling stature, thin but stout, hardy, and active. They have bold features, grey eyes, high cheek-bones, and their general appearance is wild and manly. The dress of a common Sheoráni consists of a coarse black blanket tied round their middle, and another thrown over their shoulders. They wear sandals, the soles of which are made of bullocks' hides, rudely prepared by steeping in the ashes of the tamarisk tree; and their dress is completed by a few yards of white cotton cloth loosely twisted round their heads. The dress of the richest is not much finer than this. The Chief is thought magnificent because he dresses in Múltán silk.

Their usual food is bread made of Indian corn, butter, and croot. This last, however, is a luxury seldom enjoyed but by those who keep sheep. Wheaten bread is only produced on festivals. The flesh principally eaten is mutton. They never kill beef; but when a bullock happens to die they cut its throat with the usual Mahammadan ceremonies and eat it without scruple, though the flesh of animals that die of disease is strictly prohibited by the Koran.

They eat wild olives fresh from the tree, and dried olives, which they are obliged to boil. They also eat wild pomegranates (though they are very sour and harsh), the seed of the julghoozeh pine, and several sorts of berries which grow wild in their mountains.

The Sheoránís marry late. They differ from the other Afgháns in this respect,—that the father of the bride gives a dowry, instead of receiving a price for his daughter. The women only work at domestic employments and at reaping the harvest.

Money is very scarce among them, their trade being principally carried on by barter.

They have no domestic servants, nor slaves, and no artificers. About a dozen of Hindús keep shops, and sell grain, cloth, treacle, tobacco, clarified butter, and a few of the coarsest manufactures of the plains, and a small number of settlers from Dáman practise the trades of smiths and weavers.

The principal employment of the Sheoránís is agriculture, which is carried on in the valleys. Some places under the hills produce grain without watering, but all the rest of their lands are irrigated by means of dams thrown across the hill streams. There is no man in the tribe but the Chief (and the Múlas) who does not labor.

They have two harvests, one of which consists of red rice, Indian corn, moong and tobacco. It is sown in summer and reaped in

autumn. When it is off the ground, they sow wheat and barley, which is cut in the beginning of summer.

Their common stock consists of bullocks, but there are some shepherds who live scattered in small hamlets over the summits of the mountains, and some even in tents.

Their bullocks are very small, always black, and without humps. They have a few goats and some asses ; but no mules, buffaloes, or camels. There are not twenty horses in the whole country.

The Chief of the Sheoránís is called the Neeka (which in Pushtú means the grandfather). He has very great authority in his tribe, which is partly derived from his being the chosen head of the oldest family, and partly from the belief of the Sheoránís that he is under the immediate guidance and protection of Providence. He has a large estate, and consequently employs many people in husbandry; but he has no domestic servants. He receives a lamb annually from every man in the tribe who has sheep, and a calf from those who have many cattle. No force is employed to realise this tax, but it is readily paid, from the conviction of the people that some great misfortune (the death of a child for instance) will fall on every person who refuses to pay.

Though men often redress their own injuries by mere force, yet the Neeka is the only regular dispenser of justice. He hears the parties, and, after saying a prayer, decides the cause by the inspiration of the Divinity. His order is always obeyed, from the dread of supernatural punishment.

The Sheoránís have also Chelwashees, but they seem intended rather to supply the place of the Neeka in distant parts than to strengthen his power. They are appointed by the Neeka, and act under his orders. The Sheoránís have little internal dissension.

There is a Múla in every village, who receives a tithe of the produce of its lands and flocks. The simplicity of the Sheoránís is shown in a strong light by one of the functions of this priest, which is to sew the shrouds for the dead. A great many of the Sheoránís learn to read the Korán, though none but Múlas learn to read Pushtú, and none Persian. They are very punctual in their prayers, but apparently feel little real devotion. The Sheoránís are at war with all the tribes that pass through their country in the annual migrations. They may, indeed, be said to be at war with all the world, since they plunder every traveller that comes within their reach, and, besides, make incursions into parts of Dáman, with the inhabitants of which they have no quarrel.

All, however, agree that their faith is unblemished, and that a traveller who hires an escort of Sheoránís may pass through their country in perfect security.

The passes in the Sheoráni country are the Shékh Haidar, Drában Chaodwán, and Gagistán.

To protect the Sheoráni border there are the following posts :—

	Sabres and bayonets of Punjab Force.	*Militia horsemen.*	*Foot.*
Mángí ...	64	1	0
Lúní ...	0	19	9
Zarkaní ...	0	20	9
Dráband ...	35	2	0
Sháh Alam ...	0	8	8
Chaodwán ...	0	4	0
Kót Tagga ...	0	4	9
Total	99	58	35

These posts are placed in the plains, not at the debouchement of the passes, but at distances varying from two to nine miles.

The divisions of the Sheoránís are—

U'ba Kheyl.
Mardanzáes.
Bakízáes.
Brabarzáes.
Lúnd Ahmad.
Súltánzáe.
Mamarzáe.
Shabazáe.
Mahmúdzáe.
Zahán.
Héyzáe.
Músazáe.
Khadrzáes.

Every authority allows that, before the annexation by the British of the Deráját, the Sheoránís were the terror of the whole border, being at feud with the Daolat Khél, Gandehpúrs, Mían Khél and Babars : they never lost an opportunity of making themselves felt. They would be the aggressors, attacking towns, burning villages, carrying off prisoners and cattle. The plainmen would make reprisals and retaliation, and thus the feud would be inflamed. The Sheoránís, however, were so much feared that the arable lands skirting the base of the hills were all left untilled, and the neighbouring plain villages paid them regularly one-fourth of their produce to buy off depredation. After annexation, efforts were made by Major Reynell Taylor to conciliate them to peace; but from the first they made war on our subjects. In 1849 they attacked a place on the Kóláchí border, and one of their leaders was slain. Again, in 1851, they came down to rob near Dráband, but were gallantly resisted by a British Native Police Officer, who lost his own life ; while the Sheoráni leader (named Kótal Khán, who was molesting British territory in the hope of being bought off by a fief) and two sons were slain. The third remaining son applied for service in the Military Police. The application was granted ; but the man after all preferred to remain with his tribe and to plunder in British territory. In 1852 the Sheoránís attacked a British post opposite Derá Ismáil Khán, but were repulsed : they also made several unsuccessful attempts on Dráband, probably in revenge for the death of Kotal Khán. Besides these more

important cases, the minor raids perpetrated were numerous. Major Nicholson, who, being Deputy Commissioner of the Derá Ismáíl Khán, was cognizant of all their acts, testifies, in 1853, "that the Sheoránís, since Derá came into our possession, have given constant trouble."

About the commencement of 1853 the Sheoránís plundered and burnt a village of the Derá Ismáíl Khán District. In February 1853 they again plundered and burnt a village near Drábaṇd. These attacks becoming intolerable, troops were assembled. On the 10th and 14th March there were two affairs between the troops and the Sheoránís in the plains,—the hillmen attacking our troops in force. It was then resolved to follow the Sheoránís into their own hills; so a force of 2,500 strong, under Brigadier Hodgson, moved against their stronghold on the 30th March, and destroyed thirteen of their principal villages. The enemy offered but little opposition, but they succeeded in carrying off their cattle and property. But the destruction of their dwellings and rude fortifications inflicted serious damage and injured their prestige. On this occasion a body of some 200 men from the Bábar tribe, British subjects, dwelling near Derá Ismáíl Khán, accompanied Major Nicholson, and rendered good service by their co-operation. The punishment has been in a great measure effectual. The depredations have become greatly diminished, and since April 1853 no raid of consequence has been reported.

Since the expedition into their hills in 1853, and since the death of Kotal Khán, the Sheoránís occasion very little trouble comparatively. Kotal's son, Azím, is well disposed, and anxious to be considered a well-wisher to the Government. He undertakes to prevent any small expeditions being organized in his portion of the tribe, and not to suffer any marauders to pass through his country: one year he joined in the pursuit of some plunderers of the Súltánzáe Sheoránís (the only section of the tribe which cause any trouble), who had carried off some cattle from near Chaodwán, and assisted in recovering the booty. (*Elphinstone, Taylor, Temple, Nicholson, Raverty, Edwardes, Coxe.*)

SHEOTAKS—

A tribe who inhabit the plain west of the Lowaghar range, in Banú district. I cannot make out who these are. (*Elphinstone.*)

SHE'RAKI'—Lat. Long. Elev.

A village in the Adam Khél Afrídí country, 7 miles north of Kóhát, in the Kóhát Pass, south of the road. It is watered by a spring, but has no wells. It can turn out 160 fighting men. There is a path from this to She Khán by which the Kóhát could be turned. (*Pollock.*)

SHE'RA TALLA—Lat. Long. Elev.

A plain in the Vazírí hills, about 10 miles north of Banú. It is the head-quarters of the Torí Khél section. It is accessible either by the Tochí or Barán Passes. (*James.*)

SHE'R DARA—Lat. Long. Elev.

A pass leading from Yúsafzáe into the Chámla Valley. This road was originally a mountain path, but was eventually made by the force under Sir Neville Chamberlain, in 1863, into an excellent military

road. It is now the most practicable road from Yúsafzáe into Chamla. The village of Shérdara is at the entrance of the defile. The road runs up the narrow defile by the bed of a ravine for a short distance. It then ascends by a zigzag path for about 400 feet, and gains higher ground, along which it runs without meeting any obstacles up to the village of Khánpúr. The ascent from the defile is a very strong position, and could be held successfully by a few determined men against a large force. The only way to turn it is by sending troops to gain the hill on the north side of the defile, and thus get behind it. The hill is, however, very rugged, covered with large fragments of rock, and overgrown with prickly bushes. Between the head of the zigzag and Khánpúr the road is easy, and no opposition need be feared. It is, however, very favorable for marauders, who can hide themselves anywhere within a few yards of the road quite screened from sight. Khánpúr is a shepherds' village with a dozen houses. There is a little open ground round about it, and a stream of water.

The distance from Shérdara to Khánpúr is 4 miles. From Khánpúr two roads were used by the British Force in 1863 to the position,—the most secure was one made along the heights; the other one ran along the valley more to the east. The distance from Khánpúr to Wilde's Post was 3 miles. There is a path from Khánpúr to Lálú. From the old British position to Ambéla there is one road, which descends at once into the gorge of Ambéla, and another, made by the force along the southern slopes of the hill, reaching the gorge near its mouth. The Shérdara road was latterly practicable for guns from Shérdara to the Ambéla Pass position, with the exception of the zigzag. (*Allgood.*)

SHERGU'ND—Lat. Long. Elev.

A village of 46 houses in Yúsafzáe, Péshámar District, situated on a mound at the foot of the Karamár ridge, 18 miles east of Hotí Mardán. It was built by the inhabitants of Kalú Khán. Its lands are poor, and are watered from 16 wells. (*Lumsden.*)

SHE'R GARH—Lat. Long. Elev.

A village in the Báezáe division of Yúsafzáe, 19 miles north of Hotí Mardán, on the road to Swát. It was burnt by Colonel Bradshaw's Force in 1849. (*Raverty.*)

SHE'R KERA—Lat. Long. Elev.

A place in the Péshámar District, 3 miles east of Matan, on the Kóhát road. It is a spring of muddy water, issuing on the surface from clayey soil in the midst of a meadow which is much resorted to by natives suffering from skin diseases on account of its remedial properties. The water is only used externally by way of a bath, and has a saline taste as if impregnated with nitre. It is said to have neither purgative nor diaphoretic properties. (*Bellew.*)

SHER KALA'N—Lat. Long. Elev.

A portion of the Khattak range of hills near Péshámar, which was recommended by some as a suitable site for a sanitarium; but it is not so. Even its advocates admit that it will be necessary to fortify the position; but a fortified post is not a convenient, nor a pleasant, situa-

tion for sickly men. The building suited to such circumstances, to be at all commodious, would cost a very large sum. The men would not be able to ramble about the hills with safety. The water is said to be only 400 yards from the ground, and that a tunnel can be made through it—(See Cherat).

SHE'RA'N—Lat. Long. Elev.
A pass, through the hills that border the Bábar country in the Deráját, leading into the U'shtráné hills. It is about 9 miles south of the Zam Pass. (*Edwardes.*)

SHEWA'—Lat. Long. Elev.
A village in Swát, 6 miles from Chakdara, on a road from Bajáwar. It has 800 houses and 20 shops, being a mart for merchandize of these two districts. It has 2,000 jareebs of cultivated land, dependent on rain for irrigation. (*Aleemoola.*)

SHEWA'—Lat. Long. Elev.
A village of 324 houses in Yúsafzáe, Péshawar, situated under the eastern end of the Karamár Ridge, 22 miles from Hotí Mardán, 3 miles north of Nawa Kala. The Bazar contains many Hindús' shops. It is on the banks of a sandy ravine which drains from the Búnér hills, but is here generally dry.

The tobacco of this village is considered of superior quality, and in great demand in Yúsafzáe. The lands are irrigated from 113 wells, and are very productive. A good road passes through this village up to Naringí and along the pass into Búnér, and is said to be a first-rate gun track. (*Lumsden.*)

SHIKAH—Lat. Long. Elev.
A village in the U'tmán Khél country, containing 8 forts. It is between the junction of the Bajáwar and Panjkóra and Swát, and is only a narrow defile. (*Aleemoola.*)

SHIKALI'—Lat. Long. Elev.
A table-land in Míranzáe, Kóhát District, between Darsamand and Thal. It has an abrupt descent on the north, and a still greater one on the south; but it is passable for guns. It is covered with thorn jungle. It is the great camping-ground of the Vazíris, who stay here on coming from and returning to their hills; and it used to be the battle-field on which they fought out their blood-feud with the Túris. (*Coke.*)

SHI'NA'LO'RA—Lat. Long. Elev.
A plain in the Kábal Khél Vazírí country. (*James.*)

SHINGI' KO'T—Lat. Long. Elev.
A village in the Vazírí country, at the junction of the Tánk Zam and the Hinjór Algad, 72 miles from Derá Ishmáil, 28 miles from Tánk, situated on edge of a plateau about 60 or 70 feet above bed of Zam. Water is here plentiful. The encamping-ground is extensive, open, and easily protected. Shingí Kót is not a bad specimen of a Vazírí village, a regular robbers' den. Caves have been scooped out of the sides of the ravines, which are burrowed like a rabbit warren,—a fit dwelling-place for one of the most successful robber clans in the hills.

Agha Abbas says the number of fighting men is said to be 6,000. It has 9 blacksmiths' shops and three of Hindús. There is a mud fort, containing 400 mud houses and woollen tents. Moorcroft visited this place. (*Agha Abbas, Chamberlain, Roberts.*)

SHI'NWA—Lat. Long. Elev.
A village in Gúdí Khél, Khattak country, Banú District, about 35 miles east of Banú. On the annexation of this division, these men used to give some trouble, but they soon gave up their lawless habits. (*Taylor.*)

SHIRZA KHA'N—Lat. Long. Elev.
An old outpost on the Banú frontier, ½ mile east of Gúmatí, 2 miles from the hills and 3½ miles from Banú. It is not now used, though formerly it had a force of 100 foot. (*Taylor.*)

SHIVA—Lat. Long. Elev.
A campment in the Kábal Khél Vazírí country, on the right of Kúram River, about 25 miles above Banú. There are roads to Biland, Khél, Maidání and Banú thence. (*James.*)

SHOWA—Lat. Long. Elev.
A village in the Nasratí Division of Khattak hills, Kóhát District, about 2½ miles down the western slopes of the Lowaghur, at the head of the Gangú ravine, about 37 miles east of Banú, above the Vazírí Thal. When the Banú Division was annexed, the Khattaks of this village gave a good deal of trouble; but they afterwards agreed to place themselves under the Tírí Chief, Khója Mahamad, who thus became responsible for their behaviour. (*Taylor.*)

SHU'H DARA—Lat. Long. Elev.
A valley the river of which is tributary to the Panjkóra River. It is traversed from east to west by the river of Bajáwar. There are numerous small villages on both sides of the river in this valley, the whole of which have numerous gardens and orchards. It is tributary to the Chief of Dír, who appoints its headman. (*Raverty.*)

SHU'KALAM—Lat. Long. Elev.
A district of Afghánistán, which occupies the extreme of Swát valley beyond Chararáe. It is a narrow, long and winding defile connecting Swát with the Yasín country by a three days' journey over most difficult hills. It is occupied by Kóhistánís, who are not Afgháns, and is celebrated for its horses, which are here bred in great numbers and sold mostly in the Kashkar country. (*Bellew.*)

SI'GAREN—Lat. Long. Elev.
A village in the Salárzáe Division of Búnér, Afghánistán. (*Aleemoola.*)

SIGI'—Lat. Long. Elev.
A pass through the Batаní hills from Tak to Marwat, lying between the Katlar and the Bahindara. It is only practicable for horses and camels. (*Edwardes.*)

SILIKHA'NA—Lat. Long. Elev.
A village, Péshâwar District, 21 miles, at base of Cherát hill. Supplies scarce; water procurable; encamping-ground limited.

SILIPATA'E—Lat. Long. Elev.

A ridge between Totáe and Swát connecting the Hazárnao mountain with that of Khánóra. It is a continuation of the Morá spur from the Ilam range. It is a low ridge. (*Miller.*)

SI'NAWAR—Lat. Long. Elev.

A pass leading from the Yúsafzáe plain to the Búnér District of Salárzáe. The road starts from the village of Chárgolái, and goes along a ravine-cut tract to Pírsáe, at the foot of the hills, eight miles, then east, through the rocky defile of Khoanadara, to the foot of the Alí Shér mountain, six miles; and south-east, round its base, to the Waikhbánda hamlet. This is not an easy road, but practicable for laden cattle, and has plenty of water from springs. (*Bellew.*)

SI'NAZA'E.—Lat. Long. Elev.

A pass over the Hazárnao mountain into Swát. From Gandérí, in Hashtnaggar, the road goes to Totáe by a ravine in nine miles; then over the Hazárnao mountain, and down to Sínazáe, seven miles; thence there is a road to Targhao, in the U'tmán Khél District of Arang. It is the easiest and most frequented route between the above places. (*Bellew.*)

SIPA'HS—

A section of the Daolatzáe Orakzáes, a small tribe, but notorious as plucky men and great thieves. A portion of the allowance for the Kóhát Pass is now given to them,—*viz.*, Rs. 500. They have not more than 300 men; but they are well armed, and they have the character of being the best marksmen with the rifle amongst the tribes. They are armed with long rifles of Kóhát manufacture, fitted with old English musket flint-locks.

The Sipáh hills commence at the west of the entrance to the Bazotí valley, and, passing Alízáe, extend near Maráe tower, thus forming the northern boundary of the Sámalzáe valley. They are Shíahs, and Gár in politics.

There would not be much difficulty in attacking the Sipáh settlements from Maráe. Captain Henderson, when Deputy Commissioner of Kóhát, thought it could be done with levies only. (*Henderson, Cavagnari, Coke.*)

SIPA'L BA'NDA—Lat. Long. Elev.

A village in Swát, on the west side of the Charáe Pass from Búnér. It contains, with Mingoda village, 700 houses. (*Aleemoola.*)

SI'RKI' KHE'L—

Vide Ahmadzáe Vazíris.

SITA'NA—Lat. Long. Elev.

A village on right bank of Indus, on a south-east spur of Máhában. There is a rich strip of land round it.

The village of Sitána was originally made over to Syad Zamán from Takhtaband, in Búnér, by the U'tmánzáes; his descendants allied themselves to the notorious Hindústání adventurer Syad Ahmad, who eventually settled at Sitána. When the settlement was destroyed by the British in May 1858, the fanatics who escaped found an

asylum at Malka, where they remained until December 1863—(See Hindústání Fanatics). (*Allgood.*)

SODHE'R—Lat. Long. Elev.
A village of 59 houses in Yúsafzáe, Péshawar District, situated in the open plain, two miles south of Yár Húsén. It is supplied with water from three wells. The Balár ravine is distant about one mile north. (*Lumsden.*)

SODI' KHE'L—
Vide Ahmadzáe Vazíris.

SODI' KHE'L—Lat. Long. Elev.
A village in the Kóhát District. There is a road to Sámalzáe from it. (*Coke.*)

SOJANDA—Lat. Long. Elev.
A village in the Níláb sub-division of Khattak Division of Péshawar, 20 miles below Atak, and containing 60 houses, chiefly inhabited by boatmen. (*Lumsden.*)

SONDA SABA'N—Lat. Long. Elev.
A pass leading from Marwat Division, Banú District, west of Darakí, into the Bataní hills. Cattle thefts used to be frequent by this pass (*Urmston.*)

SPARGA'E—Lat. Long. Elev.
A village in the Hasn Khél Afrídí country, in the Gharébí Dara, 16 miles south-east of Fort Mackeson, containing 30 houses, and watered from a tank and one well. (*James.*)

SPASTA—Lat. Long. Elev.
A district of Afghánistán, west of the Sheoráni country, yet divided from the Zhobe valley by a range of hills. It is an undulating plain, covered with wild olive. It is high, cold and barren, and is inhabited in summer by the Marhéls, a pastoral tribe, who move in winter into the Deráját. (*Elphinstone.*)

SPAI DARA—Lat. Long. Elev.
A pass leading from the Hashtnagar District of the Péshawar valley to the U'tmán Khél country. The road starts from Tangí, and leads over a plain, but ravine-cut, country for eight miles; then into Rang Ména in four miles; to Naswar in four miles; to Ziárat Yúsaf Bábá in eight miles; and to bank of Swát river in eight miles, between and over low hills all the way. From Ziárat Yúsaf Bábá the road leads along the right bank through the Spai Dara, seven miles, where there is a ferry for crossing the river by swing ropes; and then it goes into Targáo, nine miles, and to the base of the Kóhí-Mír-Mountain, 12 miles. This road is not much used even by men of the country on account of its only being practicable for footmen, and destitute of shelter and supplies (*Bellew.*)

SPI'NKHA'K—Lat. Long. Elev.
A village in the Ishmáíl Khéyl sub-division of the Khattak Division to Péshawar District, 14 miles south-east of Péshawar, on the road of the Cherát Pass. It has 80 houses. (*H. B. Lumsden.*)

SPI'NKA'NI'—Lat. Long. Elev.
A village of 42 houses in Yúsafzáe, Péshávar District, situated in the open country 2 miles north-west of Nawakalla. Its lands are badly supplied with water from 19 wells. A dry sandy nala runs past the north side from Shiva, and towards Shékjána. (*Lumsden.*)

SPI'N WAUR—Lat. Long. Elev.
A village in Vazírí country, 22 miles north-west of Banú, on the left bank of Kétí river. Water is abundant here, and the camping-ground is good and easily protected. A portion of General Chamberlain's Force halted here during the Kábal Khél Vazírí campaign. (*James.*)

SPI'RKA'E—
See Ahmadzáe Vazírís.

SPODARA—Lat. Long. Elev.
A village in U'tmán Khél country, 12 miles from Nawa Dand. It can turn out 70 fighting men. (*Turner.*)

SUBUJUNA—
See Khwázózáés.

SU'CH GALI'—Lat. Long. Elev.
A pass in Swát over a south spur of the west watershed of the Swát river, on the west bank. The length of the pass is about 12 miles, the first three of which, from the east side, is a pretty good road; the next three miles are very difficult; and the remaining six, being the descent on the west, are not so difficult, though they would be to ascend. 2½ miles from the crest on the north side is a shrine, with a rivulet running past it, shaded by fine wild olive trees. (*Raverty.*)

SU'DAN KHEL—
See Ahmadzáe Vazírís.

SU'DU'M—Lat. Long. Elev.
The usual name for the valley of the Mokam Rúd, in Yúsafzáe. It is also the same as the Daolatzáe section of Yúsafzáe. The chief villages are Chárgoláe and Rústam. This little district is surrounded on three sides by mountains, and is a good deal cut up by ravines. It is, however, exceedingly well cultivated. (*Bellew.*)

SU'FE'D BI'NI'—Lat. Long. Elev.
A hill in the Mohmand hills, above Goshtar, in the valley of the Kábal River, which yields stealite. (*Masson.*)

SU'FE'D SANG—Lat. Long. Elev.
A village in the Khalíl Division of Péshávar, 8 miles north-west of Péshávar, containing 201 houses. (*Lumsden.*)

SU'LESAR—Lat. Long. Elev.
A pass leading from the plain of Yúsafzáe to the Bunér District of Salárzáe. The road starts from the village of Chárgoláe, and goes by Pírsáe, through the Khoana Dara, to the foot of the Alíshér hill, in 14 miles; then it leads up the Súrlesar spur to Sarbándah, at its top, 5 miles; and then down to Waikhbándah, 3 miles. It is a steep mountain path, only used by footmen. From Waikhbandah the road winds along deep ravines to Kúhai, in 4 miles. (*Bellew.*)

SU'LTA'N KHE'L—
See Málízáes of Panjkóra. (*Bellew.*)

SU'LTA'N KHE'L—Lat. Long. Elev.
A village in the Jawákí Afrídí hills, 16 miles east of Kóhát. It has two wells, and can turn out 60 fighting men. (*James.*)

SU'LTA'NWA'E—Lat. Long. Elev.
A village in the Gadézáe division, Búnér, Afghánistán, containing 200 houses. (*Edwardes.*)

SU'LTA'NZA'E—Lat. Long. Elev.
A section of the Orakzáes, which Cavagnari says are now almost extinct. Agha Abbas says he went from Maráe, passing the Bárá river and the Kóh-i-Búland, to three forts of the Súltánzáe. He would appear to place them in Tíra between the Abdúl Azíz Khél and the Daolatzáe. (*Agha Abbas, Cavagnari.*)

SU'MA'RI'—Lat. Long. Elev.
A village in Bangash Division, Kóhát District, 10 miles from Hangú and 25 from Kóhát, in a parallel valley and tributary of the Kóhát Toí. There are roads thence to Hongú Tírí and Kóhát. (*Agha Abbas.*)

SU'NI' KHE'L—Lat. Long. Elev.
A village in the Galí Afrídí hills, 11 miles north of Kóhát, in the Zargún Khél valley, 3 miles west of the road, at 8 miles from Kóhát. It has one tank, and can turn out 40 fighting men. (*James.*)

SU'RA—Lat. Long. Elev.
A village in Chamla valley, south side, 2 miles from Koga and close to Agaráe. The valley is here 4 miles wide.

SU'RDAK—Lat. Long. Elev.
A pass in the Kóhát District, and between Bahádúr Khél and Latamr. It is practicable for guns. This pass used formerly to be considered dangerous from robbers. In a party of Police returning from escorting, Lieutenant Pollock was attacked in it, and the leader killed and several of his men wounded. (*Coke, Taylor.*)

SU'RGAL—Lat. Long. Elev.
A village in Kóhát, 7 miles south of Kóhát, situated in a narrow valley. The cultivation is irrigated from a stream. It is inhabited by Afrídís, and can turn out 50 fighting men. (*Agha Abbas.*)

SU'RI'ANI'—Lat. Long. Elev.
An old division of the Banú District, which contained the villages of Daúd Sháh, Mandahkhél, Valakdín Khél, and Hekmiski. The fighting men amounted to 3,000, and the revenue to Rs. 25,000. (*Agha Abbas.*)

SU'RKHA'WI'—Lat. Long. Elev.
A village of 21 houses in Yúsafzáe, Péshávar District, situated under a hill, called Gúrú, on the Búnér frontier. It is badly supplied with water from two small springs,—one in the village and the other in the pass leading to Búnér. A small sandy ravine runs from near this

village and joins the Mokam nala above Rústam. There is a good gun road along the foot of the hills across the ravine to Sheva, distant about 6 miles south-east. (*Lumsden.*)

SU'RKHA'WI'—

Is the proper name for the Ambéla Pass, which see.

SU'RKHDHE'RI'—Lat. Long. Elev.

A village of 87 houses in Yúsafzáe, Péshάwar District, situated in the open country, about 11 miles east of Hotí Mardán. There are 3 wells close to it. It is an offshoot of Smailka. Opposite to it there is a pass through the Karamár range connecting Ako Khél with Súdúm. (*Lumsden.*)

SU'RKDE'RI'—Lat. Long. Elev.

A village of 72 houses in Yúsafzáe, Péshάwar District, about 2 miles to the south of Chárgoláe. It is situated in the open country. The lands are irrigated from 20 wells. (*Lumsden.*)

SU'RKHI'—Lat. Long. Elev.

A village in the Jawákí Afrídí country, 12 miles east of Kóhát. It has 20 wells, and can turn out 240 fighting men. (*Edwardes.*)

SU'RU'ZA'E—Lat. Long. Elev.

A village in Míranzáe, Kóhát District, 20 miles Hangú, 16 miles Thal, near the hills on the south of the valley. It is situated on ground. It is an offshoot of the village of Naríáb. Water is here 50 feet from the surface. (*Coke.*)

SWA'BI'— Lat. Long. Elev.

A village of 231 houses in Yúsafzáe, Péshάwar District, situated 1 mile south of Manérí. The Badráe Nala runs west of the village about 700 hundred yards, but is generally dry.

The lands are richly cultivated, and are watered from 50 wells. There is a police post here in a small square enclosure on an eminence, and in it there is a room for travellers. Khash Alee says this village could formerly turn out 80 fighting men. (*Lumsden.*)

SWAE GHWAGH—Lat. Long. Elev.

A halting-place in the Vazírí country, in the bed of a stream, about eight miles from Wanneh, on the Vazírí road to Ghangí. Broadfoot says the stream is said to flow to the Bangash country; but this is impossible. (*Broadfoot.*)

SWA'T—Lat. Long. Elev.

A district of Independent Afghánistán, which comprises the valley of the Swát River from Charoráe, in about latitude 35°26′ to the junction of the Swát River with that of Panjkóra. Above Charoráe is the Kóhistán of Swát, inhabited by a different race. On the north and south the crest of the bounding ridges are the boundaries.

The length of this district is about 70 miles, and the breadth varies very much, according as the mountains run down close to the river; but it is probably, on an average, not under 4 miles. In some places it is 10 miles broad, and in others only a few hundred yards.

Swát is divided into Ránízáe from the junction of the river to Aláhdand Kúz, or Lower Swát, which extends from Aláhdand to the village of Chárbágh Bar, or Upper Swát, extending from Chárbágh to Charoráe.

Another division of the lands in Swát is thus described:—The portion which was allotted to the Afgháns at the time of the conquest was termed "daftar," and that given to Múlás, Sayads, and the foreign confederate clans who joined in the conquest was called "tsirái," by which names these lands are still known. And it was also divided at the same time into two other nominal parts, *viz.*, that portion lying between the right bank and the mountains towards the north and west was given the name of "lándwah," in Pashtú signifying moist, from enjoying a greater portion of water than the other,—for where the river separates into several branches is part of this moist tract; hence the name,—and to the land lying between the left bank and mountains on the south and east was called "wuchah," or dry. The bounds of the "lándwah" half of the valley was fixed to be from Bwangolary, the boundary village of Lower Swát, nearly facing Tútakán on the opposite bank of the river, to Landdary, the last village to the north just opposite Píá, and extending in length about sixty miles. The "wuchah" portion extended from the village of Tútakán, in Lower Swát, to Píá, the boundary village of Upper Swát, a distance of sixty-three miles. The width of both these divisions was from the respective bank of the river to the mountains on either side.

Swát is again divided among the two branches of the Akozáe Yúsufzáes, who are again sub-divided into two smaller ones. The "wuchah" was given to the Baezáe division, and the "lándwah" to the Khwázózáe division. These two divisions branch out into several clans, or Khéls, who again occupy separate portions of the valley. Thus, from Tútakán to Thánah are the Ranízáes, who also hold some country to the south of the Malakand range. Then come the Músa Khéls, Khán Khéls, Abá Khéls, Babúzáes, Matúrizáes, and Azí Khéls. On the right bank of the river the Khwázózáe sections come in the following order coming from the north:—Subujuna, Ashazáe, Abá Khél, Shamúzáes, and Adínzáes.

The District of Swát consists of one long main valley, which is intersected by ravines and glens bringing down the drainage of the bounding ranges. This valley is intersected by the river, which, however, does not run through the centre, but changes from one side to the other,—the side opposite to where it hugs the mountains always consisting of a space of level. These level plains on the banks of the river are cultivated, as are the hill sides, as far as is practicable, and above is a pine-clad range.

Raverty has the following observations regarding the lie of the Swát village:—

On descending from the Mora Pass, and issuing from the narrow valley in which Nalbándah lies, towards Thánah, the Swát valley appears to lie almost east and west. It then makes a bend in a north-easterly direction as far as the pass of Shameli; and from thence

to Píá the direction is almost due north; and beyond Píá again, up to the source of the Swát river at the Jalgah, it diverges slightly more in an easterly direction. It will therefore be seen that the Swát valley is divided, as it were, into three natural divisions; and where the three turns above mentioned commence the valley gradually narrows by the mountains on each side converging together, and then opens out again by their receding. The river intersects the valley throughout, with occasional considerable bendings; but in most maps it is incorrectly shown,—indeed almost wholly so as regards the country beyond the Mora Pass. The mistake is that the valley is made to run almost in a straight line north-east and south-west; and from them it would appear that a person standing at the highest part of the valley could see down straight through it, which is far from being the case. The range which bounds Swát on the north is the Laram, dividing it from the Panjkóra valleys; on the south it has the Ilam range, dividing it from Búnér, Ghorband and valleys draining to the Indus. These throw their spurs inwards to the river which thus receives their drainage. In some places the river leaves spaces of comparative level, but, as a rule, there is a considerable slope to the river.

The principal tributary glens of Swát are, on the south, Katiláe, or Syadugán, and Manglór; and on the north, U'chana, Sair Sana and Galóch, or Tal Dardiál.

The only river of any size is that from which the district takes its name, but numerous torrents join it on either bank. These are, however, of no importance whatever.

The only canals are those for irrigation purposes.

There are no lakes in Swát.

The climate of Swát, though differing from that of the Yúsafzáe plain, is described as resembling that of Búnér in most points. The hot weather sets in later than on the open plain, but it is more oppressive and continuous, owing to the mountains around preventing the free circulation of the winds. The frequent storms that burst over these hills do not cool the air, but, on the contrary, produce a hot, steamy atmosphere in the valleys below.

Swát is unhealthy in summer; for, owing to the extensive surface there under cultivation of rice, malaria is exhaled in great abundance. This circumstance has given the country an unenviable notoriety for its peculiar and obstinate endemic intermittent and remittent fevers, which affect all ages alike. The malaria, it appears, is of universal distribution throughout the valley, and very poisonous in its effects. It has impressed its mark on the people, who, in their general physical condition, are more or less fever-stricken and unhealthy.

In Swát, shut in as it is by lofty snow-clad mountains, the winter is a milder season than on the open plain; for the air is less disturbed by winds, and the frosts are also less severe. Snow does not always fall on the lower levels. At intervals of three or four years the valleys everywhere receive a coating of snow; but it seldom remains longer than a week or ten days. On the whole, the winter in these

valleys is a less severe season than in the plain country; but it is more prolonged, and the atmosphere is much more humid, and persistently so, than on the open plain.

There are no camels to be found in Swát; but there are horses, mules, asses, bullocks, oxen, cows, and buffaloes: oxen, mules, and asses are the beasts of burden. There are also dogs, cats, rats and mice, pigeons, and fowls,—which latter are bred in great numbers. There are no sheep of the *dúmbah*, or fat-tail, species,—only the common description of that animal; but there are goats of superior kind. The rivers also contain fish, which, however, do not appear to be used for food.

The feathered game consist of water-fowl in great numbers, partridges, both gray and black, and quail.

There is no waste land to shelter game in Lower Swát, except in the hills on either side, where animals of the chase abound; but in Upper Swát, and in the Kóhistán further north, the case is different.

The only wild animals in Lower Swát are jackals and foxes, which are not numerous.

The chief reptiles and insects are snakes, scorpions, sand-flies, bugs, mosquitos, and fleas, which are more numerous than the flies of Péshâwar. The *brarrah* is a species of worm or insect, a sort of wood-louse, something in the shape of a bug, but larger, generally infesting mosques and houses where there are old mats lying about. After biting a person, the bitten place becomes red and inflamed.

The population of the Swát Valley consists almost entirely of Báezáe and Khwázazáe Akozáes. Bellew says these could turn out 10,000 fighting men between them.

The total population of the Swát Valley, taking the three districts together, is estimated at about 96,000 souls. The bulk of the population are husbandmen, who live on the produce of their cattle and fields, and whose domestic wants are supplied by a minority of merchants, petty traders, mechanics, and artizans.

It is interesting to note the following from Raverty:—

The Afghán tribes generally have a great respect for the last resting-places of their own dead at least; but the Swátís seem to feel little compunction or respect on this head. The strip of land lying between the villages and the rise of the mountains is set apart for the cultivation of wheat and barley, and in that land also their burying-grounds are situated. After a few years they allow these fields to lie fallow for some time, and plough up all the burying-grounds, and in future bury the dead in the fallow land. This may be consequent on the small quantity of land available for purposes of agriculture; but still it appears a very horrible custom.

When fighting amongst each other, the Afgháns of these parts never interfere with or injure the helots of each other; nor do they injure their women, or children, or their guests, or strangers within their gates; and such might serve as an example to nations laying claim to a high state of civilization.

The people of Swát are said sometimes to observe the same custom as practised by the Afrídí tribe of Afgháns, *viz.*, that of selling, or rather bartering, their wives,—sometimes for money and sometimes for cattle or other property they may require or desire. But, having witnessed the complete system of petticoat government under which the Afgháns of Swát are content to dwell, I cannot place much faith in their having the courage to do so. The women in this valley enjoy more liberty, and rule the men to a far greater degree than is known amongst other Afgháns, who are so very particular in this respect.

The Afgháns of Swát, like others of their countrymen, are very hospitable. When strangers enter a village, and it be the residence of a Chief, he entertains the whole party; but, if there be no great man resident in the place, each stranger of the party is taken by some villager to his house, and is entertained as his guest. As respects the physical constitution of the people of Swát, the men, for Afgháns, are weakly, thin, and apparently feeble; whilst the women, on the other hand, are strong, stout and buxom.

The Afgháns of this part are dark in color, short in stature, or rather of middle size, generally thin, and, if stout, they have usually large puffy stomachs and buttocks like fat Hindús.

The females of Swát are not veiled. When they meet a man advancing along a road, they look down modestly and pass on; but the younger women turn their backs generally, and come to a stand-still, until the man has passed by. They are, however, very plain, but still look like Afgháns. But the men bear little resemblance to that race in form and feature; for they are dark in complexion and emaciated in appearance,—indeed, they appeared more like the Gajars of the plain below the mountains.

In the morning the Swátís breakfast on a dish called aogrrah in Pashtú, which is made by boiling rice to a dry state, and then mixing buttermilk with it, until it assumes the consistence of porridge. It is eaten with a spoon. In the middle of the day they make their dinner off unleavened bread and greens sprinkled with a little salt, but use no clarified butter.

In the evening they again take "aogrrah" for supper. Clarified or other butter and meat they do not eat, unless a guest or a stranger should drop in, and then only a mouthful; and generally only "aogrrah," dry bread, and greens without butter can be expected at the board of the humbler villagers. This may account for their weakly-looking appearance.

The houses of Swát generally consist of four walls, built of mud mixed with sand. On the top of this a few rafters are laid, and dry grass spread over them; and over this a layer of plaster is laid of the same materials as the walls. They rarely last more than a few years; but this is of little consequence when they have to vacate them about once every three or four.

The mosques and houses of the Hindús are built of stone in a substantial manner; but those of the Afgháns are all alike. From Alláhdand to Chárbágh, on the "wuchah" side of the valley,

and from Chak-Dara to Bánddi, on the "lándwah," which places face each other; the villages are small and very close together; while lower down the valley towards the south-west, and higher up towards the north-east, the villages are larger, and at a greater distance apart, —often from two to three miles.

The Swát valley is highly cultivated and densely populated throughout its extent along the course of its river; whilst each glen and gorge has its hamlets or collections of shepherds' huts. The general surface of the ground is rough and stony, and there is a considerable slope from the foot of the hills to the bed of the river. Owing to this slope of the surface, the fields are laid out in strips of terraces one above the other, the boundary walls being formed of the stones collected from the surface. By this arrangement the soil is cleared of stones and made level to retain the water led on to it for irrigation.

Cultivation is general throughout the valley. The chief crops are rice and wheat, lucerne, peas and beans; but sugarcane, barley, Indian corn, cotton, and tobacco are also cultivated. Generally all the cultivation is irrigated, water being plentiful, and easily led off in canals and cuttings both from the river and the numerous hill streams flowing to it; and, in order to facilitate its retention in the soil, the land is laid out, as above mentioned, in flat strips of terraced fields that extend from near the river's bed to the foot of the hills.

Along the course of its river the valley is described as being crowded with villages, hidden amongst groves of stately trees, and surrounded on all sides by an unbroken stretch of cultivation.

In Lower Swát rice is extensively cultivated; whilst in Upper Swát wheat, barley, and bajiri are the chief grains. As regards temperature and excellence of climate, picturesque beauty, fruits and game, Upper Swát, from Mangláor to Charraráe, is by far the best. The Kóhistán beyond is much the same. The whole of the upper portion of the valley is intersected at right angles by the most picturesque little vales of about half a mile or less in extent. Each has its own clear stream running through towards the main river; and their banks on either side are shaded with fine trees, many of which bear the finest fruit, and beneath which, here and there, there are fragments of rock where one may sit down. The hills on both sides, up to the very summits, are clothed with forests of pine, whose tops yield a most fragrant smell. Dust is never seen.

The Swátís of Lower Swát sow all the available land near the river with rice, and that nearer the hills with joárí, cotton, tobacco, másh and páley, consisting of melons and the like. The higher ground, still nearer the hills, they have appropriated to their villages and burying-grounds; and numbers of villages, for this reason, have been built close to the hills. However, where the river, in its windings, encroaches more on one side than the other,—that is to say, when the river approaches the hills on the right, or "lándwah," side of the valley,—the left, or "wuchah," side is more open and expansive; and here the villages will be found lower down towards the centre of the

valley. These villages lying lower down have, from the windings of the river, and the different branches into which it separates, as already stated, streams of water running through them,—very often, indeed, more than is wanted.

The patches of land about the lower ranges, if fit, they also bring under cultivation; and where they cannot bring their bullocks to work the plough the work is done by hand. In fact there is scarcely a square yard of tillable land neglected in the whole of Swát; for all the valley is capable of cultivation,—there are no stony places, or sandy tracts, or the like, to prevent it.

There are few or no trees in the lower parts of the Swát valley, save in the smaller valleys running at right angles to it. Here and there one or two may be seen in fields near the banks, under which the peasants rest themselves and take their food in the hottest part of the day. It is in the mountains, on the sides of the valley, that trees are numerous. The mountains on either side, as seen from the broadest part of the valley constituting Lower Swát, are of different degrees of elevation. The first or lower ranges are of no great height, and of gentle ascent; and the second are rather more abrupt; and on these there are comparatively few trees, but much grass. The third or higher ranges appear like a wall; and that to the north is densely covered with pine forests, which are seen overtopping all.

Firewood is scarce in the lower parts of the valley, and the dry dung of animals is used instead; but in those smaller valleys at right angles to, and opening out into that of, Swát there are woods and thickets enough.

There are no shrubs or wild trees, such as we call jungle in India, in any part of Lower Swát, save in these smaller valleys, and in the higher ranges.

The hills on either side are well stocked with forest trees. On the southern range they are principally pines, but on the northern are magnificent forests of the deodar cedar.

In the valley itself the trees commonly met with are the plane, poplar and willow, the mulberry, sirrus, sissoo, bukain, acacia, olive, and jujube; and in the higher parts of the valley are also found the walnut, diospyrus, or amluk, &c. Swát is famous for its timber, rice, and honey, all of which are exported to Péshávar in exchange for salt and cotton fabrics, &c.

The lower ranges of Swát are destitute of trees, but are covered with a beautiful velvet-like turf. The next, or highest, ranges on either side are covered with forests, which may be seen from the lower part of the valley every here and there overtopping the lower hills. These forests chiefly consist of the jalghozah or pine, and the zaitun, or wild olive. The chinar, or plane, flourishes also. The trees are generally of large growth, and bear marks of great antiquity. In fact, there are planes on the banks of the main river and its tributaries, about the mosques, in the fields, and in the villages,—indeed, in all directions, save the lower part of the valley, where they are few. The husbandman's home, from morning till night, when working in

the fields, is the plane tree, under which, in the cool shade, he rests himself, and where his family bring him his food. The other trees are the willow, the "bakáyarra" (melia sempervirens), and the Palma Christi.

The principal fruits consist of grapes, green, and not very sweet; figs, dark in color and small in size; apples, of large size and fine flavour and colour; the tángú, a fruit in shape like an apple, but in flavour like a pear; the mamusai, a species of pear, a winter fruit; the amluk (a species of diospyrus), also a winter fruit, but not produced in any quantity; the danbareh, another winter fruit; the chalghozah or pine nut, in immense quantities; the sunjit or makhrurrnai, a species of elauguis, but growing generally near burying-grounds along with the wild olive; peaches, in great quantities; mulberries; and pomegranates.

The pine is chiefly used for the purpose of fuel, and pine-slip torches are generally used in place of lamps or candles; but shopkeepers and students who have to read at night burn oil. There is a primitive description of lantern in Swát, something on the plan of English ones, although, of course, not copied from them. It consists of a wooden frame covered with buffalo bladder, or the skin of the purdah, or membraneous covering, of the stomach of animals, stretched over it whilst damp, with a place for oil in the centre.

The principal articles imported into Swát are salt,—which Khattaks bring there from the Salt Range for sale,—and a few articles of British manufacture, consisting of cotton goods generally, such as calicoes, twills, and muslins, together with little coarse blue cotton cloth, the manufacture of Péshávar, and copper and brass cooking utensils, but only in very small quantities; for the people are so constantly at feud with each other that they have often to abandon house and property at a moment's warning, and therefore, to prevent the loss of such expensive articles, they generally content themselves with earthen vessels.

The exports are more considerable, and consist of rice; clarified butter; urud (phascolus mungo); wheat; barley, in great quantities to all the districts round about; honey and wax; scarfs woven from the wool or fur called pashm, varying in price from one to six rupees each, the manufacture of Upper Swát, often the work of Kashmírís who have settled permanently in the country; but these articles are not to be compared with those brought from Káshkar.

The shalakai of Káshkar is that worn by the Hindús of Kandahár as their peculiar distinguishing mark; but at Péshávar Mahamadans and Hindús wear them without distinction. Bullock and buffalo hides are also exported, but chiefly to Bajáwar. Buffaloes are few in the latter district; and, although numerous in Swát, they are not so much so as to enable the Swátís to send them for sale to Péshávar.

There is no trade in wool, as sheep are few, as well as goats; and the pashm or wool, such as they have, is required for home consumption.

The best road from Yúsafzáe to Swát is over the Malakand Pass, and the next best is by the Mora Pass, which is a shorter cut than the Malakand, but the ascent is much steeper. There is also another by Shérkót, which is still more difficult.

In the valley there are roads, tolerably well defined, which lead from village to village on both sides of the river, which during the cold season is fordable almost everywhere, but during the hot weather nowhere: it is then crossed by the natives in rafts of inflated skins. During the latter season they can flood the whole valley, which is thereby splendidly irrigated, and is a luxuriant sheet of rice cultivation; but the noxious exhalations caused thereby make the whole country extremely unhealthy, and consequently for operations in this valley the cold weather is the season in which they should be carried on.

Guides are always procurable in this valley to almost every corner of adjacent districts, as the family feuds existing in nearly every village have caused the fugitives to seek shelter in British territory, and these men are only too glad to revenge themselves by paying off scores.

The Swátís are all Súní Mahamadans, and they have earned the reputation of being the most bigoted of all the Afghán tribes. This is, no doubt, owing chiefly to the presence of the Akhúnd, who is revered by the tribes from the Indus to the Kúram.

Some peculiar customs are observed in Swát, which appear to be very ancient. In all suits and disputes contrary to the Shara, or Mahamadan law, in Swát the plaintiff is put on his oath. When a person may have had anything stolen from him, he calls upon the person or persons whom he may suspect to give him a saœd; that is to say, as they understand the word, to produce a respectable person who knows him (the suspected party) and get him to swear that he (the defendant) has not stolen the property in question. If the suspected party can produce a saœd who swears to the above effect, he is considered innocent; but, if a saœd so produced will not take the required oath in favor of the suspected thief, he is considered guilty, and has to make good the property stolen. These two customs have been handed down from the time of Shékh Málí.

Another curious custom, and a very good one for such a primitive state of society, is that when two Maliks chance to fall out, or have any dispute, the people expel both parties from the place. The two disputants are then termed Sharruni, or the driven out, or expelled; and in this state they are compelled to seek shelter in other villages, and are obliged to live on the charity of those who will take them in; for they lose all civil rights on such occasions, and have no claim to wife, or children, dwelling, cattle, horses, or anything whatsoever. Some continue in this helpless state until they can come to an accommodation or reconciliation, which often does not take place for years. In Upper Swát they are even more severe than this; for there they expel the families also, and confiscate the property of the disputants altogether.

One would imagine such stringent rules would tend to keep the peace, if anything would; yet these people seem to be always at feud notwithstanding.

Whenever two headmen of a village quarrel, the strongest, or the victorious one, if they come to blows, drives the other out of the village. After some time the fugitive manages, by bribes and other means, to gain over to his side some of the friends and supporters of the successful party, and all the discontented flock to him. After a time he finds an opportunity, when his own party is strong and the other is weak, to enter the village and drive his rival out. This is enacted over and over again,—now one is a fugitive, now another,—and this it is that causes such contention in these parts.

The government of Swát is like that of all Pathán tribes,—a most complete democracy. The country is split up into as many factions almost as there are villages; and even in these there are often several sections.

Each sub-division of each section of each tribe of villages has its separate quarrels, and supports its own chief, who is generally at mortal feud with either his own relations or his neighbours, and who is seldom obeyed one instant longer than is convenient; so that nothing short of pressing danger to the whole community from without could ever bring together all the Khwózáes and Báezáes; but that which could not be effected by ordinary means has in a measure been brought about by the influence of one individual working on the religious feelings of the mass of grossly ignorant and proportionably bigoted Swátís, *viz.*, by the Akhún of Swát.

This man, now called the Akhún Sahib, is the son of a poor Syad of Búnér, and was born in the village of Syadossum, in that country. His name was Jholah Gafúr when he studied for the priesthood in the village of Béka, in Yúsafzáe, and he subsequently became a disciple of the Thodair Saibzáda, in Khatak.

For 12 years he prosecuted his studies in the Péshâwar District, living on "Shamack" (the seed of a sort of grass) and milk, and strictly performing all the observances imposed by the Koran. Having thus obtained a character for sanctity, he returned to his native Búnér, and shortly afterwards emigrated to Swát.

This Saint is now about 70 years of age, and has gained such an ascendancy over the minds of Mahamadans in general that they believe he is supplied by supernatural means with the necessaries of life, and that every morning, on rising from his prayers, a sum of money sufficient for the day's expenditure is found under the praying carpet. He keeps open house for the pilgrims who throng to consult him, and has never been known to receive a present since his arrival in Swát. His goats even are said to be muzzled when driven out to the jungle, lest they should take a sly nibble at a neighbour's crop in passing.

The Akhún is consulted in all difficulties, though frequently, after his opinion has been given, a chance of procuring plunder proves too

powerful for religious reverence, and leads the chiefs to follow the bent of their inclinations, though opposed to his expressed command.

The following are strong instances of this sort:—When the inhabitants of Bábúzáe and Palí first drove Colonel G. Lawrence, in charge of the Péshávar District, to destroy those villages, the Akhún strongly advised the Swátis not to support the rebels; nevertheless they flocked to Palí in great numbers.

Again in 1849 the Akhún exerted his utmost influence to persuade the Kháns of Palí to discontinue their depredations and to discharge the gangs of professional highwaymen then in their pay; this counsel being disregarded, those chiefs brought on themselves the punishment inflicted by Colonel Bradshaw's detachment.

There is probably a little good-will, as well as sound judgment, in the Akhúns's frequent endeavours to prevent a collision with the British Government; for the Amír Dost Mahamad Khán of Kábal, while in temporary possession of Péshávar, was most anxious to persuade the Akhún to preach a religious war against the British, but was flatly told that he (the Amír himself) was doing more injury to the Mahamadan faith than any just infidel could do possibly.

The rapidity and success of Colonel Bradshaw's operations opened the eyes of the Swát Chiefs to the possibility of a British force one day visiting their own valley, and filled all classes with alarm. In this exigency the oracle was again consulted, and advised that the only chance of making a stand would be by appointing one chief to command the whole disposable forces, and all others sworn on the Koran to implicitly obey him, and that the land tax of one-tenth produce, authorized by the Mahamadan Law, should be at once collected to provide the sinews of war.

This proposal being agreed to, the chiefs commenced a scramble for the command, which threatened to involve the whole of the troops in a general *mêlée*. Ghazan Khán of Dhír left the council, declaring that he could never obey any man save the Akhún.

To end this broil, the Akhún proposed that a chief hitherto unconnected with Swát should be chosen, and, among other nominations, pointed out Syad Akbar of Satána as a man of energy, head, and true Mahamadan principles, qualified for the position, with the advantage of being a Syad.

Syad Akbar was accordingly invited to become king of Swát under the patronage of the Akhún, and shortly afterwards was duly installed, with the usual accompaniment of prayers from priesthood and "nuzzuranah" from the chief.

This chief appears to have been a follower of the famous Hindústání fanatic Syad Ahmad, and, when he held temporary possession of Péshávar, Syad Akbar joined him in the double capacity of treasurer and Prime Minister. He was thus thrown in constant contact with the Hindústání soldiers in that chief's camp, and formed a friendship for them which has lasted ever since.

The moment his authority was a little established by the Akhún's good offices over the Swát chiefs, and the first year's revenue collected, Syad Akbar sent for his Hindústání levies; but they refused under some pretext to join him, and he set about collecting a standing army and guns by the aid of which to put down any chief who should afterwards dispute his authority. He so far succeeded as to collect 5 or 6 guns of sizes, 800 sowars, and 3,000 footmen, all receiving pay in grain directly from himself.

Syad Akbar died on , , and was succeeded by .

In the case of an invasion of Swát, it is difficult to state from whence or to what amount the Swátís might be assisted. They would undoubtedly send for the Hindústání fanatics, but, as they once before refused to serve in Swát, it is possible that they might do so again. The Búnérwáls have always shown a hostile disposition towards the British, and, should they join with Swát, the probabilities are that they might be strengthened by their neighbours, the Jadúns.

With reference to the Dír tribes bordering Swát on the north, it is questionable whether they would aid the Swátís in any operations in which they might for a time cast away mutual animosities to join against a common enemy. It is impossible to calculate in what light an invasion of Swát might be considered; for, if the Akhún Sahib, or high priest, preaches a crusade and impresses on men's minds that they are defending their creed, there is little doubt but that the green flag would be joined by enthusiasts from all parts of the country.

After the annexation of the Péshávar District in 1849, the Swátís uniformly proved themselves bad neighbours to the British. They seemed to regard the plains of Péshávar, and especially the Hashtnagar tract, as a hunter does his hunting-grounds. Plunderers and marauders,—sometimes in bands, sometimes in twos and threes, sometimes on foot, and sometimes mounted,—issued forth from Swát, passed through Ranízáe, and proceeded to the plains of Hashtnagar or Yúsafzáe. They would not usually make regular raids, and they would refrain from molesting Patháns, their fellow-clansmen; but they would attack persons of all other classes,—cultivators, petty traders, cattle-grazers, wayfarers, and the like. They would carry off Hindús in particular for the purpose of putting them to ransom. Again, the Swátís harboured renegades, refugee criminals, internal malcontents, and external enemies, the names of whom might be specified were not the list too long. For years the valley was a rendezvous for any and every person hostile to the British Government; and among them were several persons who had been dismissed from British service, and one man, named Mokarum Khán, formerly a police officer in the Péshávar District, in particular, who was received with great favor and enjoyed a large landed grant in Swát. Not only did Swát receive and support enemies of the British, but it encouraged them to commit depredations in British territory. Further, the Swátís took every opportunity of inciting British villages to set authority at nought. They invited their fellow Patháns to throw off British yoke and acknowledge a nominal allegiance to Swát. For

this purpose they would not only assemble troops in Ranízáe or U'tmán Khél, but they would even send horsemen into British villages, partly as emissaries and partly as representatives of authority. Immediately after annexation in the autumn of 1849, they incited the Lúndkhór people to refuse payment of revenue. When an expedition under Colonel Bradshaw marched into that valley the Swátís appeared in arms against our troops. Towards the end of 1851 they moved bodies of troops, several thousands strong, to the foot of the Mora Mountain, and into Ranízáe, for the purpose of creating disaffection on our border.

On the night of the 6th March 1852 a party of 180 horsemen, under the leadership of Mokaram Khán, assailed a detachment, consisting of forty-three men of the Guide Corps, stationed at the British village of Gújár Garhí, in Yúsafzáe, as a personal guard to a party of the Great Trigonometrical Survey. The detachment gallantly repelled their assailants, and suffered but slight loss themselves. This outrage being clearly traced to the Ranízáe people, a fine of Rs. 5,000 (a sum about equal to one year's revenue had Ranízáe been a British tract, and, therefore, not more than the offending tribe could pay) was imposed upon them, and a force, under Sir Colin Campbell, was despatched into the valley. The spring harvest was standing ripe for the sickle; the crops and villages were, however, spared. Some Swát troops presented themselves before our troops, but speedily disappeared. The Ranízáe chief seemed overawed, and tendered submission, undertook the payment of the fine, and gave hostages as security. The force then withdrew across the frontier. A conciliatory message was sent to the Swát Governor, but no reply was received. This affair was so far concluded by the end of March.

On the night of the 20th April the native Tahsíldár, or Revenue Collector, of the British tract of Hashtnagar, resident at Chársada, was murdered in his bed: two of his subordinate employés and one servant were also killed. The attack was made by a party of 400 men without meeting any opposition from the people of Chársada,—a circumstance which argued disaffection on their part; and it soon became apparent that a bad feeling had been excited throughout Hashtnagar. Inquiry brought the murder home to a chief named Arjún Khán, who belonged to Tángí, in Hashtnagar, and had fled into Swát territories, and on this occasion had emerged from U'tmán Khél. It was ascertained that this man was well received by the Swátís, and had been presented with a fief, and, in short, that the Swát Government, if it had not instigated him to the deed, had encouraged and abetted him after its commission. He took up his quarters at Prángarh and Nowadand, U'tmán Khél villages, and placed himself in an attitude of overt hostility. A force accordingly, under Sir C. Campbell, moved into U'tman Khél, and destroyed Prángarh and Nawadand. On this occasion some letters, believed to be genuine, were taken, which proved the complicity of Swát. One letter, from the Arjún, authorized him to destroy all Europeans and Hindús in the Péshávar valley, and all Mahamadans in the British service; but enjoined him to spare all other Mahamadans!

That Swát had been the head and front of all this offending is evident. We had never interfered with them, but they chose to make war upon us. Our chief fault in their eyes was that we were infidels by religion, and that we were the lords of a fair and fertile valley within reach of plunder. It was at one time thought that, after the U'tmán Khél and Ranízáe affairs, a good opportunity presented itself of dashing up the Malakand Pass and down into the Swát valley. A separate expedition, on a considerable scale, was also being organized during the summer of 1852. The military authorities at that time, however, considered that various difficulties existed in the execution of the plan, and the Government consented to postpone the expedition until the cold season of 1852-53; but the day of retribution to Swát never arrived. The Swát Government seem to have taken to heart the punishment inflicted on Ranízáe and U'tmán Khél, and to have dreaded similar operations in their own valley. Since 1852 they have abstained from all annoyance or hostility against the British. The Péshâwar valley has enjoyed immunity from the incursions of Swátí freebooters. The Swát Government cannot be relied upon with anything like friendly confidence, but of late it has given us no tangible cause of dissatisfaction.

SWA'T—Lat. Long. Elev.

A river of Afghánistán. The source of this river is doubtful. Walker makes it rise in the peak 19,395 on the range between Swát and Chitrál. Bellew and Raverty both make it rise in a ridge dividing it from Yasín and Chitrál, and I am inclined to believe the latter is more likely to be correct. Its source is said to be in a mountain called Sardgáe, which Raverty says is 60 miles above Píá, and thence to its junction with the Panjkóra River is about 70 miles. In 32 miles after this it emerges into the plains of Hashtnagar, and in 20 miles further it joins the Kábal River at Prang. This makes the length of the river not far short of 200 miles. I have no information whatever to show what the height of the bed of this river is at any part of its course in the hills, and so it is impossible to form a conjecture of its velocity or fall per mile; yet, from the fact of its being fordable at any part of its course except during floods, it is not probable that either the velocity or the volume of water can be very great.

The only use that the river is put to is for irrigation purposes, but I think it probable that it might be practicable to use it during floods to float some of the fine timber which exists on the high ranges bounding the valley. On emerging into the plains at Abázáe, the Swát river is a clear, brisk, noisy stream flowing over a wide, firm rocky or boulder-strewn bed, with low banks of shale on either side, or, as is more usual, with long strips of sloping beach, covered with loose pebbles and boulders. During the winter months the stream is fordable in most parts; but during the summer, when it becomes swollen by rains and melting snow, it is only passable on rafts or inflated skins.

There are ten ferries over the Swát River in that part of its course bounding the Yúsafzáe plain on the west from Nisattah to Abázáe :—

1.—Nisatah to Khalíl, or Mângâuro-bandah.
2.—Prang to Agrah, two boats.
3.—Charsaddah to Gidar.
4.—Kázikhél to Kot.
5.—Hamídgul Miangarrhi to Hissár.
6.—Razar to Shaikhán.
7.—U'tmánzái to Spínkai.
8.—Turangzáe to Fazaldín Mían-dairi.
9.—Umárzáe to Chinab.
10.—Abazáe to Matah. (*Raverty, Lumsden, Bellew.*)

SWA'TI'S—

A race who now inhabit portions of the Swát valley and of the valleys north of Hazára.

The Swátís (says Elphinstone) are also sometimes called Deggauns, and appear to be of Indian origin. They formerly possessed a kingdom extending from the western branch of the Hydaspes to near Jalálábád. They were gradually confined to narrower limits by the Afghán tribes; and Swát and Búnér, their last seats, were reduced by the Yúsafzáes in the end of the fifteenth century. They are still very numerous in those countries, and are also to be found in the valleys east of the Indus. (*Elphinstone.*)

SWERI'—Lat. Long. Elev.

A village, Jowákí Afrídí country, accessible from Kóhát by Gandíali, in an open valley, with a number of wells and plenty of cultivation. (*Coke.*)

SYAD ALI'YA—Lat. Long. Elev.

A village in Derá Ishmáíl Khán District, right bank of Indus, 43 miles I'sá Khél, 26 miles Déra Ishmáil Khán. It is a small village, with 2 shops and 3 wells.

SYADU'—Lat. Long. Elev.

A village in the Khatak Division, Péshâwar District, 4 miles east of Akóra. Herein 8,000 Sikhs, under Búd Singh, defended themselves against a vast force of Mahamadans with a success which secured their retreat.

SYADU' GAM—Lat. Long. Elev.

A village in Swát, situated in a gorge to the east of Thána, the residence of the Akhún of Swát. (*P. S. Lumsden.*)

T.

TABI′—Lat. Long. Elev.

A pass through the Bitaní hills between Tak and Marwat. It is the worst of all the passes through these hills, and is only practicable for horses and camels. It is north of the Bahín Pass. (*Edwardes.*)

TAJA—Lat. Long. Elev.

A village of 20 houses in Yúsafzáe, Péshávar District, situated 2 miles east of Michí. The country around is open, and the lands are irrigated from only two wells. (*Lumsden.*)

TA′JAORI′—Lat. Long. Elev.

A village in the Marwat Division, Banú, 35 miles south of Banú, 5 miles from Ahmadzáe Thána, and 6 miles from the hills. There is a tower here with a garrison of 8 horse and 4 foot militia.

TAJI′ KHE′L—

See Vazírís.

TA′JU′ZA′E—Lat. Long. Elev.

A division of the Marwat Division of Banú. Its revenue was assessed at Rs. 500. (*Edwardes.*)

TA′KA′L-E-BA′LA′—Lat. Long. Elev.

A village in the Khalíl Division of Péshávar, 4 miles west of Péshávar Fort. It contains 546 houses, of which 26 are inhabited by Hindús. Caravans going through the Khaibar from Péshávar usually assemble here before starting. (*Lumsden.*)

TA′KA′L-E-PAI′N—Lat. Long. Elev.

A village in the Khalíl Division of Péshávar, 4 miles west of Péshávar Fort. It contains 174 houses, of which two only are occupied by Hindús. (*Lumsden.*)

TAKHTABAND—Lat. Long. Elev.

A village of 20 houses in Yúsafzáe, Péshávar District, situated 15 miles east of Mardán, and about a mile south of the highest point of the Karamár ridge. At present it has only three wells, but the land in the neighbourhood is rich and well cultivated. (*Lumsden.*)

TAKHT-E-BAHI′—Lat. Long. Elev.

A hill in Yúsafzáe, 6 miles north-west of Hotí Mardán. It is an isolated, barren hill of no great height. It forms, irregularly, three sides of a square, with the open side towards the north-west. The inner slopes of this hill are covered with the still-standing shells of lofty buildings constructed of hewn stones; most of them are of at least two stories, the openings for the beams of the upper floor and the windows remaining to attest the fact. They were constructed with much care, the walls being smooth and straight, showing signs also of having been stuccoed, or at least plastered. The buildings are of various sizes; the steps leading to the upper story being either outside the building or attached inside closely to the outer wall, the vacant space under the staircase being generally filled up as a

cell. The stone of which the buildings were constructed is found on the spot; the blocks are well hewn and carefully fitted. The centre of all these structures is formed by a quadrangle consisting of cells,—that is, they consist of a square base, open in front, of little more than a man's height; this surmounted by a coping, which in shape is the lower part of a paraboloidal vault; and a short cylinder connects this coping with a hemispherical cupola, which is open at the top. One side of the quadrangle has an opening as a doorway, to which steps led from an enclosure round the quadrangle. The centre is occupied by the ruins of a raised platform, whose sides were adorned with figures in stucco or stone. Close to this quadrangle there is what may readily be considered a vaulted subterranean passage, though, from the fact that the debris everywhere conceal the original level, there is a great uncertainty as to its real depth below the original level of the ground. It may have been a *bauli*. There is no water on the hill now anywhere; the Pashtú word Bahai means a bauli; yet there is a possibility that Bahai, the name of this hill, may be connected with the old Vihara. (*Loewenthal.*)

TAKHT-I-SU'LI'MA'N—

A peak or peaks on the spur of the Súlímán Range, which forms the southern watershed of the Zhób River, and which ends in the Gúmal River at Ghwalarí.

There are two peaks,—the north is in lat. 31°41′, long. 69°58′40″, elevation 11,278; the south peak is in lat. 31°35′40″, long. 700′40″, elevation 11,070. No one has ever visited it. Walker calls it the culminating point of the Súlímán Range, but I believe it to be what I have said above. The only travellers that, as far as I know, have ever attempted its ascent are Masson, Fraser and Harris of Elphinstone's Mission. They started from Drában̈d and went 12 miles to a Sheoráni village (possibly Dragand), and then "found they were still three days' journey from the top; and they also learned that the upper part of the mountain was rendered inaccessible by the snow;" so they returned. This was about the middle of January. From Dragand the top, in a direct line, is certainly not more than 13 miles; so it is probable that their guides, furnished by the Mían Khél Chief of Drában̈d, unwilling to go themselves, romanced considerably, in order to induce these officers to return.

Elphinstone says they found the north side (of the Súrlí Range, as they never got north of the Takht) sloping, covered with firs and abounding in rocks of a kind of pudding-stone; also many valleys divided by narrow ridges, each watered by a clear brook. The mountain is better known to the Sheoráni inhabitants as the Kaisaghar.

Its vegetable productions are much vaunted, and it is remarked that whatever plant or tree may be found in other countries will certainly be met here. Firs and olives are abundant on its sides. (*Elphinstone, Masson, Wood, Walker.*)

TAKHT-I-SU'LI'MA'N—Lat. Long. Elev.

It is celebrated as one of the many fabled resting-places of Noah's Ark. Its summit is described as a narrow plateau about 5 miles long, stretching from north to south, with culminating points at either

extremity,—the north peak being 11,300 above the sea and the south only 220 feet lower. Walker remarks there are probably few mountains hitherto unvisited by geographers which might be able to yield so rich a harvest of information as the Takht-i-Súlímán. But political difficulties have hitherto compelled the Panjáb Government to refuse to permit British officers to attempt its ascent, which, therefore, still remains to tempt the hard and adventurous explorers with its certain perils and prospective rewards.

It is very much to be regretted that the opportunity of ascending it was not taken when offered by the humiliation of the Sheoránís, in 1853, by Brigadier Hodgson; for much that is now a blank in our maps would be filled up. The course of the Gúmal and Zhób Rivers can probably be seen from its summit, and the hills north of the Gúmal, between these two rivers and south of the Zhób, in the Kákar country, might have received elucidation; and there is little doubt that the correct course of the real Súlímán range might be laid down from it. (*Walker—Wood.*)

TAKWA'RA.—Lat. Long. Elev.

A town in the Derá Ismáíl Khán District, 25 miles north-west of Derá. The cultivation of this place is dependent on five large water dams on the west, or Ták and Kóláchí, border. (*Edwardes.*)

TALASH—Lat. Long. Elev.

A valley of the Yúsafzáe Mountains, Afghánistán, situated between two spurs of the Laram Mountains, parallel to the Swát Valley, and at right angles to that of Panjkóra, which it joins on its left bank at a village called Gúrí, below the junction of the Bajáwar River. It is 16 miles long by 4 miles wide in its broadest part. It is bounded by hills on all sides, and its villages principally lie along the main ravine. These are, from east to west, Gadkalán, on the ridge between Talash and U'chana, in Swát; Násafa; Seráe Kúza; Damdarhal; Kálomanrí; Bánda; Bara Seráe; Ajóh; Machóh; Bampókha; Bajáwarí; Amlúkdara; Gúmbat; Shámshí Khán, the residence of the Chief; Mazúla Khán; Shigóh Kás; Gúrí. The inhabitants are Málízáe, Khwázózáes, and acknowledge Ghazan Khán of Dír as their tribal Chief. It also contains a mixture of all the surrounding tribes, including Túrkalánís from Bajáwar, the valley being considered common property, as the road from Swát to the north-west lies through it. The population numbers 6,000 souls, and it can muster from 2,000 to 2,500 matchlockmen. It is said that a good deal of grain is exported from Talash to the plains.

The district of Talash is very rich in monuments of antiquity, consisting of domes or cupolas, on the face of one of which, it is said, there are several tablets, half a yard long, and inscribed in an unknown character, said to be Greek, but probably Pálí. If Greek, the examination of these ancient monuments would, no doubt, throw an extensive and clearer light on the proceedings of the Greeks in these quarters, which are so mixed up with nonsensical fables. (*Bellew—Raverty.*)

TALPA'NI'—Lat. Long. Elev.
A village in Búnér, belonging to the Málízáes. (*Aleemoola.*)

TANDEY—Lat. Long. Elev.
A village in the Jawákí Afrídí hills, 20 miles east of Kóhát. It has one spring, and can turn out 70 fighting men. (*James.*)

TANGA'E—Lat. Long. Elev.
A pass leading from the Vazírí Thal, north of the Kúram, Banú District, into the hills of the Vazírís of Káfar Kót, between the Bargamatú and the Gúmatí Passes. It is very narrow and difficult. (*Urmston.*)

TANGI'—
See Káfar Tangí.

TANGI'—Lat. Long. Elev.
A town in Hashtnagar, Péshávar District, 29 miles north of Péshávar, on the left bank of the Naswar Ravine. It contains a population of 12,355 souls.

TANK—Lat. Long. Elev.
A village in the Derá Ishmáíl Khán District, situated in lat. 32°13′, long. 70°26′, 42 miles Derá Ishmáíl Khán, 63 miles Banú, 6 miles south-east of the Tank Zam, and 13 miles from the Vazírí Hills.

The approach to Tank from the east is distinguished by an avenue of full-grown mimosas, extending perhaps three miles. The town itself is surrounded by a mud wall of tolerable height and solidity; it has numerous towers, and two or three gates. The number of inhabitants is 2,890.

The fort is an enormous pile of mud,—about 250 yards square; the walls are four yards thick, faced with bricks; and the ditch five yards broad, by as many deep. Inside this enclosure is a citadel, of which the walls are unusually lofty,—not less than 40 feet high. There is a rampart all round, and the corner bastions can be mounted with artillery, and are ascended by a ramp from the ground.

The outer fort has seven gates, and the inner two,—and one of the former is called Huzrut Eesau. There are three wells in the citadel, which is called the Naorangkala. On the east and north the extensive walled gardens of Surwur Khan adjoin the fort; on the south, an immense date-tree grove; and on the west, the city. The ground north and west of the city and fort is rendered inaccessible by ravines and broken ground.

Masson says,—"Tank is famed for its fruits, which are plentiful and cheap. Its gardens yield grapes, oranges, pomegranates, citrons, plums, &c. East of the town is an immense grove of mulberry trees, which have attained a great size. Large quantities of dates are yearly sent to Derá, Kóláchí, and Dráband. Most exquisite rosy-cheeked apples are, however, obtained from the neighbouring Vazírí Hills.

A great trade is carried on between the Vazírís and the people of Tank when the Governor of the latter is wise enough to be on good

terms with his mountain neighbours. The chief article is iron, which is brought from Káni Goram.

Tank is insalubrious, particularly to strangers,—the water with which it is supplied being supposed pernicious and impure. The Nawáb and his family make use of that derived from a stream about two cosses distant, which is good and wholesome. The insalubrity of Tank may be accounted for by the extreme heat, and by its locality, as well as from the quality of its water. The common fruit trees, called bér, are spread over the country, and distinguish all the villages.

At Tank there is a post of the Panjáb Frontier Force, consisting of 77 sabres and bayonets.

In the town there is a residence of the Nawáb, and a "kutcherry," school and dispensary; and there are extensive gardens belonging to the Nawáb.

There is also a travellers' bungalow, with a small garden attached.

This place has lately been the scene of a sad accident resulting in the death of Sir Henry Durand, Lieutenant-Governor of the Panjáb.

The district of Tank is a sub-division of the Derá Ishmáíl Khán District.

It has the Bataní branch of the Súlímán Range, and the country of Marwat, on the north; the Vazírí and Sheoráni Hills of the same range, on the west; Kóláchí, or the country of the Gandepúrs, on the south; and Pahárpúr on the east. Its length is 40 miles, its breadth 24 miles, and its area is 485 square miles, or 310,836 acres.

Tank is irrigated by two hill streams—the Zam and the Gomal—whose waters have turned a barren plain and camel-pasture into a fertile and highly-cultivated country during the last three generations. A third hill stream reaches the lands of Koondee, on the north east of Tank, near the Pezú Pass: it is called Súhélí.

The country of Tank, three generations ago, would have been described as the pasture-grounds of the Loháni tribe of Daolat Khél, whose old head-quarters still exist, under the name of Tak-i-Kohna (old Tank), three koss from the present capital.

The present extensive town of Tank was founded in a very humble manner by one Kattál Khán of the Katí Khél branch of the Daolat Khél (son of their hereditary Chief), who migrated from old Tank with about half a dozen families of operatives, chiefly potters, and settled where the mansion called Sarwar Khán's Havélí now stands.

The history of the Tank family will be found in the article Daolat Khél, and by it will be seen that, on the ejection of the Sikhs, Sháh Nawáz Khán, son of Allahdád, was placed in the government; and he still carries on the administration of the district as a feudatory of the British Government with the title of Nawáb, and the powers of an Honorary Magistrate and Civil Judge.

He collects the revenue of the district, which amounts to Rs. 65,000 per annum, and receives one-third for himself, holding the lease on condition of good service to the British Government.

The history of the Daolat Khél family will show how they are connected with the Vazírís. The Nawáb of Tank is the son of a Vazírí woman, and has a wife from the Alízáe Mahsúd Vazírís. Taylor testifies to the use of this connection in the first years of British rule in keeping the Tank border free from raids of the Vazírís; but after this, from 1855, the alliance seems to have had no effect in stopping them; for there is no part of the Trans-Indus frontier which has been in a state of so constant and continuous turmoil as has the Tank border by the Vazírí neighbours of the Nawáb. *(Edwardes—Masson—Stewart—Temple—Munro.)*

TANK-KE-ZAM.—Lat. Long. Elev.

A river of Afghánistán, which rises in two branches,—one called the Badaralgad, in the south-west slopes of the Pírgúl Mountain, in the Mahsúd Vazírí country, and the other the Chíníalgad, rising in the Shewezghar and Ruzmuk. Its branches then flow past Kánígoram, Makín and Shingíkót, and reach the plains at Tank as a feeble stream barely sufficient to irrigate the lands of that little town. Its length from Kánígoram, about 12 to 15 below its source to Tank, is 62 miles. At Shingí Kót it is joined by the Hinjor Algad, and at Palosín by the Shahúr Zam, both large tributaries.

The Tank-ke-Zam is a ravine flanked throughout its whole course by high hills, which occasionally recede sufficiently to give the spurs enclosed the appearance of small valleys.

The width of its bed is very variable,—in some places being as much as 1,000 yards, whilst at others it narrows to less than 100, being, as may be supposed, broadest at its mouth, gradually narrowing as it ascends. The narrowest parts are where the water has had to pierce its way through any range of hill crossing its course at right angles. Such gorges are called by the natives "tungas," and are the points occupied by them to oppose an enemy. On both sides, at intervals, throughout its course, patches of land have been deposited, and are preserved by artificial means, for the purpose of cultivation; and the largest of these afford sufficient space for encamping upon. Its bed is paved throughout with boulders and stones. In fine weather a clear stream from two to three feet deep winds down its bed, requiring to be crossed at every 200 yards. After rain the whole bed suddenly fills, and at times is not passable even by an elephant. (*Chamberlain.—Walker*).

TAOZ MELA.—Lat. Long. Elev.

A village in the Sipáh Division of Tíráh, on the right bank of Tíráh Toí. It consists of about 50 houses, scattered about, and one tower. Above this the valley contracts. The best way of getting to this village is by the Alízáe Kotal. (*Cavagnari.*)

TARAKZA'E—

A section of the Mohmand tribe, which see.

TARGAKHEKOTAL—Lat. Long. Elev.

A pass over the range which intervenes between Pindíálí Mohmand and British territory. It is the easiest into their country, and is crossed constantly by Mohmand horsemen. (*James.*)

TARI' KHE'L—Lat. Long. Elev.
A village in Kóhát District, which could formerly turn out 200 fighting men. (*Agha Abbas.*)

TARNA'O—Lat. Long. Elev.
A village in Hashtnagar, 16 miles from Péshávar north-north-west. The Swát River is fordable opposite it during eight months of the year. (*Lumsden.*)

TARTARA—Lat. Long. Elev.
A peak of the Khaibar range of mountains. There is a road known by this name which turns the main defile of the Khaibar.

The distance from Daka to Péshávar by this route is 32 miles—very difficult. From Daka 4 miles east is Kongah, a village on the right bank of the Kábal River, from which guards are procured for the rest of the route. Three miles after leaving Kongah there is an ascent of 2 miles, and after it a second. When both are surmounted, a plain is entered of 6 miles in extent, where there is a well. From this well there are two roads,—the one to Tartara, the other to A'bkhána. 4½ miles from the well is Shalmán. Thence there is a road to Lúádzáe, in the Khaibar.

From here the road, for 10 miles, is in a defile, having a running stream and plenty of trees, but no habitation.

On leaving this, a hill is ascended, called the Kóh-i-Khúda, after which a second hill, called Kóh-i-Rasúl, having an ascent and descent. It is also called the Tartara Hill. There are five other lesser hills to surmount, having ascents and descents. There are no habitations on the road; but, after descending each hill, a small stream is met, sufficient for drinking purposes. This stage is so difficult that horsemen are obliged to dismount at some places. For the next three miles the road is very difficult over ascents and descents to the Dara of the Múla Gúrís, after passing through which the village of Isportang, belonging to the Barozáe Khalíls, on the plain of Péshávar, is reached. Pír Mahamad Khán is said on one occasion to have led 3,000 men, with some camel swivel guns, by this road, to assist his brother, Súltán Mahamad, at Péshávar.

A toll is levied on this route of one rupee for camel or horse, and eight annas for a foot passenger. (*Leech—Aleemoola—Walker—Masson.*)

TARU'—Lat. Long. Elev.
A village in Péshávar District, 11 miles Péshávar, 34 miles Atak, 49 miles Kóhát. Supplies and water are procurable. The country round is open.

TARU'NI'—Lat. Long. Elev.
A village in the Hasn Khél Afrídí Hills, 5 miles south of the village of Zákhél, Péshávar District. It has one well, but the people also use the wells of Kohí, which is only a gun-shot distance. It has 200 houses, and can turn out 300 fighting men. (*Coke—Edwardes.*)

THA'NAH—Lat. Long. Elev.

A town in Swát, on left bank of river north of the Moráh Pass. In the west there is a small stream, and on the banks of it there is a fine grove of plane trees—about 100 in number—all very ancient, very large and very lofty.

It is the most considerable town in Swát, and contains somewhat more than 1,000 houses. The people are Afgháns of the Báézáe clan of the Yúsafzáes. About 100 houses are inhabited by Hindús, Paranchas, and other traders, who also follow such occupations as that of shoemakers, smiths and barbers. It lies a short distance from the skirt of the mountains bounding Swát to the south, and on the east bank of the river of the same name, from which it is distant about ½ mile. Some of the houses of this village are commanded by spurs from the Moráh mountain. (*Lumsden—Raverty.*)

THATTEE—Lat. Long. Elev.

One of the chief forts in the Dawar Valley, Afghánistán, the Chief of which was a Khatak. It has 600 houses and 65 Hindú shops, and can turn out 1,000 fighting men. They are at feud with the Vazírís, and are bounded, east, by Hasu Khél; west, by U'tmánzáe Vazírís; north, by Kost; south, by other sections of Vazírís. (*Agha Abbas.*)

THATTEE—Lat. Long. Elev.

A village in Kóhát District, 4 miles south of Kóhát, and ½ mile from left bank of Kohát Toí, containing 120 houses. (*Agha Abbas.*)

TO'GE—Lat. Long. Elev.

A village 4 miles Kóhát District, 30 Kúshiálgarh, situated under a rock of limestone. It contains 300 houses and 6 shops. Water is procurable from a canal.

THORA KAORA'—Lat. Long. Elev.

A pass from the I'sá Khél plain into the Khatak Hills, so called from the water in it being brackish. It used to be in the hands of the inhabitants of the village of Korandí, in I'sá Khél, who kept it open in consideration of being excused all payment of tribute money. (*Edwardes.*)

THAL—Lat. Long. Elev.

A village in the Kóhát District, 66 miles west-south-west of Kóhát, 42 miles Banú, 168 miles Kábal, 198 miles Ghazní. It is situated at the junction of the Sangroba Nala with the Kúram, and, being on the immediate high bank of the former, which is gradually being washed away, it is probable the people will have to remove from their present position, which is now surrounded by a good stone wall from 12 to 15 feet high, with two good gateways. There is a portion of the village separated at a distance of about 60 yards from the main village.

There is a difficulty in finding room for a large encampment near Thal, as it is much cramped for space, the hills coming down pretty close to the village on all sides: the ground to the south of the village is the best. Thal can turn out 600 foot and 30 horse. This is the great encamping ground for the Vazírís twice in each year,—when they come down from these hills and when they return. On this tableland the Vazírís and Túrís, who have a bitter blood feud, fight out

their quarrels. Thal is backed by the Túrís, and therefore no opportunity is lost by the Vazírís of attacking it.

The Thalwáls are Bádáhkhél Bangash, and are Gár in politics. Thal has been chosen for the rendezvous of forces operating against the tribes on the frontier on two occasions, *viz.*, in the Kúram Campaign and Kábal Khél Vazírís. It is a mart for the sale of Vazírí horses. (*Coke—H. B. Lumsden—Edwardes—Chamberlain—Bellew.*)

THAL—Lat. Long. Elev.

Is the name applied to bare and stony, unirrigated, yet culturable, tracts of land which lie at the foot of the hills on the Trans-Indus frontier, but more especially in Banú. Of this nature is the tract called the Vazírí Thal, which lies at the foot of the hills all round the Banú Division of the Banú District, and to some extent of the Marwat Division also. Edwardes thus graphically describes it :—

Between the eastern cultivated lands of Banú and the hills of the Khataks lies a wide, undulating waste, called the "Thal," or desert. It is not exactly a desert, because it furnishes vast herds with pasture every winter; but it is a wilderness to any but the savage, taught by long experience to direct his path over it by the peaks of the surrounding mountains. Towards Banú it is all sand, which nearer the hills gets hardened by a layer of gravel and loose stones washed down by the annual floods. Both the sand and the stony ground only require rain to make them yield abundant crops; but rain seldom visits either, and the tract consequently is in general only dotted over with scrubby vegetation and the prickly bushes of the camel thorn.

Even this is a paradise to the Vazírí tribes, who, expelled from their own stony and pine-clad mountains by the snow, yearly set before them their flocks of broad-tailed sheep and goats, and strings of woolly camels and curved-eared horses, and migrate to the sheltered plains of Banú. Here they stretch their black blankets or reed mats on the bare earth, over two sticks set up like the letter T., the four sides dragging on the ground, or fastened with a stone if the wind gets high. Under this miserable shelter huddle men, women and children, afraid neither of the rain's cold nor the sun's hot beams, and in happy ignorance of better things.

The Vazírí cultivation on the Thal is assessed at one-sixth the share of the produce; and of this 10 per cent. is returned to the Chiefs and is called "Malikhánah."

The sections of the Vazírís who cultivate on the Thal are as follows, commencing from the east :—(1) Spírkáe have the land round the post of Adamí; (2) north of them, towards the Bargamatú Pass, are the Hatí Khél; (3) west of the Hatí Khél and Spírkáe are the Bizúnd Khél; (4) round the Kúram post, and on both sides of the river from Gúmatí to Barán Pass, were the Mahamad Khél, now expelled on account of an outrage on the British; (5) from the Barán Pass to the Khysora are the Bakí Khél; (6) from the Khysora round the Janí Khél post, and to near Valí, are the Janí Khél; (7) the Malikshábís hold land mixed up with the Janí Khél and Bakí Khél. The

Batanís also now hold some land at the foot of the hills, on the same footing as the Vazírís, between Gúmbéla Seráe and Lakí, in Marwat. (*Edwardes—Taylor.*)

THAND RU'I'—Lat. Long. Elev.

A village of 221 houses in Péshāwar District, 6 miles south of Manérí, Yúsafzáe. There is a small ruined fort on the north side of the village, which is in the open plain. (*Lumsden.*)

TILKANA—Lat. Long. Elev.

A small village, in the Kóhát District, 23 miles Kóhát, 7 miles Kúshiálgarh, containing 30 houses. Water is procured from a tank. There are no shops here.

TI'RA'H—Lat. Long. Elev.

A valley of Independent Afghánistán, the river of which rises at the point of the Súféd Kóh Range, where it splits into two branches, and thence flowing east is joined, about 15 miles west of the frontier of the Péshawar District, by the Bárá River.

Although the furthest point of Tíráh is not more than 80 miles in a direct line from the British cantonments of Kóhát and Péshawar,—although the inhabitants of the valley are constantly to be met with in British territory, its tribes form one of the largest sections of our frontier neighbours, and its politics one of the most important items of frontier business,—nothing of any value has as yet been recorded regarding it.

This being the case, it would be folly to attempt giving a connected account of it, and I shall therefore content myself with merely giving all the information regarding it which I have anywhere found.

Masson calls it a valley of Afghánistán, said to be fertile and well peopled, enjoying a cool climate in comparison with that of Péshawar, many of the inhabitants of which pass the hot weather there.

Irwin says :—This is an agricultural country, though goats be very numerous. The two crops are nearly equal, and, on the whole, the production is equal to the consumption. The houses are flat-roofed, and built partly of stone and partly of mud. No tents are used at any season of the year. The inhabitants are of the Afrídí tribe.

West of them are the Shinwárís, in whose flocks are a greater proportion of sheep than among the Afrídís ; and some of them live at times under black tents. Tíráh yields considerable quantities of good honey. The villages are small. Their country answers, in most particulars, to the description already given of that of the Upper Momands.

Walker says Tíráh is the home of the Orakzáe Afgháns, and is celebrated throughout the surrounding regions for its beauty, fertility and genial climate ; yet no European has ever yet entered it.

Agha Abbas, on his tour from Míranzáe, started from Hangú. He crossed a river, the Bárá, and the Kóh-i-Búland, and arrived in 7 koss at Súltánzáe. He then went into Abdúl Azíz Khél, Máni Khél,

Baramad Khél, U'smán Khél, Fíróz Khél, U'stárzáe, Mastí Khél, and Shekhan.

He found the inhabitants much divided against each other,—part of them being Súnís and part Shíahs. Apples, grapes, mulberries, walnuts, pears and pomegranates were produced in plenty. In the hot weather the climate is peculiarly pleasant. Madat Sháh seemed to be the great saint of the Shíahs. He found the Sámal and Gár politics prevalent here. In every village in Tírá is a Hindú's shop, and the Hindús of both sexes wear the same clothes as the Mussulmen, and cannot easily be distinguished from them by a stranger. Fruits are grown in great abundance. The inhabitants dress in loose trousers confined at the bottom, and in long shirts sewn double and treble; reaching to the knee, and sometimes to the ankle; dark blue "loongees" compose their head dress. The women wear rows of silver coins as buttons on their vests. All the information given by Agha Abbas regarding the places he visited, as well as of the tribes, will be found under their own titles.

The trade between Tíráh and British territory must form a very considerable item in the wealth of the Orakzáes. The following statement is taken from the Panjáb Report of 1868-69:—

	Maunds.	*Value.*
		Rs.
Imports	12,293	1,04,611
Exports	7,019	16,237
Total	19,312	1,20,848

This is under the heading of Tírah; but it is not clear whether the Afrídí country is not included in this heading.

I believe that Captain Cavagnari has visited part of Tírá, and doubtless he is the best acquainted with that country. (*Masson, Irwin, Walker, Punjab Reports, Agha Abbas.*)

TI'RA'TA'E—Lat. Long. Elev.

A village in the Swát valley, beyond the limit of the Yúsafzáes, inhabited by the descendants of the Akhúnd Darwáza. It is believed to have formerly belonged to the Káfars. (*Raverty.*)

TI'RI'—Lat. Long. Elev.

A village in the Kóhát District, 38 miles south-west of Kóhát, the capital of the Tírí Khattaks. It is situated on an eminence on the left bank of the Tírí Toí, and contains houses and a large enclosure, the residence of the Chief.

Tírí is the capital of the Tírí Khattak country. The three divisions dependent on Tírí are Dara Barak, Chotara and Shakr Dara. The fighting men of Tírí amount to 3,000. The cultivation depends on rain, and their drinking water is from a spring, which becomes brackish soon after issuing from the ground. The men and women here are all afflicted with the goitre, which arises from the salt quality of the water. The people all dress in red. (See Khattaks.)

TI'RI' TOI'—Lat. Long. Elev.
A river of the Kóhát District, which rises in the ridge which divides the Khattak hills from Míranzáe, and, flowing past Tírí, joins the Indus after a course of about 75 miles.

TIRKANI'—Lat. Long. Elev.
A village in Derá Ishmáíl Khán District, 30 miles south of Tánk, situated in a level, open, barren country. Supplies are scarce, but water is procurable. (*Roberts.*)

TOCHI'—See Gúmbélá.

TOCHI'—Lat. Long. Elev.
Is the name of the river I have described under the name of Gúmbélá, while it is yet in Dáwar. It is also a pass or defile which leads out of the Banú District by the gorge of the river into Dáwar, and thence to Ghazní and Kábal. It is a broad and easy pass. It is used by all the Vazírís in coming from and returning to their own homes. Even those that enter the hills higher up by the Kúram or Baran routes eventually find their way through the hills to this pass. The reason of this is their not liking to run the risk of clashing with the Dáwarwáls by going a more direct route.

The Tóchí post is situated on the right bank of the Tóchí River, two miles from the hills, seven miles from Banú, and on a high mound. It is a square enclosure, and has a garrison of seven horse and nine foot militia, and it is provisioned for ten days. The strength of this post has varied, having been in seven horse and 30 foot of the Panjáb Force, and on the first annexation of the district it was 20 horse and 30 foot. It is also sometimes called Cortlandtghar, having been first instituted by General VanCortlandt in 1847. (*Edwardes, Taylor, Smyly, Urmston.*)

TO'DHE'R—Lat. Lat. Elev.
A village in the Balák portion of the Khattak District of Péshávar, on the left bank of the Kábal River, nine miles east of Akóra, and containing 212 houses, of which only 12 belong to Hindús.

TO'GE—Lat. Long. Elev.
A village in Míranzáe, Kóhát District, 33 miles Kóhát, eight miles Hangú, 33 miles Thal. Good encamping-ground to the north. From here there is a road by Deh U'mar, Shakr Khél, to the Kóhát and Banú road. (*Lumsden.*)

TO'GE—Lat. Long. Elev.
A village in the Kóhát District, four miles Kóhát, 26 miles Khúshíálgarh. It is a well-built place, situated under a rock of limestone, containing 300 houses and six shops. Water is procured from a canal from the Kúram. Coke says a column might enter the Jówákí hills from Tóge to attack Túrkí and Swerí. In Agha Abbás' time this village could turn out 160 fighting men. (*Coke, Agha Abbas.*)

TOKES (?)—Lat. Long. Elev.
The name given to narrow precipitous defiles which occur in the hills on the Trans-Indus frontier from Tank to Sind, and which separate the outer from the inner ranges. In places their gorges are so confined as to resemble fissures in the rock, not more than ten yards wide.

The passage is most difficult, being interrupted by rocks running right athwart the defile. Occasionally it widens out, and the bed thus formed is choked up with sand. These glens, almost impassable to strangers, can be easily footed by the mountaineers and their horses. They afford shelter and concealment to robber parties, who pass along them unobserved to muster for an inroad into the plains. Here the marauders will assemble at a great distance from their usual haunts, and emerge at distant points from their own homes into the plain. For water they depend on the earthy strata, whence, by scratching up the soil, they can obtain a few draughts of brackish liquid. From these defiles, running parallel with the outer range, there are numerous outlets opening into the plains. (*Punjab Report*, 1849-50.)

TO'PDARA—Lat. Long. Elev.

A village in the Daolatzáe Division of Búnér, which comprises four hamlets. Aleemoola says Tópdara is a division of the Malízáes, but this is a mistake. (*Aleemoola.*)

TO'PI'—Lat. Long. Elev.

A village of 285 houses in Yúsafzáe, Péshâwar District, situated 35 miles east of Mardán, and 2½ miles from the right bank of the River Indus. A spur from hills to the north runs down behind the village, protecting its north side. Water supplied from two wells.

Before the Ambéla Campaign the Guides were sent out here to watch the Jadúns, U'tmánzáes and Hindústánís; and these had intended at one time to attack the regiment, but they thought better of it. During the campaign a force of a Squadron Guides, and Wing of 3rd Sikh Infantry, was stationed here. (*Lumsden.*)

TORAWARI'—Lat. Long. Elev.

A village in the Míranzáe, Kóhát District, 25 miles west of Hangú, 14 miles north-east of Thal, situated at the entrance to the Záemúkht Valley. It is not walled, but its position is well adapted for defence and retreat on being pressed. The hills are close to it on both sides, the front only being open to the Míranzáe Valley, the fields in front rising tier above tier with stone enclosures. An isolated rock stands at the back and right of the village, where a strong defence might be made. It is supplied by an ample spring of water, which runs down from the Záemúkht Valley, at the back of the village. The water of this spring could be turned off from coming down to the front, where a force would encamp. There is one, if not more, tank of large size in the village. The Záemúkhts, who hold Torawarí, may be estimated at 700 foot and 50 horse; but they would probably be backed by the whole tribe, and also perhaps by the Alíshérzáe and Masúzáe Orakzaés, who are Sámal, like the Záemúkhts.

Torawarí formerly belonged to the Bangash, but they were gradually ousted by the Zaémúkht.

In the expedition of 1855 to Míranzáe this village was treated with great consideration—Khója Mahamad, Khattak, having paid for them the greater part of their revenue. In consequence of this prompt payment, the force had then no occasion to encamp at Torawarí even

for a single day. But, as usual, mild treatment was attributed to weakness, and not only the Záemúkhts, but their Bangash neighbours, came to regard the tumble-down wall of Torawarí as an impregnable fortress. Hence every runaway blackguard in the valley, as our force again approached, sought and received asylum in this redoubtable Záemúkht village.

In expedition of 1856 it was decided to surprise the village and capture these ruffians. The arrangements were well made, and on the morning of the 24th October, as day broke, the villagers woke to find themselves in a net. At first they would not give up the offenders, but, after first opening with blank cartridge, the guns threw some 30 shells into the village, and they then gave them up. They were then fined 300 head of cattle and Rs. 2,000, hostages being given till it was paid. (*Edwardes, James, Coke.*)

TORI'—Lat. Long. Elev.

A village in Míranzáe, Kóhát District, 8 miles from Hangú, 8 miles Káí. (*Lumsden.*)

TORI' KHE'L—See Vazírís.

TO'R KAMR—Lat. Long. Elev.

A pass leading from the Hashtnagar Division of the Péshâwar District to the U'tmán Khél country. The road starts from Tangí and goes to Náwádand, in 8 miles; then to Tór Kamr (Back ridge), in six miles; then to Gholam Kili, in 5 miles; to Kalandáe ferry, in 3 miles; it then crosses the river by raft and goes on to Targao, in Arang Barang, 9 miles.

It is not much used even by the men of the country, owing as much to the difficulties of the road, which are only practicable for footmen, as to the want of shelter and supplies and the dangers from robbers who infest the country. (*Bellew.*)

TARMANG DARA—Lat. Long. Elev.

A valley in north-east Afghánistán, formed by a rivulet which is one of the sources of the Panjkóra River, in Afghánistán. It is described as a narrow tortuous valley, about 16 miles long, and containing about 20 villages, large and small. Its chief village is Tarmang, which has about 250 houses, situated at the foot of a hill and on the edge of its rivulet, where it joins the Panjkóra River. (*Bellew.*)

TO'RSANG—Lat. Long. Elev.

A village in Panjkóra, Afghánistán, on the Dír River, and situated on an eminence. It contains 700 houses. The road from Swát to Dír passes by it to the north. (*Aleemoola.*)

TO'RSAPAR—Lat. Long. Elev.

A village in the Galí Afrídí hills, 16 miles north-east of Kóhát, scattered along a ridge. Its water is procured from springs and tanks, and it can turn out 200 fighting men. (*James.*)

TO'R WA'LS—

A tribe of highlanders who inhabit the upper portion of the Swát valley, above the village of Píá. They are said to number about 9,000 adult males, to speak a different language, which Raverty calls

the Kóhistání, though some of them understand Pushtu. The villages inhabited by them, going up the valley, are Birangál, on right bank; Haranaez, left bank, Cham River; Gornaez, left, Chawutgram River; Mankal, left. (*Raverty.*)

TORZOE—Lat. Long. Elev.
A pass into the hills from the country of the Babars, in the Dáman of the Deráját, three miles south of the Zam Pass. (*Edwardes.*)

TOTA'E—Lat. Long. Elev.
A small valley of Afghánistán, situated west of Ránízáe and north of Gandérí, in Hashtnagar. It contains three villages, and is generally commanded by the hills around. There are three roads leading into it, and the villages are supplied with water from two nalas which join near Kat and run on to Gandérí passing the villages of Kala and Palí. This nala is called Jindí, and commences in a small defile which comes from a low range, called Silipatí, which divides the Totáe valley from that of Swát.

The Totáe valley is cultivated in terraces, and is said to be capable of offering a stout resistance if supported by the Swátís and U'tmán Khéls. (*Miller.*)

TOTALA'E—Lat. Long. Elev.
A village in the Khúdú Khél country, belonging to the Bam Khél sub-division, and situated at the principal mouth of the Panjtárdara. Lumsden thinks some guns and two regiments of infantry would be sufficient to attack this village. During Sir Sydney Cotton's expedition the villagers of this place helped the force to burn Panjtár. (*Bellew, James, Lumsden.*)

TOTAKI—Lat. Long. Elev.
A village in the Kóhát District, in the Narí sub-division of Khattak, 42 Kóhát, 42 Banú. Supplies are limited, and water at times is very scarce. The country round is hilly and barren. There is a road, practicable for horses, from this direct to Tírí.

TONDA CHI'NA—Lat. Long. Elev.
A halting-place in the Vazírí country, 71 miles Banú, 19 miles Kaní Goram. Water is abundant, and the encamping-ground is extensive and easily protected on a wide shingle plateau. (*Chamberlain, Stewart.*)

TONDA CHI'NA—Lat. Long. Elev.
A pass which leads from the Banú District, from Marwat into Mahsúd Vazírí country, through the Bataní hills. It is a small pass, and until lately was used extensively for carrying off stolen property. This pass is between the Shaktú and the U'rmúla Passes. (*Urmston.*)

TONDA CHI'NA—Lat. Long. Elev.
A halting-place in Afghánistán, in the Gomal Pass, 43 miles from source of Gomal River. There is a fine spring here. (*Broadfoot.*)

TALANDAE—Lat. Long. Elev.

A village of 286 houses in Yúsafzáe, Péshávar District, situated 18 miles east of Mardán, and under musket range of the stony hill which protects the village to the west. On the east side is a pond of water for the cattle of the village, and its lands are richly cultivated, and irrigated from 62 wells. (*Lumsden.*)

TU'RAN-CHI'NA—Lat. Long. Elev.

A village in Mahsúd Vazírí country, Afghánistán, on right bank of Shahúr Zam, one mile above Shahúrkót, 37 miles Tank. Water is plentiful. The encamping-ground is near a mill, and great precaution is necessary to guard it against surprise. (*Roberts.*)

TU'RI'S—

A tribe of Afghánistán, who inhabit the valley of Kúram. Little is known of the origin of this tribe. They and their neighbours, the Jágís, are supposed to be descendants of two Mogal brothers, Tor and Jágí, and are not considered Patháns, there being a marked difference between them in physical appearance, dress, and many customs, Edwardes says the Túrís are Khattar Hindkís in origin, from Gariálá, on the banks of the Harú River, Ráwalpindí District.

Lumsden says the Túrís can turn out 3,000 foot and 500 horse, and are divided into the four sections of Dopazáe, Sargalí, Gúndí Khél, and Alízáe.

Edwardes, however, divides them into

1.—Gúndí Khél	... 1,000
2.—Alízáe	... 500
3.—Mastú Khél	... 1,000
4.—Hamza Khél	... 1,000
5.—Dopazáe	... 1,500
Total	... 5,000

These five branches are called Panjpadrí, or five-fathered; and when they first got possessions about the Pénwar Pass they parcelled each out into five equal portions, to each branch a portion,—a custom which they have strictly followed with each successive acquisition in the valley without any reference to the comparative numbers of the five branches; and possession continues in this manner at the present day, except in individual cases of sale or other voluntary transfer.

Those Túrís who chose took to building houses on their lands, but there are still a large number who remain "Kúchís," living in tents all the year,—in winter about Balyamín and in summer in the Súféd Kóh.

Subjoined is a statement of the sub-divisions of the five branches of the Túrí tribe, and the number of fortified villages in which they are settled :—

Branch.	Sub-division.	No. of forts.	No. of men.
Gúndí Khél ...	1.—Alam Khél ...	45	1,000
	2.—Rústam Khél ...		
	3.—Esau Khél ...		
	4.—I'sap Khél ...		
	5.—Mahmúd Khél ...		
	6.—Nander Khél ...		
	7.—Samsí Khél ...		
	8.—Toneh Khél ...		
	9.—Laik Khél ...		
	10.—Mírwalí ...		
	11.—Alízáe ...		
Alizáe ...	1.—Múlak Khél ...	31	500
	2.—Choga Khél ...		
	3.—Shermú Khél ...		
	4.—Masrí Khél ...		
	5.—Khodadád Khél ...		
	6.—Mayab Khél ...		
Mastúk Khél ...	1.—Fíróz Khél ...	27	1,000
	2.—Múla Khél ...		
	3.—Búgeh Khél ...		
	4.—Azí Khél ...		
	5.—Marú Khél ...		
	6.—(Wanting) ...		
	7.—Dreywandí ...		
	8.—Júní Khél* ...		
	9.—Tarkal Khél* ...		
	10.—Gharíbzáe* ...		
	11.—Mama Khél* ...		
	12.—Sín Khél ...		
Hamza Khél ...	1.—Spín Khél* ...	7	1,000
	2.—Dréplára* ...		
	3.—Aká Khél* ...		
	4.—Jánú Khél* ...		
	5.—Badí Khél* ...		
	6.—Parí Khél* ...		
	7.—Khéshgí ...		
	8.—Shakúr Khél* ...		
	9.—Satí Khél* ...		
	10.—Siragalá* ...		
	11.—Jaji* ...		

Branch.	Sub-division.	No. of forts.	No. of men.
Dopozáe ...	1.—Shiblan ...		
	2.—Súroh Khél ...		
	3.—Míandád Khél ...		
	4.—Mírdád Khél ...		
	5.—Daolat Khél ...		
	6.—Kíma Khél ...		
	7.—Dréplára ...	60	1,500
	8.—Tar Khél ...		
	9.—Khirlussí ...		
	10.—Poi Khél ...		
	11.—Ambar Khél ...		
	12.—Kach Kína Khél ...		
	13.—Jáfar Khél ...		
Total 5 branches,	53 sub-divisions	170	5,000

All of these marked * are nomadic.

The Túrís are not in general large men, and their dark complexions mark their eastern origin; but they are strong, hardy and courageous. The dress of the common people consists simply of a blanket shirt. As horsemen, they are as superior to their neighbours, as the Vazírís are on foot. A mounted Túrí is a perfect model of a moss-trooper; his horse is small, but active and enduring, and carries his own clothing under the saddle; while at the saddle bow, in leathern wallets, hang food for man and horse, spare shoes, nails and a hammer in case of accident, and an iron peg and rope to picket the horse anywhere in a moment.

The object of horsemanship with them is to commit distant and daring raids, rather than for defence, and any distinguished highwayman earns the honorable title of a " Cluck,"or crack man.

A profusion of arms cover every horseman,—one or two short brass-bound carbines at his back, two or three pistols and knives of sizes and sorts all round his waist belt, and a sword by his side. The introduction of " revolvers," would save them a good deal of weight.

James says of the Túrís :—" They are far inferior to the Vazírís in courage and all manly qualities; with coarse, sensual features, there is much of the savage about them. On scenting prey, their eyes dilate, and they evince all the greed and ferocity of wild beasts. In their raids they are ruthless, and spare neither sex nor age."

Lumsden says they are generally short, compact, though rather sickly-looking, men, with either a skulking or cunning look about them. They wear earrings, and dress in a sort of loose frock coming down to the knees, either of a dark blue color interspersed with patches of white or a white garment patched with blue; a common

blue or white turban and "kamrband" and breeches loose above but fitting tight from the knee down to the ancle, being shod with sandals. They are armed much in the same way as other Afgháns. Their horsemen are mounted on sorry-looking jades, small but very wiry, and are adepts at border frays, and have a great local reputation. The footmen are thought little of, though a considerable number are to be found in the service of the Governor of Kúram.

The Túrís are all Shíahs, though Bellew says they are Súnís. Masson mentions a curious custom which is said to be prevalent among them. When they see a stranger, they ask him if he is straight or crooked, putting at the same time their forefinger to their forehead and holding it fast in a perpendicular position and then in a contorted one. If desirous of being civilly received, the stranger had better reply that he is straight, by which they understand that he is a Shíah.

The shrine of Fahm-i-Alam (in Kirmán), the father of Nádar Sháh, is considered very sacred by the Túrís.

They have a peculiar custom of firing numerous shots with matchlocks over the head of a newly-born male child as an introduction to the ordinary scenes of this life, and to accustom him to the sound, so that he may not shrink from the fire of his enemies in after life.

The Túrís are at feud with the Vazírís and with the Jágís, but are friendly to the Bangash. The Bangash join the Túrís in all wars, but not often in raids. If they are summoned and fail to join, they are fined when the expedition is over.

The Túrís in the Kabal Khél expedition of General Chamberlain joined most heartily against the Vazírís. Well acquainted with the Vazírí paths and ravines, they acted as guides to the force, and as spies and as plunderers on their own account. Following the troops on donkeys and bullocks, they left not an article behind which could be turned to any use. They carried off immense stores of grain and flocks of sheep from the Vazírí hills. There is little doubt that a British force operating against either of these tribes could reckon on the active co-operation of the other.

The feud with the Jágís is also very bitter, and each is always on the watch to pounce on some unfortunate or unguarded member of the opposite tribe; consequently none of either tribe dare transgress the limits of the other by crossing the intervening hill except at the risk of his life.

The Túrís were formerly Kúchí, or a wandering tribe. Their seat was at Níláb, on the Indus, and they moved to and fro between that point and Kábal with their flocks and herds. By the Bangash accounts it was about four generations back when the Túrís first took root in Kúram. The Bangash had rebelled against their Kábal sovereign, who sent a force, reduced them, and imposed on them a tax, to pay which they sold the village of Barakáe, near Péwar, to the Túrís. After that the Túrís got Péwar by another bargain, by which they were bound to supply Asad Khán, a Bangash Chief of Shilofzán, with wood. Thus, little by little, sthe Túrí

availed themselves of Bangash dissensions to seize new villages, until the Bangashis say they have now only the villages of Shilofzán and Zerán under the hills, and Azza Khél in the plans, which are free. The rest of Kúram is in the hands of the Túrís, who have reduced the Bangashís to the condition of "humsayahs," or dependents.

Every Bangash is obliged to attach himself to a powerful Túrí, who is called his "naick," and who protects him from other Túrís.

There is war between the Túrís and Bangashís of Shilófzán and Zerán; but the latter are strong from numbers and situation, and hold their own. But no man of theirs can travel about the rest of Kúram without taking a Túrí "budrugga," or safe-conduct.

Nevertheless the conquered Bangashís outnumber the conquering Túrís. On one occasion the Túrís defeated Shér Alí Khán and Mahamad Amín Khán, and killed 500 Dúránís on the Jájí border, and would have killed more had not a nephew of Khán Sharín Khan, named Sultan Ahmed Khan, a Kuzlbash and Shiah, came between them and begged for quarter.

When the Túrí thieves were lurking about the Dúrání camp to steal horses, the Kazlbáshís used to call out from inside their tents the Shíáh war cry, "Yáh Alí! Yáh Haidar!" on hearing which the Túrís left that part of the camp, and went on to plunder the Afgháns.

The Túrís, on the first annexation of the Kohát District, gave much trouble. They repeatedly leagued with other tribes to harass the Míranzáe valley, harbouring fugitives, encouraging all to resist, and frequently attacking villages of the Bangash and Khatak in the Kóhát District. In August 1853 Captain Coke seized a Túrí caravan on its way to the salt mines, taking the property as security for repayment of value of plundered property, and the men as hostages for their tribe. This measure was soon followed by an embassy from the tribe. Their petition ran thus:—

After compliments.—"Our caravan, cattle, and many of our tribe have been seized.

"This is the just punishment of evil-doers.

"Before the British Government came to this country, we had evil intent against Khattak and Bangash, and carried off their cattle.

"Since the arrival of the British Government, we have, through evil counsels, done the same.

"But since we find there is a British Officer who protects his subjects, both Bangash and Khattak, and has retaliated on us—

"We beg that our caravan may be released, and we bind ourselves to abstain in future from raids on British territory, and the Túrís will trade with the Khattak and Bangash."

An agreement was concluded with the tribe from the commencement of 1854. The value of plundered property was made good, the prisoners were released, and five Túrís were made over to the British as hostages; but within one month the tribe again gave way to "evil counsels," and in the following March (1854) a serious attack

was made by the Túrís with 2,000 men (foot and horse) on a Míranzáe village. Lives were lost on both sides. The Túrí hostages were then incarcerated in the Láhór Jail. This instance of misconduct was followed up by other raids. When during the autumn of 1854 the expedition against the refractory British territory of Míranzáe was designed, it was considered whether the opportunity should not be taken of punishing the Túrís; but, as they were subjects of Kábal, and negotiations with the Amír were shortly expected, the Government decided on first arranging with His Highness on the subject. During the negotiations for the treaty at Pésháwar, in March 1854, it was explained to the Afghán representative that either the Kábal Government must restrain the Túrís from incursions on British territory or else the British Government would itself undertake to chastise them. It was resolved that another trial should be given to the Túrís before further measures were taken. The expedition to Míranzáe was effected in May of the same year. The Túrís, having seen that display of force, desired to make peace with us. Another agreement was shortly afterwards concluded with them, and their hostages were released from confinement.

These measures, however, had not the desired effect, and the Túrís continued their raids. In June 1856 no less than thirteen raids were recorded against them, "in which one Khatak, four Vazíris, and two Bangashís were killed; four Khattaks and two Bangashís wounded; and nearly 500 head of cattle carried off." Afterwards another raid was committed, marked by the unusual atrocity of the murder of a young girl. Accordingly a force of 4,500 men and 14 guns marched from Kóhát on 21st of October 1856, under the command of Brigadier Neville Chamberlain.

The force reached Thal, our frontier village, on the left bank of the Kúram, on the 5th November; and, as Gholám Jan, the Deputy Governor of Kúram, had, notwithstanding orders received from Kábal, failed in securing the attendance of the headmen of the Túrís, it was resolved to cross the stream. About 600 men were left in an entrenched camp, and equipage and followers reduced as low as possible. The Kúram was forded on the 8th, and the force advanced by the following marches:—

Sara Khoa	10 miles.
Hazár Pír ziárat	14½ "
Darwáza defile	10½ "
Right bank of Kúrám, about a mile and a half from Sirdár Azim Khán's fort	12½ "

The Túrís did not venture on any resistance to the strong force entering their valley as friends of the Kábal Government. The claims made against them in compensation for their outrages were openly investigated, and the tribe were in the end required to pay Rs. 8,630, the exaction of which was guaranteed by Gholám Ján.

The force then returned to Kóhát, which it reached on the 22nd of December. The objects of the expedition had been fully accomplished. The exaction of compensation from the Túrís in the Afghán territory, for wrongs inflicted on our subjects, had vindicated our power to protect them.

Cavagnari says the Túrís have a good trade with Míránzáe, and would suffer much inconvenience by being subjected to a blockade.

The Túrís are Gár in politics.

The feud between the Túrís and Vazírís has since then given a great deal of trouble. (*Elphinstone, Masson, Lumsden, Edwardes, Temple, Irwin, Bellew, James, Coke, Cavagnari.*)

TU'RKI'—Lat. Long. Elev.

A village in the Jawákí valley, Afrídí country, 10 miles east of Kóhát, and separated from the Kóhát valley by a ridge of hills. It is well cultivated, and contains a great number of small villages of a few houses each,—all having towers in them, and some being surrounded with mud walls. It is inhabited by Jawákí Afiídís.

It is easily accessible from Kóhát by Toge and Gandíalí, the road being practicable for guns.

It has 20 good wells worked by Persian wheels, and can turn out 190 fighting men. It has 80 houses, and is divided into a great number of quarters defended by towers, and containing from 4 to 20 houses, with a little cultivation round each.

Túrkí is the name of a section of the Jawákís, to which the following villages belong, *viz* :—Ser, 100 houses ; Kohí, 30 ; Shafzáe, 30 ; Ibrahím Khél, 60 ; Ishmáil Khél, 60 ; Zare, 60 ; Serarak, 80,—total, 500.—(*Edwardes, Coke, Lumsden, James.*)

TU'RKOLA'NI'S—

A tribe of Afgháns who inhabit the avlley of Bajáwar, Afghánistán. The number of the Túrkolánís amounts to ten or twelve thousand families, and those of the other inhabitants may be guessed at thirty thousand souls.

The Túrkolánís are under the government of a Chief called by the peculiar name of Báz, who has great power over his tribe. The Káfirs pay him tribute, the Hindkís pay him a tax, and the Rúdbárís rent their land of him for a fifth of its produce. This gives him a revenue of one thousand rupees, by which he is enabled to keep up some hundred horse, and a considerable body of foot, of whom he furnishes five hundred to the Royal Army. He administers justice in his tribe, with power to banish, beat or bind. He, however, seldom interposes, unless the public peace is disturbed ; and he seldom calls a Jírga.

This absolute government and the want of 'Fakírs' make the character of the Túrkolánís a contrast to that of the Yúsafzáes, whom they resemble in their food, lodging, and habits of life. Though brave, they are industrious, but cheerful and fond of amusement. They often meet to converse, sing, and play on the guitar ; and they have even some of the active games of Khórasán. The

few I have seen seemed to bear some resemblance to the Mussalmáns of India, particularly of Dakan. Like them, they were civil and obsequious, but boastful; and lively, but hurried and confused; like them also, they spoke much, and used a great deal of gesture. Their dress is the Afghán Kamís, and a little cap of wrought silk. They frequently invade the Káfars for plunder, and to carry off slaves. The Káfars retaliate, but only by ambuscades and surprises, being too weak for open war. The Túrkolánís are broken into two divisions. (*Elphinstone.*)

TU'RSAH—Lat. Long. Elev.

A village in the Ashaizáe Division, Búnér valley, Afghánistán, which contains 1,200 houses. It is believed to be the largest village in the valley. It is 17 miles from Ambála and 53 miles Hotí Mardán, and is situated on rising ground.

Aleemoola says merchants from Puklee (Hazára), Chach and Putohar, in British territory, frequent this place. (*Edwardes, Aleemoola, Lumsden.*)

TU'RSAM KO'T—Lat. Long. Elev.

A fort in the Vazírí country, on a road which goes from Ghwalarí, in the Gomal Pass, to Kolalgú, in Zúrmat, being 65 miles from the first and 80 from the second. It is in a narrow valley between the Khwendaghar and Púshtger ranges. (*Broadfoot.*)

TU'RU'—Lat. Long. Elev.

A village of 973 houses in Yúsafáe, Péshávar District, situated on left bank of the Kúlpání Nala, one mile above the junction of the Balar Nala, 12 miles north of Nashahra, 3¼ miles south Mardán. It has a bazar, and is the residence of the Chief. Its lands are watered by 135 wells. Shahmatpúr should be considered as part of this village, but is separated from it by the people of the country, though a street is all that divides them. There is a small mud Garhi at the south-east end, belonging to the Khán. The Kalpání is generally dry and sandy opposite the village, but water is found within a few feet of the surface in the bed of it, and during the cold weather there are pools of water all along the course. (*Lumsden.*)

TU'RU'NGZA'E—Lat. Long. Elev.

A village in Hashtnagar, Péshávar District, 21 miles north-east of Péshávar, left bank of a branch of the Swát River. Forage and provisions are abundant; water is procured from the river. There is a ferry of 4 boats over the Swát River from this village to Fúzldín, Míándérí. (*P. S. Lumsden, Bellew.*)

TU'TAM—Lat. Long. Elev.

A village in the U'tmán Khél hills, 6 miles from Nawadand, able to turn out 50 fighting men. Half of this village belongs to Nawadand. (*Turner.*)

TU'BKA'E—Lat. Long. Elev.

A village in the U'tmán Khél country, belonging to the Shahdád branch, and situated 2 miles from Chingáe. It can turn out 40 fighting men. (*Turner.*)

TU'TK'AE—Lat. Long. Elev.
A village in the Hasn Khél Afrídí hills, 9 miles from Cherát, on the Afrídí frontier. (*Cavagnari.*)

TATU'RI'R—Lat. Long. Elev.
A small tribe who are situated west of the Daolat Khél (of Tánk), and were formerly subject to them. (*Elphinstone.*)

U.

U'BLAN—Lat. Long. Elev.
A pass leading from the Kóhát District, 6 miles from Kóhát, into the Bazotí country. The approach to the pass from the U'blan towers is stony, but quite practicable, as is the first part of the ascent of the pass; but the last one-fourth mile is frightfully steep and difficult. Nevertheless, the Mountain Battery surmounted it in Colonel Keyes' raid against the Bazotís in 1869. For further information, see Bazotís.

U'CHU'NA—Lat. Long. Elev.
A tributary glen of the Swát valley on the north, a little north of Chakdara. It is well cultivated and stocked with fruit trees. (*Bellew.*)

U'CH BAZA'R—Lat. Long. Elev.
A narrow valley which runs into the Orakzáe hills from Hangú, in the Kóhát District. (*Coke.*)

U'CH BHARAH—Lat. Long. Elev.
A pass from the Deráját into the U'shtaránáh hills, which is frequented by the Povindáh caravans. (*Edwardes.*)

U'CH CHI'NA'E—Lat. Long. Elev.
A pass leading from the Múlazáe division of Marwat, Banú District, into the Bataní hills. (*Urmston.*)

U'CH-I-BA'LA'-O-PAI'N—Lat. Long. Elev.
A village in Swát, situated just inside a long narrow tributary valley of the right bank. There are two villages which lie close to each other. There is a road into Bajáwar through this valley. (*Raverty.*)

U'CH KHWU'R—Lat. Long. Elev.
A ravine in Yúsafzáe, which drains the Koshkand and Naringí hills by two branches, which, coming down by Shórdara and Naringí respectively, unite on the plan between Mehr Alí and Parmúlí, and then, passing by Jalál, Sangbatáe, Shewáh, Asofah, Shekhjáná, to Nawa Kala. There it turns to the west, and, passing Kálú Khán, Adína, and Smailka, becomes spread over the marsh land between, Kapúrdagarhí and Gholádér. (*Bellew.*)

U'LA'E—Lat. Long. Elev.
A village, in the Adam Khél Afrídí country, on the Jawákí route, about 6½ miles north from Jamú, at north foot of the Jawákí Kotal. It consists of 12 or 14 houses, with a tower. It has a little cultivation, and water is taken from the bed of the stream. The village is completely commanded by the hills around. At U'láe the valley is about 500 yards broad.

U'MU'R KHE'L—Lat. Long. Elev.
A village in the Derá Ishmáil District, 21 miles below I'sa Khél right bank of Indus. It is a considerable village on the banks of the river and immediately under the hills by which it is commanded. It is surrounded by a dense date-tree jungle. It has five shops and five wells, and grass and forage, both scarce, have to be brought from an island on the river and from the opposite bank.

U'MAZA'ES—See Ahmadzáe Vazíris.

U'NGRI' KE KAS—Lat. Long. Elev.
A ravine in the Khattak Division of Péshâwar, which has its origin in the Túrú Sir peak, and drains east to the Indus between the Palosí ridge and the Nílábgarh. The bed of this ravine is of an exceedingly difficult nature, and a dangerous track leads through it. (*Lumsden.*)

U'RMAR—Lat. Long. Elev.
Three villages in the Khalsa Division, Péshâwar District, 6 to 9 miles south-east of Péshâwar city, called respectively Bálá, Mián, and Paín, and situated 6, 8 and 9 miles off.

U'RMU'R—
A race of Syads who live in the Vazírí country, and are held in much estimation by them. They are said by Chamberlain to have been the original holders of the country before the arrival of the Vazíris. They reside in Kanígoram. (*Broadfoot.*)

U'RMU'K—Lat. Long. Elev.
A village in the Derá Ishmáil Khán District, the chief one of the U'shtarána tribe. There is a pass into their country of this name, which leads straight to the head-quarters of the tribe. (*Raverty, Edwardes.*)

U'RNA'H—Lat. Long. Elev.
A village in Péshâwar District, 9 miles south-east of Péshâwar, on the road to Cherát. There are two villages within quarter of a mile of each other. Water is scarce, and there is little cultivation. (*Garnett.*)

U'SH'U—Lat. Long. Elev.
A valley at the head of the Swát valley, by which there is said to be a pass over into Gilgit. (*Raverty.*)

U'SHTARA'NAS—
A tribe of Afghâns who inhabit the outer hills opposite the extreme south portion of the Derá Ishmáil District. The origin of this tribe is buried in obscurity. Raverty calls them a division of the Loháni tribe, and, though I do not know what authority he has for this, there is little doubt that their habits in old times were of the same nature as those of the Povindáh clans of the present day. Bellew says the Afghâns do not recognise them as belonging to them from their origin, though they resemble them in language, features and customs.

The divisions of the U'shtaránas, if any such exist, are not given by any of my authorities. I may divide them into outer and inner U'shtaránas. Their country consists of barren, arid, outer spurs of

the Súlimán Range, with small flat and infertile valleys between. The outer U'shtaránas possess a considerable amount of land in the plain country in the Derá Ishmáíl District, extending from the Sahrín River to that of Vihówah north and south, and for perhaps 8 miles towards the east; and their villages in the hills are always at the mouth of the defiles, and easily accessible. These number from 800 to 1,200 families, and can muster perhaps 1,000 fighting men.

Raverty says there are yet other U'shtaranás further to the west, who number 4,000 families. Of these, whom I call inner U'shtaránas, next to nothing is known. They are believed to be agricultural in their habits, their former pastoral wanderings having been brought to an end by feuds with the powerful clan of Kákars, who are to their west. Everything therefore which follows hereafter regarding the U'shtaránas applies to the outer branch of the tribe.

The U'shtaránas are described by Edwardes as the bravest tribe of the Súlimán Range. The U'shtaránas have a quarrel of very old standing with the Kasrání Belóches for the possession of the country at the foot of the hills, which each claim on the ground of prior possession; and when Edwardes arrived he found the feud still fresh. After enquiring into it, he settled it; and, though there is doubtless still bad blood between them, they are not permitted to carry it on in British territory.

The lowland villages of the U'shtaránas are still called "Kírís" and "Jhoks," or camps, showing how recently they have passed from being a pastoral to an agricultural tribe. The extent of arable ground they occupy is said to be 20,000 Ghúmaos, but never more than Rs. 3,000 of land revenue was obtained from it by the Sikhs. Nothing can be more miserable than the whole of the U'shtarána country.

Though before annexation the U'shtaránas were very troublesome, since Major Edwardes spoke to them his simple words of common sense in settling their dispute with the Kasránís they have given no trouble to us, and have always evinced a good and friendly disposition.

On the outbreak of the Sikh rebellion in 1848, 200 wild infantry of these U'shtaránas, under Fatteh Khán, followed Herbert Edwardes to Múltán. (*Elphinstone, Broadfoot, Edwardes, Raverty, Lumsden, Temple, Bellew, Coxe.*)

U'SI'A—Lat. Long. Elev.
A village in the Sipáh Orakzáe country, about 8 miles from the U'blan Kotal. It is a well-to-do village of 30 houses, and has two towers. (*Cavagnari.*)

U'SMA'NZA'E—
A section of the Mandau Yúsafzáe. They consist of two main divisions, named Kamálzáe and Amázáe. Each of these again consists of two divisions, *viz.*, Kamálzáe consists of Misharánzáe and Kisharánzáe, whose chief towns are Torú and Hotí respectively; Amázáe consists of Daolatzáe and Ishmáilzáe, whose chief towns are Chárgoláe and

Kapúrdagarhí respectively. About one-half of the Amázáe tribe are settled on the north-eastern slopes of the Máhában, beyond the British border, where they have given their name to the country. They still intermarry and communicate with their brethren under British rule, but in matters of internal government are quite distinct from them.

They have a tribal Chief of their own, who resides in their capital town, Chárorái; and in matters affecting the politics of the tribe in connection with their neighbours or others they side with the Búnérwáls, the authority of whose Chiefs they acknowledge. They are all highlanders, are rich in cattle, buffaloes especially, and cultivate every available space of ground with wheat and Indian corn. They can turn out about 2,000 matchlockmen. (*Bellew.*)

U'STA'RZA'E—Lat. Long. Elev.
Two villages in Kóhát District, 9 miles Kóhát. It is divided into upper and lower, and is the most powerful in the district, being able to turn out 700 armed men. The two villages are called Bálá and Páín. (*H. B. Lumsden.*)

U'STA'RZA'E—Lat. Long. Elev.
A settlement in Tíra (?) bordering on the Khaibar and Basawal. The inhabitants have all separate forts, amounting to 20. There were formerly 3,000 houses; at present there are even more—some at the foot, some at the top, of the table-land. The cultivation depends partly on the rain and partly on spring water. The fighting men amount to upwards of 3,000. They are very independent and great robbers. They are of the tribe of Orakzáe and Súnís, friendly with Afrídís, enemies of the Maní Khél and Abdúl Azíz Khél Orakzáes. (*Agha Abbas.*)

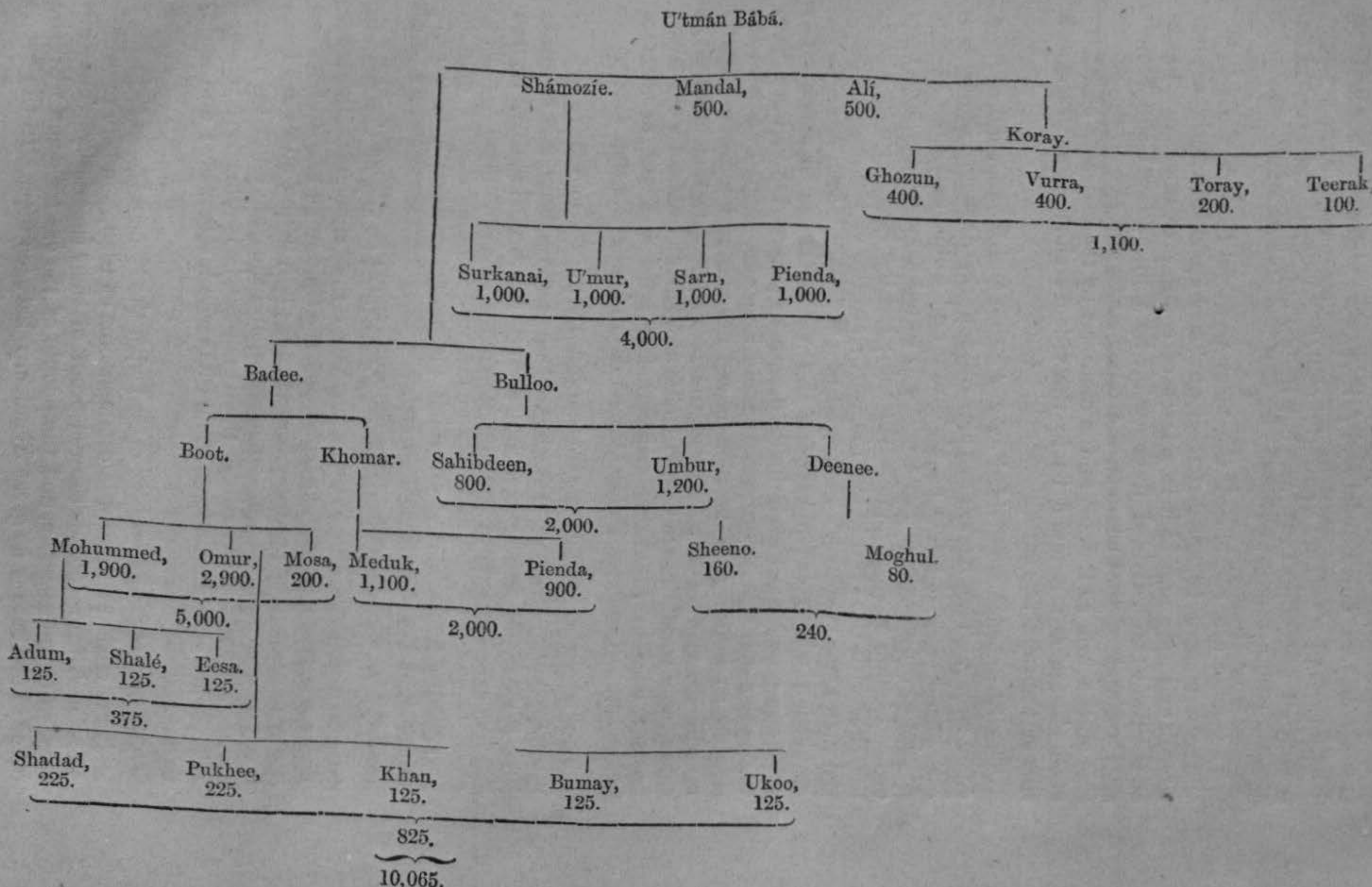
U'TMA'N KHE'L—Lat. Long. Elev.
A village in Tíra valley. It is situated on the Tíra River, and, together with Féróz Khél, a neighbouring village, numbers about 547 houses, and can turn out 400 to 500 fighting men. (*Agha Abbas.*)

U'TMA'N KHE'L—
A section of the Daolatzáe Orakzáes. They number 800 men, and are one with the Bazótís. (See Bazótí, Daolatzáe, Orakzáe.) (*Coke.*)

U'TMA'N KHE'L—
A tribe of Patháns who occupy the hills north of Péshávar, between the Mohmands and Ranízáe, on both sides of the Swát River from the Kóh-i-Móhr to the Khanora Mountain.

They are the descendants of one U'tmán Bábá, who, after having accompanied Súltán Mahmud of Ghazní on his expedition into Hindústán in the year 997, settled in this country.

They are sub-divided into five Khéls,—*viz.*, Asíl, Shamúzáe, Mandal, Alízáe, and Korej,—from the five sons of Bábá U'tmán; and these are again and again divided according to the number of sons, as will be seen from the following genealogical table:—


U'tmán Bábá.
Shámozíe.
Mandal, 500.
Alí, 500.
Koray.
Ghozun, 400.
Vurra, 400.
Toray, 200.
Teerak, 100.
1,100.
Surkanai, 1,000.
U'mur, 1,000.
Sarn, 1,000.
Pienda, 1,000.
4,000.
Badee.
Bulloo.
Boot.
Khomar.
Sahibdeen, 800.
Umbur, 1,200.
Deenee.
2,000.
Mohummed, 1,900.
Omur, 2,900.
Mosa, 200.
Meduk, 1,100.
Pienda, 900.
Sheeno. 160.
Moghul. 80.
5,000.
2,000.
240.
Adum, 125.
Shalé, 125.
Eesa. 125.
375.
Shadad, 225.
Pukhee, 225.
Khan, 125.
Bumay, 125.
Ukoo, 125.
825.
10,065.

These divisions thus comprise 23 sections of Asíls, 4 Shámúzáes, and 4 Korays. The Mandal and Alízáe sub-divisions are not known.

The U'tmán Khéls are a powerful clan, and number 17,000 fighting men in all, according to Turner; but Bellew only places them at 5,000 men, and Elphinstone at 10,000.

The Asíls are considered the most powerful Khél of the whole, and can muster 10,000 matchlocks. They are chiefly residents of Ambar and Barang, which is a tract of country on the right bank of the Swát river, divided from Ambar by a hill called Koh-i-Mohr, after a Zíárat of that name on the top. Aurang is also on the same side of the hill as Barang, and is occupied by the Mandals and Alízáes. There are a few Asíls in the villages situated on the south side of the range.

The Shamozáes are divided over Aurang and Barang, and muster 4,000 strong. The Korays are also residents of Aurang. Some few Mandals, however, reside at Makhrani and Kolte, and a few of the Alízáes at Shinke Serva Ména. The U'tmáns acknowledge no Khán, or head Chief, as most Afghán tribes do; but the Malik of Nawadand, together with the Malik of Pránggarh, are two of the most influential men amongst them. This want of a Chieftain is attributed to the emulation which exists between the various tribes to outstrip the others in prowess; so that, should a man be proposed to be the Khán, the opposite Khéls immediately oppose him, and, though he be considered so by his own people, he can never expect to become headman of the whole tribe. One of the most influential men amongst this people was "Raham Gul, Míán," Káká Khél, a resident of Abázáe; he was held in great veneration, being a Káká Khélí, or a man belonging to the great Zíárat of that name in the Khattak country.

The whole of the country occupied by the U'tmán Khél tribe is hilly and difficult, with very few roads leading through it to Swát that a horseman could travel by. It is generally well cultivated, and its chief products are the common articles of consumption,—such as ghee, Indian corn and rice,—the harvest depending a good deal on periodical rains. The land which is under cultivation is usually terraced, and of a dark colored soil.

The U'tmán Khél are in no way connected to any of the Afghán tribes which surround them, such as the Momands, Ranízáes, Bajáwarís, Swáttís, &c., but look upon the Shinwarís, who inhabit the valley of that name, as their best friends; but, taking into consideration the geographical position of each, and the fact of the Momands having been till very recently their enemies, it is difficult to imagine how their friendly intercourse could have been established and maintained.

The U'tmáns have twice engaged with the Momands,—once in 1827 and the second time in the commencemt of 1850,—on both of which occasions the Momands showed proof of their superiority. They are now on terms of peace, and the people of the one tribe mix with the other; but there is no great friendship between them. In the event

of one or the other having to leave his village or country, as they frequently have to, as in cases of murder, they always find protection, it being a rule among all Afgháns never to refuse it under such circumstances.

The direct road from Abazái to Ambar is most difficult, and only passable for footmen. It crosses the hills to Pindí Alí, and is situated at a distance of some 18 coss. There are, however, two others, which are far preferable and much more used, being passable for camels, &c. The first of these is the Chírow, or Krippo; it is opposite to Mitchní, where it enters the hills. The second is through the pass of Síkandae, which is situated opposite the village of Mutta, and not so good as the Chírow road.

The following is a list of U'tmán Khél villages from Turner:—

Rangména,	2	miles	Náwádand	... 20	fighting men.
Patao,	2	"	Násr	... 10	"
Dagáe,	2	"	"	... 20	"
Balolá,	2	"	Dagáe	... 30	"
Búchá, Sirdar Khánka,	3	"	Náwádand	... 40	"
Gholám Míánka Búcha,	3	"	"	... 25	"
Tarakáe,	1	"	"	... 30	"
Bazárgáe,	3	"	Gúndié	... 30	"
Khazána,	4	"	Rangména	... 20	"
Totkáe,	4	"	Chingáe	... 40	"
Sháhdáddara,	4	"	Chingi	... 40	"
Bébí,	1	"	Náwádand	... 20	"
Séwá Ména,	1	"	from Swát River	... 40	"
Túrtam,	9	"	Náwádand	... 50	"
Deganoména,	6	"	"	... 30	"
U'cha Gada,	4	"	"	... 20	"

The following villages are collectively called Ambar, and are situated on the right bank of the Swát River, *viz.*, Agrah, Zamán-ména, Shota, Bya Khán, Sangar, U'llí Sháh, Bampókh, Holáe, Shoráe, Shagáe, Jarand Gara, Sara Ména, Ghilzodara, Karkanáe, Rambat, Gúmbat, and Bakonal Shah.

The U'tmán Khéls are described as tall, stout and fair; but it is said that they often go naked from the waist upwards; that the women labor like the men; and that everything among them shows the absence of civilization.

They have frequent quarrels among themselves, and they are at feud with the Túrkolánís.

Their dress is like that of Bajáwar, and in their customs with respect to women they do not differ much from their neighbours. They are a sober people, and have none of the vices of the Yúsafzaés. They live in small villages of from ten to sixteen terraced houses. On the whole, they are probably less civilized than their neighbours, and the strength of their own country may tempt them to plunder, as it secures them impunity.

Besides these U'tmán Khéls, there is a tribe of that name, probably connected with them, who inhabit the north portion of Lúnkhór and Báezáe.

These are divided (1st) into—

Daod Khél ...	Mobárá Khél ...	Maskín Khél.
		Mírwaís Khél.
		Achú Khól.
	Mehar Khél ...	Abbás Khél.
		Bághe Khél.
		Bútuzáe.
	Barmí Khél ...	Daolat Khán Khél.
		Sahadat Khél.

And (2nd) into—

Ishmáíl Khél ...	Haibat Khél ...	Valí Khél.
		Shekhán Khél.
		Daolat Khél.
	U'mar Khán Khél	Shékh Malí Khél.
		Gár Alí Khél.
	Páendeh Khél ...	Adam Khél.
		Hamza Khél.
		U'klí Khél.

Of these, the Mobárá Khél now occupy the village of Míáh Khán,

,,	Mehtar Khél	,,	,,	Pípal,
,,	Barmí Khél	,,	,,	Sangao,
,,	Haibat Khél	,,	,,	Kúí,
,,	U'mar Khán Khél	,,	,,	Parmúl,
,,	Páendeh Khél	,,	,,	Kúí, in partnership with the Haibut Khél.

All the U'tmán Khél villages in Lúnkhór are strongly situated in the nooks and corners of spurs running down from the Pagar and Mora ridges, and the people are as wild as the hills they inhabit. Their women may be seen daily cutting grass quite at their ease, and walking like ants in the face of precipices down which few plainmen could look without turning giddy. For a description of the conduct of these U'tmánkhéls, see Lúnkhór. (*Turner, Edwardes, Bellew, Aleemoola.*)

U'TMA'NZA'E—Lat. Long. Elev.
A village of Hashtnagar, Pésháwar District, 38 miles Péshávar, 16 miles from Hótí Mardán, 13 miles Abázáe. It is a good-sized village; supplies procurable after due notice; water plentiful; country fairly cultivated. There is a ferry here of two boats across the Swát River to Spínkáe.

U'TMA'NZA'E—Lat. Long. Elev.
A division of the Yúsafzáe plain, consisting of its extreme east portion, on the right bank of the Indus. It is sub-divided into Sadózáe

Jálózáe, and Dórízáe. It contains 41 villages, the chief of which are Kotáh, Topí, Zédáh, Húnd, and Kalabat. (*Bellew.*)

U'TMA'NZA'E—

A section of the Mohmand tribe.

U'TMA'NZA'E—

One of the three great sections of the Vazírís, which see.

U'TMA'NZA'E—

A division of the Mandau Yúsafzáes. It consists of four divisions, *viz.*, Alázáe, Kamázáe, Akázáe, and Sádazáe. The three first are beyond the British border, and occupy the southern spurs from Máhában, on the right bank of the Indus.

A very considerable portion of their original lands, about two-thirds, are now occupied by the Jadúns, who were in former times invited to come over from across the Indus as military mercenaries, and, in reward for their services, were granted the lands they now hold on the west and south slopes of the Máhában mountain.

The three U'tmánzáe tribes sharing the hills with them are supposed to be much better soldiers; but they are numerically weak, and cannot muster more than about 1,200 matchlockmen. The Sadazáe division of the U'tmánzáes consists of five sub-divisions, *viz.*, (1) Abá Khél, (2) U'mar Khél, (3) Mírahmad Khel, (4) Bihzád Khél and (5) Khídú Khél. The four first of these are all within the British border, and occupy the south-eastern corner of the plain. Their chief towns are Húnd, Swabái, Marghóz and Kalabat respectively. The Khúdú Khéls are beyond the British border, and occupy the western slopes of Máhában between the Jadúns on one side and the Chamla valley on the other. Their chief town is now Chingláe.

V.

VAZI'RI'S—

A large tribe of Afgháns, who inhabit the hill country to the west of our frontier from Thal, in Míranzáe, to the Gomúl Pass. The Vazíris are descended from Vazír, son of one Súlimán. Vazírí had two sons,—1, Khizrí; 2, Lalí. Khizrí had three sons,—1, Músa; 2, Mahmúd; 3, Múbarak. Músa had two sons,—1, U'tmán; 2, Ahmúd,—from whom are descended the U'tmánzáes and Ahmúdzáes, sometimes unitedly called Darvésh Khál. Mahmúd had a son called Mahsúd, from whom are descended the Mahsúds; and from his two sons,—1, Alí; 2, Búlól,—are the two grand divisions of that clan, *viz.*, 1, Alízáe; 2, Búlólzáe. Múbarak had a son called Gúrbáz, from whom are descended the Gúrbáz Vazíris, with whom we have little to do. There are a few camps of them in the Toctí Pass.

From Lalí, son of Vazír, are descended the Lalí, or Leila Vazíris, inhabiting the slopes of the Súféd Kóh.

The great branches of the Vazíris therefore, are, I., U'tmánzáe; II., Ahmúdzáe; III., Mahsúd; IV., Gúrbáz; V., Lali or Leila.

I therefore propose to treat each separately.

The most northerly tribe is the Leila; then the Gúrbáz; but these I will notice after the first three of the above divisions. The U'tmánzáe are the most northerly of the Vazíris with whom we have to deal.

They are divided thus :—

		Clans.	*Divisions.*
U'tmánzáe ...	Mahmúd or Mahmít Khél ...	Hasn Khél	3
		Wúzí Khél ...	8
		Bárá Khél ...	2
	Ibráhím Khél ...	Manzar Khél ...	2
		Múda Khél ...	3
		Torí Khél ...	6
	Walí Khél ...	Kábal Khél ...	3
		Malikshháhí ...	0
		Bakkí Khél ...	3
		Jání Khél ...	2

The Mahmúd Khél live in Rúzmúk and Shúm, on the Sakdao Khasúr.

Of these, the Hasan Khél live on the Kétí River, as do the Drúdání, an unimportant section.

The Wúzí Khél live up to the south-west of Daor.

The Bárá Khél—(The whereabouts of this section is not known.)

The Manzar Khél chiefly reside in the Margha, at the head of the Tochí Pass, west of Dáwa, and in a portion of Shehrna.

The Mada Khél inhabit the country near the Gon (?) mountain south of Dáwar, a portion of Shehrna, and of the Sheratala plain. They number 2,000.

The Torí Khél are found in Razmak, in the Khasór valley, parts of Shakhdú, and on the Sheratala plain. The Torí Khél have never, I believe, given any trouble. Taylor mentions that they have a feud with the Mahsúds. They number 3,250. They have "kirries" in the mouth of the Sakdú.

The Kábal Khél are divided into (1) Míamí, (2) Saefalí, (3) Pehalí, and number about 3,500 fighting men. They inhabit a part of Shawal, (Míamí section) the upper part of Shakí, (Saefalí and Pehalí sections), in the summer, the Bírmúl valley and a part of the Sheratala plain, and a considerable portion of country on the east bank of the Kúram, in the Khattak lands.

They are at feud with the Túrís, friends with Biland Khél, and enemies of Thal. The Túrís side with the latter.

The Kábal Khél section of the U'tmánzáe inhabit the north portion of the Vazírí hills on both banks of the Kúram. They overlook the west portion of Míranzáe, and adjoin the Bahádúr Khél sub-division of Kóhát. They are a wild lawless set. They are always ready to join with the Túrís, Záemúkhts and Orakzáes in any devilry or mischief. In the autumn of 1850 they signalised themselves by an audacious attack on Báhádúr Khél and its salt mines. They were promptly driven off. They had no reason—no provocation had been given—for this attack. A fort was then built at Báhádúr Khél, the village being held in force till it was finished. The Kábal Khél gave all the opposition in their power, and constantly harassed the workmen; and on one occasion they attacked the village of Báhádúr Khél, but were roughly handled by the villagers. From this time to 1854 they committed no less than 20 raids into the Kóhát District and Khattak hills. They were then blockaded by Coke, and two parties of them, with their cattle, were seized. This brought them to their senses, and they paid a fine and gave hostages. After this they were more careful in their behaviour. But on the 5th November 1859 Captain Mecham, of the Artillery, was murdered near Latamr by a party of Hattí Khél Ahmadzáe Vazírís, who were traced to the Kábal Khél. They refused to surrender the murderers. Accordingly on the 20th December a force, consisting of 4,000 men and 13 guns, crossed the Kúram at Thal, and entered their country. Their encampment at Máidání, eight miles west from Thal, was burnt; large stores of grain, together with flocks of sheep, were captured. They showed some gallantry in defence, and lost 50 men killed and wounded,—our loss being one killed and 14 wounded. The Túrís of Kúram assisted in the pursuit and plunder. The country on both banks of the Kúram was thoroughly explored and mapped by the Survey Officers. The Hasn Khél on the banks became responsible for the apprehension of Zangí. The Gangí Khél section of the Ahmadzáes, actually gave up one of their own clan who had harboured the murderers, and ultimately the principal murderer, named Mohabat, was given up by the Ahmadzáes and hanged. The troops remained about 20 days in their

country. Coke says the Vazíris of the Káfar Kót range can be attacked from three points, *viz.*, Banú, Billand Khél, and Bahádúr Khél. The Kábal Khéls were also mixed up with the Tazí Khél Ahmadzáes in an attack on the village of Thal in 1866 (see Tazi Khél section).

Cavagnari, writing of the raid of the Vazíris in 1866 on the village of Thal, says:—"On the other hand, the Kábal Khál have of late years given a great deal of trouble, especially on the Banú frontier, and the account against them is long standing and heavy. Their trade is principally in the Khost direction, and they do not suffer as much as the other Vazíris by exclusion from trade with our territory. But they have very valuable crops (ripe in April and May) beyond the village of Biland Khél, and the destruction of these would inflict loss of upwards of Rs. 20,000. In May they are almost isolated from the other sections, but in the autumn the other sections return to their settlements, and the difficulty of punishing them is consequently much greater then."

About 300 of the Malikshåhís cultivate in British territory, being mixed up with the Jání Khél. The rest are situated in Shéhr Khání and the upper parts of Shawal and Shakí.

The Bakí Khéls are all in British territory during winter. They are divided into (1) Sardí Khél, (2) Takhtí Khél, and (3) Narmí Khél, which are again sub-divided into numerous sections. They number about 1,200 fighting men.

The Bakí Khél go in summer to the lower part of Shawal, their ancestral lands.

The Bakí Khél (says Taylor) have always been an excessively well behaved tribe, have paid their revenue regularly, and have not only refrained from plunder themselves, but have always refused a road to the evil-disposed through their "kirrees." Urmston does not say anything contrary to this. The lands of the Takí Khél lie on the edge of the Mírí sub-division, on the north bank of the Tochí River, and round the Tochí outpost and below it, opposite the Madan sub-division (Banú), on the south bank. The Sardí Khél lands lie in the centre of the large Thal between the Tochí outpost and the Janí Khél lands, and the lands of the Narmí Khél adjoin those of the Sardí Khél.

Thus the Bakí Khél cultivate extensively on both banks of the Tochí, and their grazing grounds extend from the great Baran water-course, opposite the Mindoo Konai range, into Dáwar to the lands of the Janí Khél, near Wallee. They are responsible for the Tochí Pass (in consideration of which they are allowed to have four sowars in the Frontier Militia), and for all the passes between the Baran and Khissoor; and they are also responsible, jointly with the Janí Khéls, for the "*Khaissra*" and "*Khissúr*" Passes,—the former situated between the ranges of hills called Ishmáíl and U'cha, which open in front of Mírían; the latter bounded on either side by mountains called Rúcha and Mangrí.

In the Khissoor Pass, which the Bakí Khél share with the Jan Khél, there is said to be a wall of one rock which prevents the water

which should be shared between these sections, from coming down to the lands of the Janí Khél, who are consequently said to be very anxious for its removal.

The Janí Khél number 1,000 fighting men, and are divided into two sections, *viz.*, (1) Tor (black) and (2) Sor (red), which are again sub-divided into minor and unimportant sections, as Mohmít Khán Khél, Hindí Khél, Reshmía Khél, and Bachakál I'dia Khél. Some of the Janí Khél go in summer to the lower part of Shawal.

The Janí Khél, numbering 1,000, cultivate on all sides of the fort of Janí Khél, and between the Khassúr and Kúí passes. They have four sowars in the Frontier Militia, and are responsible for the Khassúr Shaktú and Krastee Passes. They have, on the whole, always been a well-behaved tribe,—always paying their revenue, and only been guilty of petty thefts. It is said that they are very anxious to draw themselves closer to the British,—an end which the removal of the rock in the Khassúr Pass above mentioned would, it is believed, do much to compass.

The other sections which are mentioned, *viz.*,—Dúrdání, Machí Khél (by James), Wugharwullee (by Lumsden), and Sugdye, Eusofzye, Battye, Khosallye, Shah Meerye, Bobalye, Meer Alye, Toowul Khél and Moot Khél,—are, where existent, probably sub-sections which have not attained any importance. Maclean suggests that the Wagharwullee section of Lumsden may be a misnomer for Wurghurrae, a section of the Buttunaes.

The strength of the U'tmánzáes, then, is as follows:—

			Fighting men.
Hussun Khél	...	...	1,100
Woozee Khél	...	...	800
Bara Khél	...	...	2,000
Munzur Khél	...	...	800
Mudda "	...	...	2,000
Toree "	...	...	3,500
Kábal "	...	...	3,500
Malik Shábí	...	...	?
Bukkee Khél	...	...	?
Janee "	...	...	?
Total	...	...	17,200

The total, then, of the U'tmánzáe Vazírís is—

Beyond the border	...	...	14,700
Within "	...	...	2,500
Total	...	...	17,200

The Ahmadzáes are divided thus:

				Sub-divisions.
Ahmadzáe ...	Shín Khél...	Hatí Khél	...	2
		Sirkí Khél	...	2
		U'marzáe	...	2

- Ahmadzáes.
  - Kalú Khél ...
    - Nasrí Khél ...
      - Búmí Khél ...
        - Tází Khél.
        - Zalí Khél.
        - Gangí Khél.
        - Alí Khání.
      - Shadí Khél ...
        - Khojal Khél.
        - Kúnía Khél.
        - Bodín Khél.
        - Bízúnd Khél.
        - Páendeh Khél.
    - Spírkáe ...
      - Mahamad Khél.
      - Súdam Khél.
      - Sada Khél.

The Hatí Khéls are all within British territory; they number 1,500, and reside on the Vazírí Thal north of the Kúram.

Some of the Hatí Khél go in the summer to the Shakí plain; they also extend back to the Káfir Kót range, and have their "Kirrees" scattered about in the various intervening nalas. The principal settlement is Chaparí, which is shared by the U'marzáes, who, with them, control the communication from the Kúram to the Thal *viâ* Gúmattí, or the Bargonattú. A few other tribes have settlements also between the Hatí Khéls and U'marzáes. But the quiet of the Thal border, and even the neighbouring parts of Marwat, depends on the good behaviour of these two clans. The Hatí Khéls were deprived of most of their ancestral land in Shakí by the Khajul Khéls and Spírkái; consequently they can hardly go up as usual until they make up their difference, which has placed the whole of the Shín Khél at variance with the Kalú Khél.

The Hatí Khél is a strong and important tribe, occupying rather a distant position from Banú. They cultivate lands on the Thal under the Bargonattú and Cashmeh springs, and also in the neighbourhood of Júr. Their grazing lands extend from Bargonattú, on the one side, to near Zerkáe, in the Khattak range, on the opposite side of the valley. They are very much employed in the salt trade, and are not by any means an ill-disposed tribe generally; but they have so many idle hands amongst them that it is not wonderful that some mischievous characters should be found among them. The actual murderers of Captain Mecham on 5th November 1859 were of this clan; but they belonged to a gang of robbers sheltered by the Kábal Khél Vazíris, and this section had nothing to say to the murder.

Of the Sirkí Khél 200 are located within British territory, and the rest are beyond in the hills south of the Khissúr Pass.

Those beyond the border number 300 men,—some of them living in the Wanneh valley.

The U'marzáe number 600, and are all situated in British territory,—that is to say, they all have lands in British territory. They also extend back between the border village and the continuation of the Káfir Kót range, where it cuts the Kúram. They have a village up there, called Gúmattí. They extend to the east and join the Hattí Khéls at Chaparí, at the head of the Bargonattú. On these two, therefore depends principally the freedom or otherwise of the Thal from raids. While they remain quiet and well-disposed nothing can approach from the Kúram or from the north without their knowledge. Their "kírees" and flocks are in every nala. They also go as far as Giran.

Their own ancestral lands lie in the Sakdú, near its head. Their lands are called Shirki and Roosso Bazeena. They are surrounded by Mahsúds, with whom they are on fair terms; but they often have cattle stolen by them. They are the best armed of the Ahmadzáes.

The conduct of the U'tmánzáe division of this clan has not been always so exemplary as that of others. Like other Vazírís, they at first cultivated in the Banú valley lands which had been wrested from the Banúchís of the neighbourhood. But, owing to a misunderstanding about revenue matters, they began a series of aggressions:—(1st) on the 3rd December 1849 they attacked the village of Bazíd Khán

3,000 strong, and killed several people; (2nd) soon after they attacked, 500 strong, the post of Gúmútí, but were repulsed by Mr. MacMahon; (3rd) again in February 1850 they attacked it; (4th) having induced the Mahsúd Vazírís to join them, they in November 1850 made a formidable demonstration with several thousand men, intending to attack the town of Banú itself; but, finding a strong force ready for them, they assailed some border villages, but were repulsed. In December 1850 again they carried off a supply of supplies proceeding to a British camp. In 1851 they induced the Kábal Khél Vazírís to join them, and appeared with 2,000 men, but retreated before the British outpost. Within the same year they attacked a police post, and also a baggage party. Efforts were made to settle matters with them; but they continued not only to threaten overt attacks, but also to rob and murder by stealth; so, after three years of open hostility on their part to the British, an expedition was undertaken against them with a force of 1,500 men. The affair was planned by Major Nicholson, and was successfully executed. The U'marzáes were surprised in the fastnesses of their well-known hill of Káfir Kót; three of their principal villages, and one encampment, were destroyed. Thoroughly humbled, they sued for peace and re-admission to their lands in the valley. An interval was allowed to elapse in order that their patience might be tested. Their conduct being quite satisfactory, they were re-admitted during 1853, and are now as good cultivators as any section of the Vazírí tribe.

The Tazí Khél number 1,750, and reside on the Khattak hills, Kóhát District, in winter; in summer they go up to the hills west of Gomal.

We do not appear to have had much to do with this section till quite lately. Taylor said they "do not give much bother, but some of them occasionally join with the Kábal Khél in a raid. The section is generally trustworthy and respectable."

On the 5th March 1866 the Tazí Khél Vazírís were preparing to return to their summer quarters when they were drawn into an ambuscade of their enemies, the Túrís, near the village of Thal. The Vazírís were overpowered and lost 12 killed and 6 wounded. After stripping the bodies of their arms and clothes, the Túrís retreated to their own country before the Vazírís could assemble. The Vazírís believed that the inhabitants of Thal, who are Gár, and friends of the Túrís, brought the latter down on them. Accordingly a body of Vazírís, principally of the Kábal Khél and Tazí Khél sections, attacked the village of Thal, and succeeded in carrying off 700 or 800 head of cattle.

Captain Cavagnari then demanded restitution of the stolen property; the Vazírís flatly refused. A force, consisting of 2,600 levies and 1 Wing of Cavalry, 3 Wings of Infantry and 2 Batteries of Artillery, was moved out under Colonel Keyes, and reached Thal on the 22nd. The Vazírís then gave in: each of the above sections paid a fine of Rs. 2,000, and, moreover, agreed to make good the value of the property stolen or destroyed, *viz.*, Rs. 6,486, giving hostages

from the Míámí, Pepalzáe and Sipáh sections as a guarantee of payment. The troops then returned.

The Tazí Khél can be sufficiently punished by prohibiting their grazing in the winter, as they have nowhere else to go, being at feud with the Ghilzáes and Túrís, and the snow prevents their remaining in the hills.

The Zalí Khél live near the Gomal Pass, on lands which have come down to them from their forefathers, and also in Gendai and Zungurra.

The Gangí Khél number 550, and are scattered about the Zungura ravine and Wullae ridge of the Káfar Kót range, north of the Kúram. Taylor says they are always deeply engaged in the salt trade, but are always ready to join in any mischief that is going on with the Kábal Khél and Hasn Khél (U'tmánzáes). Some live in the Wanneh valley.

The Alíkhání are all beyond the British border.

The Khojal Khél are all beyond the British border. Taylor says they are deeply engaged in the salt trade, but are apparently always ready to join in any mischief that is going forward with the Khojal Khél and Hasn Khél (U'tmánzáe). One of the chiefs of this section has some land in Banú District.

They number 1,200, and reside on the banks of the Kúram from Thal towards Hangú. Some of them live in the Wanneh valley, and in the winter many of them come into the Kóhát District among the Khattaks.

The Khúnía Khél number about 400 fighting men, and are all beyond British boundary, living at Tarap, near the Kúram, 16 to 20 miles from the frontier. They also inhabit the lower part of the Shakkí plain. Some also live in the Wanneh valley on the Zangara Nala.

The Bodín Khél number only about 80 men, and are all in British territory,—their land being on the Thal, mixed up with those of the Spírkáe. Some of them go in summer to the lower part of the Shakí plain.

The Bízún Khél number about 600 men. It is a very well-behaved, respectable tribe. They cultivate some land in a valley in the hills called Píng, which lies to the north of the Gúmattí Pass between that and Bargomatú. It has never been hostile to the British Government. Some also live in the Wanneh valley. Their ancestral possessions are in Búdí. The Moghal Khél never come down into British territory like the rest of the Bízún Khéls.

The Páendah Khél number 200; they have lands in British territory on the Dhamai Thal, mixed up with those of Spírkáe. Some of the Páendah Khél live in the Wanneh valley. The Bízún Khél, Páendah Khél and Bodín Khél are always ready to stand together.

All of the Spírkáe sections,—*viz.*, Mahamad Khél, Súdam Khél and Sadí Khél, except a few of the last, who are great robbers,—are in British territory. They number 1,100 men.

The Súdam Khél is the section of Swáhu Khán so well known from Major Edwardes' book on this frontier. Some of this section goes in the summer to the lower part of the Shakí plain. The Spírkáe have always been a well-behaved section until the defection of the Mahamad Khél branch in 1870, of which the following is an account:—

In the beginning of 1870, or end of 1869, a bunneah was carried off by the Kúram Pass, for which the Mahamad Khéls were responsible. They were heavily fined for this, and, according to them, unjustly. Shortly afterwards, the Kúram went very low, and the Mahamad Khéls were sent by the Tehseeldar of Banú, Atáúla Khán, to repair a bund which diverted the little water that remained on to Banúchí land. They didt his grumblingly because their own lands were dry. They shortly afterwards cut the bund and seized the water for themselves. They got heavily fined for this. The consequence was they were roused to exasperation, they talked over their clan, and made preparation for *buddee.*

They went off to the hills as usual, and, stopping about a day's journey beyond the border, they returned and attacked a guard of infantry on its way to the Kúram Post, killing 6 of them. Ever since then they have been giving trouble.

The total strength of the Ahmadzáes is as follows:—

Hatí Khél	...	1,500
Sirkí Khél	...	500
U'marzáe	...	600
Tazí Khél	...	1,300
Zalí "	...	1,400
Gangí "	...	500
Alí Khání	...	100
Khojal Khél	...	1,200
Khúnía "	...	400
Bodín "	...	80
Bízúnd "	...	600
Páendeh "	...	200
Mahamad "	...	600
Súdam "	...	400
Sadí "	...	200
Total	...	9,580, or
Independent	...	4,850
Within the border	...	4,430

All of the Vazírís mentioned above as residing in British territory have settled down into good cultivators, and pay their revenues with praiseworthy regularity. Within the last few years they have become very eager to possess themselves of as much land as possible, and are not unfrequently to be seen in the British Courts litigating for their rights with as much enthusiasm and not less noise than a Banúchí; for this Thal though sandy is very favorable for the rubbee crops, and in some parts produces also good khurreef. During the early days

of British rule Major Taylor, the Deputy Commissioner, induced this tribe to settle by giving them grants of land. They are described as behaving themselves very well, and have furnished a police post in the midst of their camps for the better establishment of order amongst them.

The following statement shows in detail the extent and value of the land occupied by these Vazírís in British territory, and the amount of revenue paid by them :—

		Produce.	Revenue.
	Acres.	Rs.	Rs.
Súdam Khél, including Páendeh and Bodín Khél	6,525	8,968	1,685
Mahammad Khél ...	1,205	9,213	700
Hatí Khél ...	3,768	14,855	1,635
Sirkí Khél ...	566	787	213
U'marzáe ...	1,861	1,376	735
Khojal Khél ...	417	1,716	101
Total Ahmadzáes ...	15,572	55,335	5,864
Janí Khél and Malik-sháhís	1,937	6,637	500
Takhtí Khél ...	2,076	5,278	465
Narmí Khél ...	750	2,104	325
Sardí Khél ...	1,085	2,774	506
Total U'tmánzáes ...	5,848	16,793	1,806
Grand Total Vazírís ...	21,420	72,128	7,670

Edwardes thus describes the emigration of the Ahmadzáes to the plains of Banú :—A multiplying people, increasing flocks, and insufficient grazing grounds first brought these nomads into Banú about thirty years ago. The Thal, too dreary and barren for the softer Banúchís, was to them a tempting space; they drove down their herds into it, and pitched their black blanket tents; the flocks fattened, and the winter which raged in their native hills passed luxuriously away in these new plains. The spring sun rekindled the love of home, and made the goatskin cloak hang heavy on the shoulders of the mountaineer, and the sheep to bleat under its fleece. The tribe turned their faces towards Spínjba; and the Banúchi thieves, hanging on the rear of their march to the very borders of the valley, were afraid to venture within the range of the jazails of the Ahmadzáes, and the strangers went away unchallenged.

Again and again the winter brought them back, and in occasional collisions between the savage of the plain and the savage of the mountain, the Vazírí proved ever the savagest, and became a name of fear and hatred in Banú. At length the Vazírí cast his eye on the Banúchí fields and harvests, and became possessed with the lust of land; so he proceeded in his rough way to occupy what he wanted, which, for the convenience of being within reach of

his own people, he chose nearest to the Thal; and when the Banúchí owner came to look after his crops he was "warned off" with a bullet as a trespasser. A sad era was this in Banúchí annals. Hushed were all private feuds now; for the lion had come among the wolves. Malik after Malik was being robbed.

At length the two great *goondees* laid aside their differences, and met in high council on the national dilemma. Then had been the time to fight, and fight desperately, ere the intruders had taken root; and some voices did cry out for war, but the chiefs of the two *goondees* knew their strength, and that the whole valley could not muster twenty thousand men. On one side, their neighbours of Dáwar were afraid to assist them; for their little valley was nearer than Banú to the Vazírí hills. The brave men of Marwat, on the other side, were scarcely less hostile than the Vazírís. The Vazírís themselves could summon forty thousand warriors. The "council of war," as usual, resolved on peace, "tempered," as Talleyrand said of the Russian despotism, "by assassination." They would not fight the Vazírí tribe, but they would harass individuals with matchlock, knife, and ambuscade, and make occupation or cultivation impracticable. They little knew the Vazírí temper. The first act of treacherous hostility drew down a fearful and bloody retaliation. Where at first only a field was gone, now a home was desolate: and so both sides continued,—the Vazírí encroaching, the Banuchí resisting; the Vazírí revenging, the beaten Banúchí retiring in despair. At length even this found its limit. Both sides grew weary. Only a few Vazírís cared for the new toy of cultivation, and many came to a compromise with the owners for small sums of money, inadequate, but better than nothing. The Vazírí intruders built forts like those of the Banúchís on the plundered lands, and, with the usual facility of revolutions in the east, soon passed into undisputed proprietors of some of the best tracts on the left bank of the Kúram. But they never mixed with the Banúchís, either in marriage, religious ceremonies, or the more ordinary affairs of life. Had the Banúchís been less wronged, the Vazírís would have been still too proud to mingle blood pure as the snow on the Súféd Kóh, with the mongrel lowland tribes of Banú. Proud, patriotic and united among themselves, austere and simple in their own manners, but hospitable to the stranger and true to their guest against force or corruption, the Ahmadzáes stood aloof from the people they oppressed, and looked on in contempt at their cowardly submission, their disunited efforts against the Sikh invader, their lying dealings with each other, their treacherous assassinations at the board, and the covetous squabbles with which they converted into a hell the heavenly valley given them by nature.

I must not conclude this sketch of the Vazírí settlement in Banú without mentioning that as the Ahmadzáes have occupied (besides their seizures in the Tapáhs) the Thal on the east, and the waste under the hills on the north of Banú, so their countrymen of the U'tmánzáe branch have felt their way down from the western moun-

tains to the waste lands which lie about the banks of the Tochí, scraped out of them a little precarious cultivation, and built a few forts to protect them from the Banuchí owners in the adjoining tapáhs of Mírí.

The Mahsúds are divided thus :—

Division	Section	Sub-section	Number
Alízáe, 6,400	Pote Khél, 3,500	Shahábí Khél	1,200
		Manzáe	2,300
	Sháman Khél, 2,900	Juliar Khél	600
		Khattí "	500
		Badínzáe	800
		Gúlsháhí	1,000
Balólzáe, 8,100	Haimal Khél, 4,200	Abdúllí	2,500
		Maliksháhí	800
		Nagar Khél	900
	Band Khél, 300	Aikam Khél.	
		Tútía "	
	Nana Khél, 2,400	Haibat Khél.	
		U'mar "	
		Alíkháni.	
		Mír "	
		Manda.	
		Burta, or Barut.	
		Mehr Khaní.	
	Shingí, 1,200	Mahamadí.	
		Jokí.	
		Mallai.	
		Babalí.	

Total ... 14,500.

All the Mahsúds are beyond the border. An attempt was made to get them to settle like the Darvésh Khél, but it has not been as yet successful.

The above numbers are taken from Mahamad Hyát Khán. The Nawáb of Tank makes the Alízáe to number 7,600, and the Balólzáe 6,000.

The Mahsúds command the Ghwalarí Pass, and have long been in the habit of attacking the Povindáh caravans; but, as they are generally sure to get as good as they give, there is a limit to these attacks. In the Sikh time their raids into the plains were frequent, and once they burned the town of Tank. From annexation to the date of the expedition against them in 1860 their conduct is well described in General Chamberlain's Despatch :—"Lastly," he says, "come the Mahsúds, who of all three branches are pre-eminent for living by plunder and violence, and, trusting implicitly to the inaccessibility of their mountains, their conduct from first to last has been outrageous. To go no further back than the five years I have commanded on this frontier, the Police Reports of the District Officer record against them the commission of 184 crimes of a heinous nature. In addition to this list, in March 1855 a native officer and 12 troopers, pursuing too far into the hills, were surrounded and destroyed; and in November of the same year some 3,000 of the tribe assembled in the pass in front of Tank with the intention of plundering that town, but were foiled in their object by the troops arriving by a forced march of 50 miles. So far back as the spring of 1855, the Chief Commissioner, becoming impressed with the injuries committed by the Mahsúds, recommended that a force be sent against them in that autumn. In February 1857 Sir John Lawrence again found occasion to recommend that retributive measures be no longer delayed, and Government sanctioned their being undertaken; but again circumstances arose to prevent their being carried into execution. Emboldened by years of immunity, and believing that they could successfully oppose any attempt to penetrate their mountains, they, on the 13th March last, without provocation or pretext of any kind, came out into the plains, to the number of some 4,000, headed by their principal men, with the intention of sacking the town of Tank. Fortunately the cavalry outposts in the neighbourhood had sufficient warning to admit of 195* sabres being collected to meet the inroad; and through the skill and boldness of the native officer who exercised command, and the gallantry of all ranks, this small body of disciplined and well-armed men met and drove back the marauders to the hills, making them leave upwards of 100 dead on the field, besides a large number of wounded, at a loss to ourselves of a few men, but many horses. This outrage was considered as filling up the measure of their offences. His Excellency the Viceroy and Governor-General ordered that a force should enter their mountains, and there exact satisfaction for the past and security for the future.

* 5th Regiment, Punjab Cavalry ...	158
Mounted Police	37
Total	195

"On receipt of the order for conducting military operations, steps were at once taken to assemble the necessary troops; and on the day that the marauders emerged from their mountains to sack Tánk a force pitched its camp upon the scene of their disgrace, preparatory to penetrating their stronghold in search of redress; but prior to moving a proclamation was sent to the Mahsúd Chiefs to announce the object for which the Government forces entered their hills; to tell them that, within a fixed period, they were free to attend

the camp for the purpose of learning the demands of the British Government; and that, on their failing to appear, or not complying with the demands, they and their tribe would be treated as enemies and punished; and that their blood would be upon their own heads."

March of the expedition.

The above extracts from Brigadier-General Chamberlain's report explain why the operations now detailed were undertaken, and show that, before entering their hills, every opportunity was afforded the tribe to come to terms, but in vain,—they had taken their course and adhered to it. No reply was received to the Brigadier-General's proclamation. Reports reached camp that the Vazírís were assembling within a few miles of the plains. Further delay was to be avoided; and accordingly on the morning of the 16th April Brigadier-General Chamberlain struck his camp, and with a force of 5,196* fighting men crossed the border by the Tánk-zam entrance opposite Tánk.

* Staff	...	8
Sappers and Miners	...	478
Artillery	...	237
Cavalry	...	339
Infantry	...	4,134
Total	...	5,196

Its progress.

Meeting with no opposition, the force, on the 18th idem, reached a walled village called Shingí-ka-Kót, about 28 miles from Tánk. On the approach of our cavalry, a small party of Vazírís who had been left there quitted the village. One was killed, a few taken prisoners, and some head of cattle and 200 sheep were seized on the hill side.

Take possession of Chundola.

A body of the militia was located at the village of Chundola, at the western mouth of the Tunis Tunga, to keep open communication with Tánk, and thus ensure the passage of supplies, &c.

Force divided and a portion left under Col. Lumsden at Palosín.

Before moving upon Kánígoram, it was determined to penetrate the Shahún and Kúndíghar mountains; but, to retain possession of Chundola and keep open communication with the rear, it became necessary to divide the force; and accordingly a detachment of the strength marginally noted was left at Palosín, 4 miles in advance of Chundola, under the command of Lieutenant-Colonel Lumsden, C.B.

4 Field Guns.
100 Cavalry.
1,564 Infantry.

General Chamberlain moves towards Shahún.

On the 20th Brigadier-General Chamberlain, with the greater portion of the cavalry and infantry and the mountain guns, supplied with provisions for eight days, moved towards Shahún. The gorge was unoccupied, save by a small party of the enemy, who retired as our infantry ascended the heighst, causing by their fire, however, a few casualties. The defile is des cribed as narrow and difficult, and about three miles in length, the hills on either side closing in so as to render artillery of little use. On emerging at the western end of the gorge, Major R. Taylor, whilst reconnoitreing the road

ahead, came in broken ground upon three Vazírís, who attacked his party and wounded three men and some horses before they were killed.

Further progress.

On the 22nd the force reached Burrund, at the foot of the Khúndeghar mountain, and on the 23rd Jangí-Khán-ke-Kót, a distance of about 24 miles from Palosín.

Fort and village of Jangí Khán destroyed.

Jangí Khán, the principal chief of the whole Mashúd tribe, with his son and nephew, had fallen the previous month in the attack upon Tánk. His fort was now blown up, and village destroyed. The residence of a neighbouring chief who was known not to have participated in that outrage was spared.

General Chamberlain returns to join Colonel Lumsden.

Having now seen the greater part of the south-western portion of the district, and burned the crops, the force proceeded to retrace its steps, in view to joining Lieutenant-Colonel Lumsden's column, prior to an advance on the capital.

Attack on Colonel Lumsden's camp.

As the troops were falling in for this purpose on the morning of the 24th a despatch was received from Lieutenant-Colonel Lumsden reporting the successful repulse of an attack made upon his camp at dawn the previous day by a body of 3,000 men.

Absence of opposition to General Chamberlain accounted for.

The absence of opposition to Brigadier-General Chamberlain's advance was thus accounted for. It appears that the Vazírís had assembled into two large bodies,—one to defend the passes in the more immediate neighbourhood of their capital, the other to attack the numerically weaker camp at Palosín.

Colonel Lumsden checks attack on his camp.

But the latter move was eminently unsuccessful. Although in the first headlong rush the vastly superior strength of the Vazírís enabled them to annihilate the pickets, the advance of the great mass was quickly checked by Lieutenant-Colonel Lumsden at the head of an inlying Company of Guides. About 500 of the bravest of the band, however, dashed into camp, cutting down all within their reach.

The Vazírís borne back by the Guides.

The attack was so sudden and unexpected that some slight confusion prevailed, but the Guides were quickly rallied by Lieutenants Bond and Lewis, who bore the Vazírís back at the point of the sword, killing many and clearing the camp.

Major Rothney's advance on the enemy's flank.

Whilst this was going on on the right, Major Rothney, in Command of the Gúrkhas, supported by the 4th Sikhs, advanced on the enemy's flank down on the mass of Vazírís with admirable steadiness. When clear of the camp, the Guides joined this force, and Lieutenant-Colonel Lumsden, with the detachments of the three Corps, pursued the enemy for fully three miles over the hills, inflicting severe punishment until they broke and dispersed.

* *Loss in repelling the attack.*
Fighting men killed, 21
Do. wounded, 109
Camp-followers killed 16
Do. wounded 213

Though our loss* in this affair was considerable, that of the enemy was much more severe,—132 dead Vazírís having been counted in and about camp, and on the line of retreat.

Conduct of the officers and men engaged in repelling the attack.

Lieutenant-Colonel Lumsden reported in the highest terms on the conduct of the officers and troops engaged in this affair. Major Rothney, Commanding the Hazárá Goorkah Battalion, in particular, seems to have distinguished himself for promptness of decision and correctness of judgment.

Return of the main column.

To revert to the main column, which had commenced, on the 24th, to retrace its steps. It met with no opposition in its return; but, as the attack on Colonel Lumsden's camp showed a determined hostility on the part of the Vazírís, it was deemed necessary to destroy such crops and villages as had been spared on the occasion of the advance. The two columns were re-united on the 26th, and the camp was pitched at Mandání Chachí, a mile and a half above Palosín.

Sick and wounded sent back to Tánk.

From the 27th to the 1st of May the force remained halted, to admit of the sick and wounded being sent back to Tánk, and for the litters to rejoin preparatory to an advance on the capital.

Arrival of a deputation of the Mahsúd Chiefs.

The advance was futher postponed by the arrival in the camp of a deputation of two Mahsúd Chiefs, who were received by the Commissioner, Major Taylor, Brigadier-General Chamberlain, and Lieutenant-Colonel Lumsden. Every exertion was used to persuade these Chiefs of the advantages of peace, and to show them how anxious we were to avoid further hostilities. They were informed that, if the tribe was too poor to make the necessary compensation for the cattle stolen during the last eight years, the concession of a free passage for the force to Kanígóram, with security for the future good conduct of the tribe, would be accepted as indemnity for the past. The Chiefs were further assured that, if these terms were accepted, neither their houses nor crops should be injured, and after one day's halt at Kánígóram the force should return, either by the Banú or Tánk route as most convenient.

Their return.

The meeting, however, broke up without any definite understanding having been arrived at; the Chiefs returned to their clans; and preparations were made for the advance of the force.

The force marches.

It was evident that the Vazírís were determined to fight. The force therefore marched on the 2nd to Jangí-ke-Kót, and on the 3rd reached Zerunaim, at the southern entrance to the Awnai. The destruction of houses and crops was renewed.

The Burrara Gorge.

It now became apparent that the enemy had fixed on the Burrara Gorge, about 5 miles from camp, as the most easy of defence, and that at this point they would oppose the further progress of the column. This gorge is described by Brigadier-General Chamberlain as the most difficult of any that was seen; whilst the Awnai Gorge, where resistance was first anticipated, proved to be the easiest, thus accounting for the non-appearance of the enemy at this latter point. From the Awnai Gorge the Brigadier-General thus describes the onward route to the capital:—" From the Awnai upwards the passage is considerably narrower than it is below it, and the hills on either side are steeper and higher. In short, from this point upwards the whole road is a defile until close to Kánígóram, when the hills become lower and rounder in form."

The advance of the force up the defile.

Soon after daylight on the 4th the force moved forward, and, after advancing four miles up the defile, entered a narrow cultivated dale, at the further end of which, and distant about a mile, was the Burrara-tunga. The heights on both sides were crowned by the enemy, estimated at from four to seven thousand.

The Burrara-tunga described.

The Burrara-tunga is described as "a narrow cleft, cut by the Tánk-Zam, through a chain of mountains crossing its course at right angles. Both sides of this passage are perpendicular to a height of 40 or 50 feet, from which the mountains slope upwards at a considerable incline,"—the southern face of the western hill being inaccessible to infantry, but having a tower at the point where its eastern slope decends perpendicularly into the gorge. Every commanding point was crossed by a breastwork, and the gorge itself closed by a wall of boulders and trees equal to resist siege artillery.

Two columns of attack were formed,—the right* under Lieutenant-Colonel Green, C.B.; the left† under Lieutenant-Colonel Lumsden, C.B. Four field-pieces and the wing of the 4th and 24th Punjab Infantry formed the support about 900 yards from the gorge, with a wing of Goorkhas and Cavalry a little in their rear as a reserve, the baggage being massed in rear, guarded by a detachment of the 14th Punjab Infantry and foot levies, with a wing of the 4th Sikh Infantry as rear guard.

* COLUMNS OF ATTACK.

Right Column—Advance.

Wing of 3rd Punjab Infantry, 300 strong, under Lieutenant Ruxton.

Support.

2nd Punjab Infantry, 500 strong, under Lieutenant-Colonel Green, C.B.

Hazára Mountain Train, four pieces, under Captain Butt.

Reserve.

Wing, 1st Punjab Infantry, under Captain Keyes.

† *Left Column—Advance.*

Wing, 6th Punjab Infantry, 300 strong, under Lieutenant Fisher.

Support.

Wing, Guide Infantry, 250 strong, under Lieutenant-Colonel Lumsden, C.B.

Péshâwar Mountain Train, four pieces, under Captain DeBude.

Reserve.

Wing, 6th Police Battalion, 300 men, under Lieutenant Orchard.

Lieutenant-Colonel Green's column met with considerable resistance, but after a difficult ascent, covered by the fire of Captain Butt's Mountain Train Guns and that of the field-pieces below, the leading men of the 3rd Punjab Infantry, headed by Lieutenant Ruxton, reached to within a short distance of the breastworks, but in too small numbers and too broken to make the final rush. Here a check occurred, and the Vazírís, rushing from their breastwork, drove the 3rd back upon the support, which also gave way; and the Vazírís continued their gallant attack upon the reserve and mountain guns. But short was their triumph. Captains Keyes and Butt received them like gallant soldiers, and drove them back, when breastwork after breastwork was won. The casualties were 30 killed, including Lieutenant Aytoun, Her Majesty's 94th Regiment, attached to the 2nd Punjab Infantry, and 84 wounded,—the enemy leaving 35 dead bodies on the ground.

Lieutenant-Colonel Green's column.

In the meantime, the fire of our guns being directed on their right, the enemy were evidently giving way. Lieutenant-Colonel Lumsden was ordered to advance, which he accomplished with excellent judgment, and then, ascending the eastern slope of the hill, cleared ridge after ridge with his mountain guns, at a loss of only two men.

The ridges cleared of the enemy.

No further opposition was offered, and the camp was pitched on the Bangíwállá Cucha, three miles beyond the defile. The crops in the neighbourhood were given over to the cattle, and the houses set fire to. In the evening a deputation was received from the Mahsúd Chiefs and from the Chiefs of Makín, sueing for peace. On this occasion the officers whom Brigadier-General Chamberlain specially noticed were Captains Keyes and Butt, and Lieutenant Ruxton.

No further opposition offered by the enemy.

On the 5th the force advanced, and, after a march of 15 miles, halted near Káńígóram. Relying on the friendly professions of the Chiefs, no injury was done to crops and property.

The force halts at Káńígóram.

At Maidání, about four miles from Káńígóram, the force was met by the Syads and U'rmúr elders of the place, to whom assurances of protection were given. It should be observed that no Vazírís reside in the town, which is only occupied by the few remaining members of the U'rmúr tribe, the original occupiers of the country until dispossessed by the Mahsúds.

Protection given to the U'rmúr elders of Maidání.

The force halted during the 6th, 7th and 8th, and sent messengers to ascertain the intention of the Mashúd Chiefs. Most unsatisfactory answers were received, and reports reached camp that they were consulting where they could best oppose the egress of the force.

Attempt to ascertain the intentions of the Mahsúd Chiefs.

No further communication being made by the Chiefs, the troops moved back on the 9th to Doatoga, 5½ miles, setting fire to everything that had been spared and protected on its upward march,—one

The troops move back.

exception being made in favor of the property of the son of the Ahmadzáe Chief, Swáhú Khán, famous for having, as far back as 1824, shown civility to the enterprising traveller Moorcroft, and subsequently to the British Officers engaged the settlement of Banú in 1847.

Attempts of the enemy to harass the rear guard.

On the 10th the force marched $5\frac{3}{4}$ miles towards Makín, meeting with no opposition, save that attempts were made to harass the rear guard; but, owing to the skilful arrangements of Lieutenant-Colonel Wilde, C.B., Commanding, only two men and one horse were wounded. All Mahsúd property passed was destroyed.

Makín destroyed.

On the 11th the force halted at Makín, the residence of the Chiefs of the tribe, now deserted. In view to save the town, every effort was again made to induce the tribe to listen to reason, but without effect. Makín was therefore destroyed.

Operations are closed.

Operations were now closed, and the force turned towards Banú, the course by which it was originally intended to return. As the column moved away on the 12th two high towers, which guard the eastern entrance of the valley, and had been occupied by our pickets, were blown up.

Direction of march changed towards the north.

The direction of the march was now changed towards the north; $8\frac{1}{4}$ miles took the force to Ruzumk, from which descends Khissora defile to Banú. Shortly after leaving Mahír, the Mahsúd boundary is passed; but before crossing it their village of Toda-Chína was given to the flames, and its crops destroyed.

Entrance into the Ahmadzáe lands.

On passing the Mahsúd boundary, the Ahmadzáe lands were entered. Small parties of Mahsúd horsemen still followed, and endeavoured to annoy the line of march from the hill-sides; and this continued until the 15th, when the force reached Súréáb, from which date no more was seen of them.

Return of the force to Banú.

On the 18th the force marched to Spín Súnk, 10 miles clear of the defile, and within the British boundary, and two more short marches took it into Banú.

Great success of the expedition.

Although the expedition did not result in the submission of the Mahsúds, its success was great. A loss was inflicted on the tribe from which they will not recover for years. Whenever they met our troops, although in passes, they were invariably defeated. Their chief town, Kánígóram, was occupied, and spared only on payment of a fine; whilst Makín, another principal town, was destroyed, and their hitherto-unknown country surveyed and mapped.

More than a year passed away from the return of General Chamberlain's expedition and the Mahsúds did not give in their submission. They were consequently debarred access to British territory,

and an embargo laid on their trade. One cause of their backwardness is believed to been have the hope of support from the Amír of Kábal. Being able to to draw supplies from the Afghán valleys of Khost and Dáwar, the Mahsúds were not pinched by famine, though they suffered by the exclusion of their own and other commodities from British markets. In February 1862 they opened negotiations, but they came to nothing, and the Mahsúds during the whole of 1861 lost no opportunity of making plundering raids into British territory. In they agreed to the terms offered to them, and were again admitted to trade in our territories. The basis of the new engagement was that each main section of Alízáes, Balólzáes and Shamán Khél should be responsible for any outrages committed by members of their sections. Immediately after this several thefts were committed, and five grass-cutters of the 3rd Punjab Cavalry were murdered by men of the Alízáe and Balólzáe sections. In consequence of this all men of these sections found in our territory were seized and their property confiscated, and they were fined Rs. 4,500. On the 17th November a deputation of the principal men of each sub-division waited on the Commissioner at Derá Ishmáíl Khán to ratify the treaty previously made. Colonel Taylor then advocated some of the Shíngí and Mallikshábí sections being settled in the plains; but, there being difficulty in getting irrigated land for them, this project fell to the ground.

In 1862, on the Derá Ishmáíl border, there occurred 31 cases of cattle-lifting, four petty thefts, and four highway robberies, by which 133 camels, 90 head of cattle and 232 sheep and goats, besides some cash and clothing, were stolen.

In 1863 the Vazírís attacked the Jatta out-post, which was then not quite finished, and did some damage; and besides this 905 head of cattle were carried off. But 714 of these were recaptured, and five of the raiders were killed, three wounded and 13 captured.

In 1864 the Vazírís committed fewer raids than usual, and not one in any force.

In 1865 a portion of the Mahsúds were induced to settle as colonists in our territory, 25 of their number at the same time taking service in the frontier militia. On the 11th December of this year a party of 300 Vazírís carried off about 900 sheep and goats and 60 cows; of these about 500 sheep and goats were recovered. The post at Jatta received intelligence of assembly, and warned the Povindáhs not to graze their cattle near the hills; but, as the result shows, they paid no attention to this caution. The Vazírís lost two men killed, and the Povindáhs one man killed, four wounded.

The return of raids on the Mahsúd frontier for 1865 shows four murders, two wounding, 38 cattle-lifting and five robbery; and in 1866 two of the 1st, two of 2nd and 40 of 3rd; in 1867 five of 1st, four of 2nd, and 64 of 3rd; in 1868 four of 1st, ten of 2nd, and 67 of 3rd.

Amongst the murders committed by the Mahsúds in 1866 that of the Agent of the Nawáb of Tánk is conspicuous. This act was

committed by 22 Vazírís, who came into the Gomal Valley by the pass opposite the post of Múrtaza.

Amongst the Mahsúds some of the Shahábí Khél Alízáes and Shingí Jalál Khél Balólzáes have caused the greatest annoyance by their plundering habits. The Malliksháhís and Kúkarís are not much better. The Alízáes are generally well disposed to the British, but the ties of kin and country are too strong to permit them to take a decided position against those evilly disposed. It is worthy of note that the Nawáb of Tánk is connected by marriage with the Manzáe Alízáes; also that the Mahsúds bear no good-will to the other two great tribes, the Ahmadzáes and U'tmánzáes. As they attribute much of the success of General Chamberlain's expedition of 1860 to the information given by the Ahmadzáes to our officers, several skirmishes take place between them annually, in which lives are often lost on either side.

In 1865 a council was held by which an arrangement was come to; else, it is said, the Ahmadzáes and U'tmánzáes would have united their forces, 20,000 in number, and attacked the Mahsúds in their own country.

The Gúrbáz number 1,500, and reside on the borders of Khóst, to the Afghán Governor of which they pay a small tribute. The British Government has never come into contact with them. A small number live in the Tockí Pass, and form escorts for kafilas to Dáwar and Khóst.

The Leila number 1,500, and reside on the (? N.) slopes of the Súféd Kóh. The British Government has never come into contact with them.

The grand total of the fighting strength of the Vazírís is—

U'tmánzáes	...	...	...	17,200
Ahmadzáes	...	...	...	9,280
Mahsúds	...	...	...	14,500
Gúrbáz	...	...	...	1,500
Leila	...	...	...	1,500
		Total	...	43,980

The unity of the Vazírís is proverbial, yet in the three "razzias" we have made into their country we have found that they will not support each other: in each case the section which had come under our displeasure were left to fight it out by themselves.

Nevertheless, that they have a character for union is undoubted; and James, writing curiously enough after both the U'marzáe and Kábal Khél expeditions, still alludes to his belief in it. *This marked characteristic of the tribe (he says) is fostered by peculiar customs and laws. It is well known that amongst Patháns the avenger of blood is not only privileged, but bound, to slay any relative of the man* who had committed the deed for which vengeance is sought. But Vazírí greybeards of ancient times ruled otherwise,—with them the actual murderer must be the only victim. The effect of this

wise law is to cement the tribe by avoiding those ramified feuds which in other places arise out of indiscriminate vengeance, where an account current of blood is handed down from father to son to be balanced at convenience, and where the friend of yesterday becomes the victim of to-day. Again the sums of money which under certain circumstances are accepted by relatives of the slain, locally denominated " make-up" money, are fixed at much higher rates than amongst other tribes. Vazírí life, therefore, is habitually regarded as something valuable. The sums are so large indeed as to be seldom forthcoming, when articles of property are reckoned in at fancy prices; but still the nominal mulct has a restraining influence on those passions which would lead to strife and disruption.

MacLean says that there is no pretence of union between the Darvésh Khél and the Mahsúds. The former call themselves Vazírís and the latter, Mahsúds, regarding them as wild bests; but there is so far union among these that, though Darvésh Khél or Mahsúd may not take up the quarrels of their brethren, they genreally will not give information against them.

The Vazírís also boast that they have no poor man amongst them. Whenever a family is brought low by deaths, accidents or raids from without, the clan subscribes to re-establish it,—one bringing a bullock, another a camel, a third a blanket, and so on. Thus there is no incentive to the Vazírí to leave his home to seek a subsistence or to enter foreign service, and therefore very few, if any, Vazírís are to be found in the ranks of our army.

The northern Vazírís have very few regular villages, and these are on the banks of the rivers, protected by walls of loose stones and towers. Within the hills they reside in " Kizdhees," or encampments constructed of stout black woollen blankets, spread over curved sticks, with sides of coarse matting. These blankets are worth from Rs. 20 to Rs. 30, and are exceedingly impervious to rain, and not easily destroyed by fire. The cattle and sheep are all kept in the encampment, which is guarded by dogs of a large breed and singular ferocity. The only permanent traces of the Vazírís are found in the graveyards of their tribes, which are scattered over the hills at convenient spots. The tombs are of loose stones, put together with much care and neatness. These resting-places of their dead appear to be the exclusive objects of veneration to the Vazírís; and in them are deposited their household stuff when absent from their camps, the boldest thief not daring to lay sacrilegious hands on it.

The Vazírís are much under the influence of their spiritual adviser, Kází Najíbúla, of Biland Khél, and also of the Syads of U'rmúr. The Vazírís, physically, are tall, muscular highlanders, and they are universally credited with considerable courage. Their successful forays have given them a great stock of camels, sheep and cows, which enable them to add meat and bread to their food. The Vazírís are at war with all their neighbours, and on every side, except towards the British frontier, they have made conquests. From the Kharotís they have taken Bermúl; the Jadrans are confined to one ridge; and the whole country of Zhob and Ghwálarí Pass tremble at their

very name. They are declared by their enemies, the Lohánís, to be Shíáhs; but this is a calumny. It is also said that they are descended from some few Hazáras who fled before Nádir Sháh, and to have increased in these mountains; but this is not true, as they speak Pashtú.

The Vazírís generally go on foot, and are most active in the mountains. A few great men of the tribe have horses, but are bad riders. They generally attack caravans by night, but sometimes by day. A Vazírí is never spared when caught by any one of the surrounding tribes, their enemies. The Vazírís never injure females or take their jewels; but all males they invariably kill. Even by their enemies the Vazírís are allowed to be very hospitable: a man, who has killed the brother of another, need only go to his house to be treated as an honored guest; and a little girl would serve for escort through the whole country. They stick closely to each other, and their neighbours constantly allow that they are famous for speaking truth and for their courage; but with all this they are habitual robbers and murderers.

These statements, however, must be taken *cum grano*, or in a comparative sense. They show the opinion which is held of them comparatively with their neighbours; for, as Lumsden says of the Afgháns, Vazírí honor and Vazírí hospitality, when judged by a civilized standard, would surely seem infinitesimal in quantity and indifferent in quality.

Taylor has a high opinion of the Vazírís, and agrees in the main features of Elphinstone's eulogium. They are united amongst themselves and truthful, though haughty and bloodthirsty to strangers. Take them all in all, they are a fine race of men, prone to plunder and careless about bloodshedding it may be, but bold, plain-spoken, true to their friends, and not usually treacherous in their mode of prosecuting hostility to their enemies. When a Vazírí lets blood there is generally either some semi-political object or private revenge at the bottom of it, and they do not usually murder strangers. There is no denying they are inclined to be boastful and rough in council.

In religion the Vazírís are Súní Mahamadans, and all belong to the Sámal faction of politics. Among their peculiar customs in which they differ from other Afgháns is in case of adultery, when, instead of killing both parties, they kill the woman, but only cut the nose off the man.

The Vazírís neither own now, nor by their own account have ever owned, any allegiance to any of the kings of Kábal. If you ask them where their country is, they point to the far-off horizon, where the azure sky is pierced by the snowy peaks of the Súféd Kóh, which they call Spíngarh. But that great range is only their citadel at the head of a long line of fastnesses extending from the frontier of Tánk, less than 100 miles from Derá Ishmáíl, and to within 50 miles of Jalálábád.

The proper settlements of the Vazírís are amongst the higher spurs of the Súlimán Range, where they pass the summer months. In October the greater portion of the tribe descends with flocks and herds to the lower hills bordering on the Kóhát and Banú Districts.

Some of the clans who are located on the lower slopes of the Súlimán Mountain remain there throughout the year or only partially remove.

The Vazírí country is said to have wood and water and grass in plenty; some valleys are partially cultivated with rice, joar, wheat, and barley. The rice crop proves there is plenty of water.

The Mahsúd country is intersected in all directions by ravines, generally flanked throughout their course by high hills, which occasionally recede sufficiently to give the spaces enclosed the appearance of small valleys. The width of these ravines is very variable, in some places being as much as 1,000 yards, whilst at others they narrow to 100 yards or less,—but, as may be supposed, they are broadest at their mouths and gradually narrow as they ascend. The narrowest parts are where the water has had to pierce its way through a range crossing its course at right angles. Such gorges, called by the natives "tungas," are the points usually occupied by them to oppose an enemy. On both sides, at intervals, throughout their course patches of land have been deposited, and are preserved by artificial means for the purpose of cultivation; and the largest of these afford some space for the encampment of troops. The beds of the ravines are paved throughout with boulders and stones. In fine weather a stream of water usually trickles down them, requiring to be crossed every few hundred yards; but after rain these beds suddenly fill and often become dangerous torrents. Such channels and their tributaries form the ordinary means of communication within this country.

From the rugged nature of the country (says Chamberlain of the Mahsúds) cultivation is confined to the plateaux at the base of the high mountains, the small valleys, and the plots of land bordering the main ravines. These latter are termed by the natives "kachís," and they are a feature in all the principal defiles of the Súlimán range. In the valleys and "kachís" the land is generally terraced and irrigated, and in many instances the water is led on to the fields by means of channels cut out of the hill side, exhibiting considerable engineering skill and great labor. The borders of the fields are commonly planted with mulberry and willow, which give to these spots a pleasing appearance compared to the rugged hills which encircle them. The Mahsúds live in houses, and these are ordinarily perched upon the hillside above their cultivation, not together in any order, but apparently for convenience of families.

On both banks of the Kúram are broad tracts of rich soil, cultivated by the north Vazírís, and also on the banks of the Kótí River, which, rising in Khóst, falls into the Kúram River near Zerwalun. The produce of these lands is the great source of wealth to them. Beyond these streams they have no cultivation; but the hills afford abundance of rich pasture for their flocks, and the ravines are mostly lined with excellent grazing for their numerous camels. The general character of the hills on the right bank of the Kúram is not so difficult as their jagged outline would indicate. They are but rough walls, which support extensive tracts of table-land or conceal the grassy slopes within. There are few places impracticable for horsemen. The great

apparent want is water; springs are rarely met with; and these are not copious: at some of their encampments it has to be brought from a distance ot several miles.

The Vazírí hills to the east of the Kúram are much more difficult than that on the west,—they are more massed together, huge cliffs meet the eye in every direction, and the inaccessible peaks of the higher mountains assume the appearance of gigantic castles.

The outer spurs of the Vazírí hills are quite bare of verdure, and almost of soil; but as they recede from the plains they become covered with wild olive, oak, and lastly pine. In some parts, as at Maidání and Razmak, the hills lose their steep character and assume the appearance of downs covered with trees and wild flowers. None of the trees met with in Vazíristán are of any size, and in strictness can only be called sub-arboreous, and this to the highest point, 8,000 feet, reached by General Chamberlain. Above 9,000 feet pines begin.

This fact of the absence of large trees depends in part on the aridity of this tract of country, and in part to the great scarcity of soil on most of it.

Iron ore is found in the Vazírí hills, and yields a metal which is highly prized by the natives. The principal site is in the hill called Kóh-i-Mahsúd, near Makín and Bobar. There the metal is found in a slightly lustrous ore; it is dug out and crushed. Perhaps Rs. 10,000 worth is sold annually, and exported to British territories.

The inhabitants of Makín and Shékh Edli make vessels and plates of the iron, which are exported to Ghazní by the Permúlís. Every village and hamlet has its smelting furnace, constructed with a conical roof of long poles planted nearly vertically in the ground. The ore is poor and scanty, and the iron extracted from it is said to derive its value chiefly from being smelted with charcoal.

The Vazírís have a very fine breed of horses, which are exceedingly hardy and active, though small and often impetuous and vicious animals. They are difficult to procure in any great numbers, as the demand for them is great, and they are numerically scarce. It is said that they have Arab blood in them, derived from horses in Nádar Sháh's army, which were either given by, or stolen from that conqueror. They appear to consist of two breeds,—one called Khazarwál, from one Khazar, who introduced them; the other Duglagala, or thieves' brood, from the parent having been stolen. However serviceable for ordinary purposes, the Vazírí horse is not adapted for cavalry, seldom exceeding 14 hands.

There are only two towns in the Mahsúd country,—Kánígóram and Makín. No Vazírís reside in the first, but all the tribe meetings are held there, and whilst the council is assembled the inhabitants have to provide the members with board and lodging free of expense,—each clan having its established billet. With the exception of a few artizans residing at Kánígóram, no others are to be found in the Mahsúd country. Their workmanship is strong, but coarse, and the most valued arms are imported from Afghánistán or India.

Such trade as there is in the country is carried on by the U'rmúr tribe, who owned the country till dispossessed by the Mahsúds.

This account of the Vazírís is compiled from the following sources:—Edwardes (A Year, &c.,) James' letter on Kábal Khél expedition, Chamberlain's ditto; Chamberlain's Mahsúd Vazírí despatch, Lumsden's Kandáhár Mission; Notes on Vazírís by Colonel Coxe; Punjab Reports from 1849; Walker's Trans-Indus Frontier; Stewart's Notes on Vazíristán; Reynell Taylor's memo. on Derá Ishmáíl Khán District; Urmston's Notes on Banú; Thorburn's Report of Banú District; Notes by Coke, Honiberger, Broadfoot, Elphinstone, Agha Abbas, &c., &c., and also Notes by Captain MacLean on the Vazírís.

W.

WADI GRA'M—Lat. Long. Elev.
A village in Swát, 13 miles above Thánah. (*Raverty.*)

WADA BA'NDAH—Lat. Long. Elev.
Four forts west of Bajáwar in Afghánistán, bvt subject to the Chief of that valley. (*Aleemoola.*)

WALI'—Lat. Long. Elev.
A village in the Banú District, 22 miles south of Banú. It is situated in a perfect nest of ravines, which made it wholly unapproachable from the Banú side. The only way to get at it with a force would be by a circuit through Ḍarakí and the ravine in its rear. (*Taylor.*)

Y.

YA'RI' KO'T—Lat. Long. Elev.
A fort in Vazírí country, 90 miles from Ghwalarí, on road to Zúrmat and Ghagní. (*Broadfoot.*)

YA'RHU'SE'N—Lat. Long. Elev.
A village containing 583 houses in Yúsafzáe, Péshávar District, situated in the most central point in the district, being about 14 miles east of Hótí Mardán. This village is noted as having been the scene of the battle between the Patháns under their Kháns and Sirdár Shér Sing. The Balar Nala runs within 1½ miles south of the village, and irrigation is from 87 wells. (*Lumsden.*)

YA'RKHE'L—Lat. Long. Elev.
A village of 115 houses in Yúsafzáe, Péshávar District, situated on the left bank of the Bálá Kanda, 14 miles east of Hótí Mardán. Cultivation here is good, and water is supplied from 17 wells.

YA'RKHU'BI'—Lat. Long. Elev.
A village of 115 houses in Yúsáfzáe, Péshávar District, situated on the left bank of the Bálá Nala, 2 miles south of Yárhúsén. (*Lumsden.*)

YA'RAKHE'L—Lat. Long. Elev.
A village of 141 houses in Yúsafzáe, Péshávar District, situated in the open country, 6 miles south-east of Mánérí. This is called a separate village by the people of the country, through it is only a part of the large village of Margház. Its lands are well cultivated and watered, and the tobacco which is here produced is considered the best produced in the Péshávar District. There is a large pond between Yárakhél and Manghar (Aka Khél). (*Lumsden.*)

YA'RAK—Lat. Long. Elev.
A village in Derá Ishmáíl Khán District, 19 miles north Dera, and 72 miles Banú. It is a village of 100 houses and has 5 shops. Water is scarce, being dependent entirely on rain, and when the inhabitants run out of the supply accumulated in their tanks they have to bring it from a place called Sadia Nádarí, situated in the hills 5 miles off.

YU'SAF DARA—Lat. Long. Elev.
A glen in the Búnér hills east of Nawakala, in the Núrizáe division and south of Kadapa. It contains 400 houses. The glen is surrounded by the hills covered with olive, holly and fir. The inhabitants are said to be lawless. (*Aleemoola.*)

YU'SAFZA'E—Lat. Long. Llev.
A village of 30 houses in Yúsafzáe, Péshávar District, situated on the right bank of the River Indus, about 8 miles above Húnd, and supplied with water from the river. No forage to be had here. (*Lumsden.*)

YU'SAFZA'E—Lat. Long. Elev.

A division of the Péshâwar District, comprising its east portion.

It is bounded on the north by hills which divide it from the hill Yúsafzáe country (*vide* Map), south by the Indus and Kábal River, east by Indus and west by the Maira between it and Hashtnagar. It is thus between Latitude 34° to 34° 30′, Longitude 71°55′ to 72°40′. Its greatest length from Shér Garh on the Ránízáe border to Pahúr on the Indus is 55 miles, and its greatest breadth from the nearest of the Maira to Bermúl on Lúnkhór is 35 miles. Its area is about 2,000 square miles.

The general aspect of this division is that of an unbroken plain with an undulating surface gently sloping to the south.

It comprises the following local divisions, Lúnkhór and Mandan.

The hills which intersect portions of this district are all spurs from the Mora Range. The principal of these are the Pagar and the Karamár ridges.

Of these hills only a few are of sufficient elevation to receive a covering of snow for a shorter or longer period during the winter months, and then only on or about their summits, where for the most part they support dense and extensive forests of pines—trees which are entirely absent from the lower spurs. The most notable peaks on this bounding range are, in order of succession, from west to east Khánorah, Hazárnaó, Malakand, Moráh, Pajar, Aisher, Sennawár, Gúrú, Sarpatai, and Máhában d. Hazárnao, Moráh and Máhá-band are great mountain masses. They receive more snow and keep it longer than any of the others, and support also more extensive pine forests.

The plain of Yúsafzáe presents a gently undulating surface, plain throughout in its central, western, and southern tracts; but, to the northward and eastward it is more or less overrun by low rocky ridges, jutting out from the main mountain ranges in those directions.

In the former tracts, the country is a vast open expanse; and, except in the immediate vicinity of the rivers, along whose banks are many villages and much cultivation, presents at the first glance a singularly uninviting aspect, owing to the paucity or entire absence of trees on large tracts, and the uninteresting level of the surface. On closer inspection, however, it is found to possess more variation of scene than is discovered at first view. The country is traversed by some great ravines or vicarious river channels, along the courses of which are planted a number of villages, with their trees, gardens, and cultivated lands, though still the greatest portion by far is an extensive stretch of waste land, termed in the colloquial Mairah.

The tract along the eastern side of the plain, as well as along the whole extent of its northern boundary, presents a picturesque mountain scenery. Here dell and dale succeed each other in every variety of arrangement. At distant intervals, great spurs project on to the plain and gulf off the mountain skirts into a series of close valleys, which, by varying combinations of glen and gorge, rock and precipice, meadow and water-course, scattered groves and compact villages,

present a variety of scenery seldom met with in one district, and which, to be duly appreciated, must be seen.

The general surface along this tract, although very stony and much cut up by the drainage off the hills, is, nevertheless, well cultivated. Not unfrequently the cultivation is carried high up the hill slopes, on which, for the most part, the cattle are dependent for pasture. On the lower spurs this is at best but scanty; for such ridges are mostly bare ledges of rock in their lower heights, though more or less well covered with a stunted brushwood and varied herbage at their higher elevations. The very general absence of large trees, and of pines especially, on these spurs is a notable feature; for on the highest ranges the splendid and extensive pine forests form an essential element in the beauty of the scenery, as well as in the virtues of the climate.

There is no perennial stream flowing all through the Yúsafzáe plain; but the drainage from the hills, as well as that from the plain itself, is carried off by a number of ravines, the extent, magnitude, and ramifications of which constitute a remarkable feature of the country; whilst they are objects of importance on account of the sudden floodings they are at certain seasons subject to, rendering them for a while obstacles to free communication between the different portions of the district they traverse. For these reasons, it will be well to describe the channels by which the plain of Ynsafzáe is drained. And here it may be premised that most of the ravines have one or more springs in some part or other of their course, though mostly near their origin in the hills. The water from these springs, to a limited extent, is more or less constant throughout the year; and, as a general rule, in seasons of unusual drought, when the springs disappear from the surface, water is generally to be obtained by digging down a few feet in the beds of their former streams.

According to native accounts, the water in all these ravines has greatly diminished during the past half century, and several permanent springs, it is reported, have entirely disappeared.

At the present day there is certainly a scarcity of water in the district generally, and several circumstances combine to lead to the belief that this was not the case in former ages. The majority of the ruins and other remains of the former habitations of man are now desert wastes from this very cause; for those of them that still retain facilities for water-supply are at this day inhabited, new buildings having risen on the ruins of the old.

History also describes this tract of country as far more populous, better wooded, and more plentifully supplied with water than it is at the present day, as will be more particularly noted hereafter.

At the present day the ravine, or natural water-course, is the only reliable source of water-supply in all that portion of the district not directly on the river's bank. To this there are but few exceptions, and it will be found as a consequence that the bulk of the population are settled along their course, or else in their vicinity; for in such positions wells are remunerative, and supply water as well for agri-

cultural as domestic purposes. On the flanks of the main channel of drainage, between it and the river boundaries on the other hand, as well as between its more distant branches, the land is more or less elevated and dry, as in the central tracts,—the Hashtnagar and Khattak "mairahs," &c. In such tracts there are but few, if any, villages; whilst the cultivation is entirely dependent on the heavens for its supplies of moisture.

Excepting only its north-west and south-east angles, the whole extent of the Yúsafzáe plain is drained by one great ravine, which, coursing through its central tract, empties into the Kábal river between the villages of Pírsabák and Naoshará. This ravine is the Chalpání (described under its name).

The feeders of the Chalpání ravine are Bagiorí Khwar, Lúnkhwar, Chalpání, Gadar Rúd, Makam Rúd, U'ch Khwar, Shagáe Kandah, and Balár Kandah.

Besides these, which all fall into the Chalpání, the following drain to the Indus in the Yúsafzáe Division:—Badráe Khwar, Búráe Khwar, Jabahgáe Kanda, and Shahkót Khwar.

The climate of the Yúsafzáe division resembles that of the Panjáb generally; but the summer rains are much less persistent, and the frosts of winter are more prolonged and less severe.

The rain-fall in 1862 at Mardán was 17·25 inches, and in 1863, 27·52 inches.

From November to the end of April the average temperature at mid-day is about 54°F. out of doors and about 63°F. in doors. From May to the end of October the average temperature is about 103°F. out of doors and about 91°F. in doors.

During the rainy months of July and August, when thunder-storms prevail, there is frequently a sudden change of the temperature of from 20° F. to 25° F. in the course of the twenty-four hours.

The prevailing winds are westerly and north-westerly from November to April, and easterly and south-easterly from May to October.

From November to April are more or less cloudy months; and in the two last sudden and violent hail and thunder-storms occur. From May to October the atmosphere is more or less completely obscured by a dense haze, except during the brief intervals when cleared for a few days by dust, hail, or thunder-storms. Throughout this period thunder-storms prevail over the hills bounding the plain on the north and east, and electric flashes lighten the sky at night, more or less, continually; whilst on the plain prevail hot winds of greater or less severity and activity, interrupted for a few hours, at intervals of ten days or so, by violent storms, accompanied by thunder and rain.

During April and May, and September and October, the nights are generally clear; and, more or less, heavy dews fall.

Earthquakes are of frequent occurrence, and more so during the hot months.

The climate of the Yúsafzáe plain, as experienced at Mardán, is on the whole a very healthy one. The most prevalent diseases are of

the zymotic class. Those of its miasmatic order come first in frequency; next follow diseases of a local nature, such as affections of the digestive and urinary organs,—and these, in a great measure, are merely the advanced forms or sequelæ of the miasmatic diseases. Diseases of the skin are common; but those that are not of a parasitic nature are confined to a few common forms, and are as much, if not more, dependent on the personal habits of the people, as on the effects of climatic influences.

The country skirting the base of the hills, and in some parts extending some distance on to the plain, is more or less covered with coarse gravel, broken stones, or boulders of various mineral character in the different localities. Thus, for example, in the Lúnkhór District the surface near the hills is a strong bed of limestone pebbles, mixed with boulders of conglomerate.

In the Súdhúm District, feldspar grit predominates. At Manérí and the adjacent hill skirts, coarse fragments of quartz and limestone cover the surface, and contain also a sprinkling of micaceous schist. Onwards, from this to the Indus, along the skirts of the Máhában range, the surface is characterized by a variety of forms of trap and conglomerate, mixed with limestone, marble, and various combinations of mica and feldspar. The existence of these boulders far away from the present course of the river, with the fact of their identical character with those in the bed of the river, lead to the conclusion, no obstacles intervening, that they were brought down and deposited in their present sites, in ages past, by the Indus river itself, which, in this part of its course, must have assumed a lake in formation.

The geological formation of the hills bounding the Yúsafzáe plain is not well known, owing to their inaccessibility. Some idea, however, of their structure and composition is derivable from an examination of the pebbles and boulders brought down in the ravines that drain their slopes, and the results of such lead to the conclusion that the hills bounding Yúsafzáe are all of primitive or metamorphic rocks; for the boulders washed down from their sides consist mostly of syenite and porphyry, in a variety of forms, together with pebbles and fragments of quartz, primitive limestone, mica and clay slates, trap-rock in great variety, horneblende, feldspar and gneiss. These are only to be found in the beds of the ravines, near their origin in the hills. The distant parts of the beds of these drains, as is naturally to be expected, contain only sand and gravel.

Of the hill spurs projecting into the plain, the majority consist of non-fossiliferous limestone, overlaid apparently by a friable grey or brown mica slate. The strata in these spurs mostly lie from north-west to south-east, and dip to the north at varying angles in different localities, but everywhere very high, that is between sixty and eighty-five degrees. Amongst the Panjpír ridges, some of the strata have quite a perpendicular direction.

In the hills at Manérí, which are of limestone, there are veins of marble, mottled black, green, and yellow, or pure green and pure yellow. Similar veins exist in the Pajjar hill. In both localities

the rock is quarried by the natives and manufactured into marbles, rosary beads, amulets, charms, &c.

At Nawagrám the Raneegutt hill consists of compact granite.

At Shewah the hill consists of amygdaloid trap, the layers of which rise in regular steps from beneath the Kurramar hill, the base of which is slate, and the summit limestone.

The Mullundurrah hill is composed of gneiss. The rock is extensively quarried for the manufacture of mill-stones, which are distributed all over the district; the article being a household necessary.

At Sháhbázgarrhí, Gúrú and Sarpattáe, the hills are of trap-rock, of very varying composition and structure, in some parts being firm and compact, in others loose and friable.

The Pajjar hill is limestone. Lime is burnt on this hill. The Tukht-i-Bahai hill is composed of grey micaceous schist or slate.

Of the hills on the northern or Swát border I have not been able to obtain reliable information, beyond that, in the Totái hills of Ránízáe, there are quarries of a fine, soft, blue slate. Slabs of it are used as tablets over the graves of Mahamadans here, and are, for this purpose, also carried to Hashtnagar.

From the above particulars, it would appear that the hills around the Yúsafzáe plain are altogether formed of primitive or transition rocks. Though from their structure one would be led to expect the existence of the richer metallic ores, yet such are not known to have been met with. There is, nevertheless, a very popular belief that these hills contain untold treasures of gold, only they are hidden from mortal ken. The toils and labours of wandering devotees in search of these treasures have hitherto been in vain.

On the Bághoch hill, near Bágh, in Chingláe Vale, and on the hill Lohach, above Pihár, are remains of some very extensive iron foundries. On both hills the surface for many hundred yards is covered with the ruins of old furnaces for the smelting of iron ore, and the ground in their neighbourhood is strewed with any quantity of slag and dross. Many of these masses appear still to contain some of the metal.

On a detached hill near Lúnkhór, the surface is covered with small cubes of iron pyrites; and on a hill some miles further north, near Shakót, is a quarry for soap-stone; it is indestructible in the fire, and is used as a blow-hole for furnaces, and also as slabs for cooking bread upon.

In the ravines about Lùnkhór are also found handsome pebbles of conglomerate and boulders of pudding-stone, which, in the hands of the stone-cutter, might be converted into a variety of articles of ornament and utility.

The commonest species of animals found in the Yúsafzáe plain are—the wolf, jackal, fox, hyæna, wild cat, mungoose, rat and mouse, grave-digger, otter, porcupine, hedgehog, pangolin, ravine deer, hare, vulture (dusky), vulture (Egyptian), common kite, common harrier, harrier, owl (desert), owl (barn), king-fisher, common tern,

mina (common), water-wagtails, sparrows, hoopoe, starlings, raven or crow, jay, larks, rooks, sand-grouse, quail, partridge, francolin, sissi, pigeons, bustard (little), common peewit, koulan, black crane, snipes, sandpipers, common coot, wild ducks, tortoise, iguanas, thick-tailed lizard, snakes (various), frogs and toads.

The Yúsafzáes are very rich in cattle and flocks; on the plain are kept cows, buffaloes and sheep. The two first are for the most part kept only for their milk, but that of the sheep is also used and is considered good for making ghee with. It is a valuable product, and collected in considerable quantity. Oxen are in great abundance; they are used at the plough and irrigation wells, and generally as beasts of burden; ponies, mules and donkeys being not so numerous, whilst horses are only used for riding. In the hill tracts buffaloes are more numerous, and cows and oxen less so, than on the plain; the same holds as regards ponies and mules; whilst sheep are almost wholly replaced by goats.

On the plain country the flocks and herds are frequently hard pushed for pasture during the summer droughts and winter frosts, and suffer greatly at such seasons from epidemic diseases. When thus deprived of their natural pastures, the cattle subsist on the dry stalks and straw of the various grain and pulse crops which are stacked in the villages for the purposes of meeting such contingencies. Occasionally this diet is varied, and for a few days they receive "oil-cake," or the bruised seeds left after the expression from them of their oily matter; but this cake is generally reserved for the milch cows and buffaloes. Mustard, sessamum and cotton seeds are the common components of the "oil-cake." Sometimes the dry leaves of the bair, which are gathered and stored for the purpose, are given; they are considered very wholesome and nourishing food.

Cattle diseases are often epidemic and very destructive. They prevail mostly in the spring and autumn months, and rapidly spread over extensive tracts of country. They depend either directly on atmospheric changes, or else on the changes in the pasture diet of the cattle, produced by them. The common epidemics among cows, oxen and buffaloes, are the following:—*viz.*, a fatal form of scurvy called ghoond arae and godwa, a form of rheumatic fever, and epidemic dysentery; the sheep are subject to dysentery and gripes, small-pox, inanition and sunstroke; and the only fatal epidemic common to goats is a kind of epilepsy.

For none of these diseases have the natives any certain or recognized mode of treatment. Salt, mustard-oil, assafœtida, and the common spices, with all sorts of herbal drugs are administered, according to the fancy of the owner or the advice of his friends; charms and pilgrimages to the ziarats in the vicinity, if practicable, are never omitted.

The natural food of the cattle on the pastures of the plain country comprises a variety of herbs and grasses, of which the most common are the following:—

Mallow, trefoil, calendula, fleawort, chamomile, dandelion, malcomia, white lily, caltrops, safflower, goosefoot, wild oats, thread grass, panic grass sp., cyperus grass, dog's tail grass, millet grass, andropogon.

The last named, or andropogon, is considered bad for cattle, and is supposed to cause several of their diseases. All the others are reckoned good food, and are often gathered and given to stall-fed cows, &c., to increase their milk. The calendula, shamukha, panic grass and sargarai, are especially valued on this account.

The population of the Yúsafzáe plain consists of the members of the Mandau section of the Yúsafzáe clan, and it is sometimes called Múlk-i-Mandau. The samah or plain was divided among the seven sons of Mandau. Each division or tuppa is sub-divided according to the divisions of the clan possessing it, and these are further sub-divided according to the sub-divisions of each division composing the clan, and which are termed Khél; and these are yet further sub-divided according to the families composing the Khél.

The divisions are—

1.—The *U'smánzáe,* sub-divided into Kamálzáe and Amázáe. The first of these live round Túrú, the second at Hótí Mardán. The divisions of the Amázáe are—Daolatzáe, living in the Súdúm Valley, and Ishmáílzáe to the west of Mardán.

2.—The *U'tmánzáe.* Of this only the Sadozáe division are in British territory, and these are found in the extreme east of the district.

3.—*Razár,* which comprises the other five divisions of Mandau, consists of—1, Akókhél; 2, Málikzáe; 3, Khidrzáe; 4, Mamúzáe; 5, Mánízáe. These are situated between the Amázáes and U'tmánzáe, and their chief villages are—1, Ishmáíla; 2, Yár Húsén; 3, Shewa; 4, Nawa Kala; 5, Adíná, respectively. The Mandau clan is reckoned at about 40,000 souls, and, with foreigners settled amongst them, at about 140,000 souls, and they are said to be able to muster from 17,000 to 20,000 matchlockmen.

For further information regarding the people, see article Yúsafzáes.

The following list of villages in Yusafzáe is taken from Lumsden :—

Names of Villages.	Names of Division.	No. of Houses.
Akakhél ...	U'tmánzáe ...	176
Amákót ...	Mahmúdzáe ...	10
Amánkót ...	Ishmáílzáe ...	16
Alí ...	Daolatzáe ...	52
Asótáh ...	Mahmúdzáe ...	120

Names of Villages.		Names of Division.		No. of Houses.
Babení, 1st	...	Hótí	...	155
Babení, 2nd	...	Hótí	...	72
Baja	...	Dorizáe	...	97
Bahie	...	Mahmúdzáe	...	8
Bamkhél	...	Dorizáe	...	224
Bághbánda	...	Túrú	...	80
Bálá Garhí	...	Daolatzáe	...	118
Barikáb	...	Daolatzáe	...	70
Bara	...	U'tmánzáe	...	27
Bazár, 1st	...	Ishmáílzáe	...	112
Bazár, 2nd	...	Akókhél	...	75
Bedean	...	Akókhél	...	21
Bokah	...	U'tmánzáe	...	16
Bakshala	...	Daolatzáe	...	134
Baróch	...	Daolatzáe	...	79
Chárgóláe	...	Daolatzáe	...	157
Chína	...	Daolatzáe	...	49
Chokí	...	Túrú	...	135
Chandérí	...	Daolatzáe	...	15
Dághí, 1st	...	Manzáe	...	190
Dághí, 2nd	...	Hótí	...	46
Dérí	...	Jalozáe	...	27
Dhóbíán	...	Akókhél	...	124
Dádí	...	Jalozáe	...	80
Daolat	...	Akókhél	...	24
Dandokah	...	Mánízáe	...	101
Dara	...	Jalozáe	...	90
Eusofzáe	...	Dorízáe	...	30
Fatina	...	Hótí	...	62
Gár	...	Dorízáe	...	74
Gházíkót	...	Malikzáe	...	20
Gharíkapúr	...	Daolatzáe	...	385
Ghalladér	...	Túrú	...	328
Gharí Ishmáílzáe	...	Ishmáílzáe	...	333
Gholáma	...	Mánízáe	...	124
Ghala	...	U'tmánzáe	...	23
Gújar Garhí	...	Hótí	...	235
Gadr	...	Hótí	...	20
Gújrát	...	Daolatzáe	...	116
Gangódhér	...	Malikzáe	...	19
Gomat	...	Ishmáílzáe	...	180
Gariála	...	Daolatzáe	...	67

Names of Villages.		Names of Division.		No. of Houses.
Hajjekhél	...	U'tmánzáe	...	12
Hirod	...	Jálozáe	...	271
Hótí	...	Hótí	...	386
Henuzadher	...	Khiddarzáe	...	21
Humzakhan	...	Hótí	...	50
Humzakhan	...	Daolatzáe	...	42
Ishmáíla	...	Akókhél	...	267
Jhandá	...	U'tmánzáe	...	14
Jilla, 1st	...	Dorízáe	...	15
Jilla, 2nd	...	Ishmáílzáe	...	10
Jangarra	...	Daolatzáe	...	55
Jangídhér	...	Jalozáe	...	46
Kassiní	...	Túrú	...	70
Kalla	...	Jalozáe	...	85
Kallabat	...	Dorízáe	...	197
Kazáná	...	Dorízáe	...	52
Kháú	...	Túrú	...	32
Khalúkhán	...	Khiddarzáe	...	232
Khéra	...	U'tmánzáe	...	39
Khót Ishmáílzá	...	Ishmáílzáe	...	1,144
Khót Daolatzáe	...	Doalatzáe	...	112
Khalíl	...	Khiddarzáe	...	82
Khúsháb	...	Akókhél	...	6
Korugh	...	Hótí	...	16
Kouteipan	...	Dolazáe	...	81
Kouda	...	Jalozáe	...	216
Kotha	...	U'tmánzáe	...	312
Kawdar	...	Ishmáílzáe	...	82
Kutterkhót	...	Dolazáe	...	67
Kuddai	...	Jalozáe	...	183
Mahúb	...	Hótí	...	151
Maní	...	U'tmánzáe	...	255
Miánazím Alí	...	Hótí	...	12
Mír Alí	...	Akókhél	...	39
Miándhérí	...	Jalozáe	...	27
Múní Khél	...	Túrú	...	31
Múchí	...	Ishmáílzáe	...	121
Mardán	...	Hótí	...	285
Mansafdah	...	Akókhél	...	26
Managháe	...	Manízáe	...	39
Manérí (paín)	...	Jalozáe	...	313
Manérí (bálá)	...	Jalozáe	...	263
Manára	...	Dorazáe	...	8
Myar	...	Túrú	...	541

Names of Villages.		Names of Division.		No. of Houses.
Naoda, 1st	...	Mahmúdzáe	...	349
Naoda, 2nd	...	Daolatzáe	...	71
Nandí	...	Daolatzáe	...	8
Nazar	...	Akókhél	...	8
Ousáe	...	Daolatzáe	...	20
Pír Abád	...	Hótí	...	12
Pálúdhérí	...	Daolatzáe	...	85
Poutia	...	U'tmánzáé	...	23
Panjpír	...	Jalozáe	...	183
Parmálhí	...	Manízáe	...	187
Patákrí	...	U'tmánzáe	...	23
Parsáe	...	Daolatzáe	...	10
Rústam	...	Daolatzáe	...	167
Sháhmálpúr	...	Túrú	...	323
Sháhbáz Gharé	...	Daolatzáe	...	294
Shék Jání	...	Mahamúdzáe	...	265
Shévá	...	Khiddarzáe	...	324
Shérghúnd	...	Khiddarzáe	...	46
Shámansúr	...	Jalozáe	...	234
Shék Dhérí, 1st	...	Akókhél	...	87
Súrakdhérí, 2nd	...	Ishmáílzáe	...	72
Soddhér	...	Malikzáe	...	59
Sowrakhawí	...	Ishmáílzáe	...	21
Sowábbí	...	Jalozáe	...	231
Spínkhawí	...	Mahmúdzáe	...	42
Sarıá Chína	...	Akókhél	...	153
Sangbattí	...	Kiddarzáe	...	19
Salím Khán	...	Dorázáe	...	141
Sarradhérí	...	Khiddarzáe	...	21
Thand 'Kourie	...	Dorazáe	...	221
Tolamdie	...	Manízáe	...	286
Topí	...	U'tmánzáe	...	285
Túrú	...	Túrú	...	973
Tájá	...	Ishmáílzáe	...	20
Tarrakarie	...	Manízáe	...	98
Túkhtaband	...	Khiddarzáe	...	20
Umbar	...	Jalozáe	...	150
Yárhúsén	...	Malikzáe	...	583
Yárkhób	...	Malikzáe	...	115

The plain of Yúsafzáe consists of a fine alluvial deposit, the composition and depth of which varies in different localities and at different distances from the surface.

In most parts of the plain the soil is light and porous, and contains more or less sand to a depth of from four to twenty feet. Below this the sandy admixture is much less, or even entirely absent; its place being taken by clay, either soft or indurated, and often combined with beds of nodular limestone or kankar. This formation may extend to a depth of four to sixteen feet or more, and is succeeded by beds of gravel and sand of unknown thickness.

This last stratum contains the sub-soil drainage, and is the source of water-supply in wells. Into it sink and disappear all the springs that flow down from the hills into the ravines at their skirts. The above particulars are the results of an examination of artificial wells and the cuttings of natural water-courses.

It is unnecessary here to describe the surface soil in the different portions of the district; but it may be noted that the cultivated tracts consist of a rich, light, and porous soil, composed of a pretty even mixture of clay and sand. Where the former prevails in excess, the surface is either low and marshy and abounding in reeds and rank grasses, or else it is elevated, dry, hard and fissured, and for the most part barren, or but supporting a mean growth of hardy, stunted and thorny bushes. In some parts, the borders of such tracts are covered with a saline efflorescence. When the latter constituent of the general surface soil or sand prevails in excess, the surface is either entirely barren, with a loose unsteady soil, or else supports a scanty vegetation in small detached and scattered tufts. Examples of the former class of soils are to be found in the marshy tracts in the east of the Chalpání Ravine, and in the wild desert tracts of the Hashtnagar and Khattak mairahs. The latter class of soils is mainly confined to the tracts on the river's banks. On the Yúsafzáe plain the vegetation, scanty and poor as it is, is characterized by plants common to the tropical rather than to the temperate climate; for, in the mixture of both kinds, the former appear to be the most numerous. Of the common plants met with on the uncultivated wastes, where they are exposed to excessive heats and droughts, and are dependent for subsistence on a hard arid soil often of a saline nature, the following are the most noteworthy:—

Wild rue, muddar, jujube tree, camel's thorn, tamarisk, glasswort, sensitive mimosa, gum acacia, absinth sp., wormwood, fleawort, prophet flower, leafless caper, lac gum tree, figwort sp., sage sp., clustered fig, wild colocynth, caltrops common, malcomia sp., wild chamomile, common spurge, mallow sp., fumitory common, fenugreek, trefoil sp., purslane, calendula common, wild safflower, common vervain, thorn apple, common cleavers, trefoil sp., Indian hemp, common dock, variegated tulip, wild rape, wild mustard.

The trees commonly met with on the plain about the villages, near water-courses, and around irrigation wells, are the following, *viz.*, the date palm (khajúr), the mulberry (tút), the sisso (shiwa), the melia

sempervirens (draig or bukaian), and the willow (walai); of these the first and last are much less common than the others.

Of the productions of Yúsafzáe those termed natural have already been noted as far as concerns the ones more usually met with. It remains now to notice those which are the result of man's industry. These are altogether, with but few exceptions, of the agricultural class, that is products of either the fields or flocks. Throughout the country agriculture is of the most primitive kind. In most parts the seed is cast on the ground without further preparation than the superficial scratchings of the plough; but near the villages manure is always used, and, wherever it is practicable, the fields are irrigated also. There are two principal crops, *viz.*, the spring and the summer.

The spring crop, termed rabbi, or oarai, is the great cereal harvest; barley (oarbushi), and wheat (ghanum), and mustard (sharsham), are sown from September to December, inclusive, and are reaped together, first barley and then wheat and mustard, during April and May. At the same time, with the above are sown and reaped the chick pea or cicer arietinum (chanai), the lentil or ervum lens (nask), and the haricot bean or dolicdos sp. (lobia). The straw of the cereals, and the dry leaves and stalks of the pulses, &c., are stored in stacks as fodder for the cattle during the winter. The latter, however, are most frequently expended whilst still fresh, and are considered a very nourishing diet. The straw of the former is termed bús, and the fodder of the lattter katti. The other crops cultivated during the rabbi season are the following: In February onions and other pot-herb vegetables are sown: they are gathered during June and July. In March are sown tobacco and egg-plant, and are gathered, the former in June and the latter in May; at this season also are sown coriander, anise, poppy and capsicum, and a few other spices and medicines. The sugar-cane is only cultivated in some particular tracts where there are facilities for irrigation, as in Hashtnagar and Swát, &c., for the plant requires regular and free supplies of water. The cuttings are put in during February and March, and the crop is cut during all October, November and December.

The autumn crop termed kharif is the busy season of the cultivators. During April and May the cotton crop is sown; it ripens and the wool is gathered as it forms, during all August, September and October; during June and July Indian millet, or holcus sorghum, and in some districts Italian millet, or panicum Italicum, are sown; they are reaped during September and October, and are independent of water from artificial sources; during July and August maize, or Indian corn, is sown, and reaped in October. This crop requires water, and is, therefore, mostly sown where such is available. The stalks of maize and Indian millet are used as fodder for cattle; and, for use in the winter, are stored in the villages; during July is sown spiked millet, or holcus spicatus, but only on light, sandy soil, and where water is available. The plant is cut, and yields three successive crops during September and October. Though a very remunerative crop, this grain is not much cultivated in this country, owing to its stubble being

useless as fodder for cattle, the means of subsistence for which are as much to be provided for as are those for man; for the country, unaided in this respect, cannot pasture a tithe of the cattle reared in it. In July, or during August, the kidney bean or phascolus aconitifolius, the rayed kidney bean, or phascolus radiatus, and hairy-podded kidney bean, or phascolus max, are sown, and during October they are reaped. The seeds are the common pulse, so essential an article in the diet of the natives; the stalks and leaves serve as fodder for cattle, and, in the fresh state, are considered very nourishing. At the same time with these pulses is sown and gathered the common sessame, or Sesamum Indicum, from the seeds of which is expressed the common sweet oil, or til, of the country. The seeds are sometimes eaten roasted.

During September are sown carrots, radishes, turnips and other vegetables; also fenugreek, beet, common dill and other pot-herbs; also indigo and lawsonia inermis, used as dyes for the hair and hands, respectively.

Included with the kharif are the rainy season crops. They are sown in April and gathered in June and July. They consist of the different kinds of musk-melon and water-melon. Of the former, the common kind is the khataki, and of the latter the hind-wana. Several kinds of cucumber also are cultivated, as the common cucumber, or the luffa or turai, the kakri, the kaddu, the khira, &c., &c. All these crops require a light, sandy soil and regular irrigation, and are, therefore, generally found only near the villages.

In the Yúsafzáe plain most of the cultivation is confined to the immediate vicinity of the villages where there are wells and other facilities for irrigation; but a considerable portion of the mairah, or waste tract, is also brought under the plough. The crops raised on it are wheat, barley, mustard, maize, sesamum, and the common pulses. Though not very remunerative, owing to its entire dependence on the skies for water, this kind of cultivation, or lallam, as it is termed, has greatly increased during the past six or eight years. In most parts the surface soil of the mairah is light and porous, and of medium strength. The crops raised on it, without either water or manure, are described as in the proportion of one to two as compared with those raised on abi lands, where both water and manure are used; that is to say, a maund of wheat sown on lallam land yields twenty maunds, whereas the same quantity sown on abi land returns forty maunds, in round numbers, for both.

In former times there is reason to believe that the present extensive waste between Mandau and Hashtnagar was irrigated by means of canals. The remains of a very extensive one are still traceable in some parts of the plain between Abázáe and Pírábád.

Besides the cultivated crops mentioned in the preceding pages, the Yúsafzáe plain and its bordering hills produce a number of wild herbs, edible fruits, grains and grasses, which are used by the natives as articles of diet, some only in seasons of scarcity or famine, and others at all times as ordinary food. Of the wild herbs used as

ordinary vegetables or pot-herbs, the more common are the following :—

Common purslane, mallow sp., wild rape, wild mustard, fenugreek, trefoil common, common sorrel, solanum sp., trefoil, buckbean, common orache, spinach, cyperus grass, millet grass.

Of the above the two last named are grasses. Of the dila, only the tuber, or ghotai, is eaten, and generally roasted. Of the shamukha, of which there are three varieties, only the seed is eaten. It is considered a nutritive and wholesome food, and, boiled with milk, is eaten by Hindús on certain fixed religious festivals. For cows giving milk it is considered the best food. Of the other pot-herbs, only the leaves and leaf-stalks are used. The favourite kinds are warkbarai, saochal, panirak, malkhozai, and sarmai. Aorai and joawan are bitter to the taste and are looked on as preventives of flatulence. Taruki is considered cooling, and all are considered preventives of scurvy; hence, probably, their very general use in the absence of other fresh vegetables.

The wild fruits and berries commonly used as food or medicines, are the bair (three kinds), the kirrarra, the gurgurra, the mumanri, the krunda, the karko, the balaghund, the surazghai, the manru or "sloe," &c., &c. With the exception of the two first named, none of these are found on the plain, but all are to be found on the lower spurs and at the foot of the hills bounding it on the north and east; and in these localities they are gathered by natives of the neighbourhood and sent for sale into the villages on the plain. Their English names have been given in the list of plants mentioned as characterizing the flora of the lower hills bordering on the Yúsafzáe plain. As before stated, the care of their fields and flocks constitutes the main occupation of the Yúsafzáes. Beyond the ordinary industrial arts for the supply of their own domestic requirements, they have no manufactures.

Though not a manufacturing people, the Yúsafzáes carry on an extensive (considering their state of society) and varied trade with the countries around, and especially with those on the south-eastern border.

Thus from Swát, Malózáe, and the valleys east of Búnér, by means of Swát, Panjkóra and Indus Rivers, respectively, are exported various kinds of timber, and these are stored in the depôts at Atak, Naoshahra, and Hashtnagar. At the Naoshahra depôt are also collected the timber from the Kábal country, which has a rival timber trade of its own by the channel of the Kábal River. These several depôts supply the wants of the Péshávar and Deráját frontier with timber for building purposes. The common timbers brought down to the depôts are the Pinus longifolia, Cedrus deodara, and Juglans regia. Of the deodar the finest timbers are felled in the Thal Lámotai district of Málízáe, and the Thal Dardiál district of Swát; but they can only be got down to the market in short lengths on account of the natural obstacles to their free carriage presented by the narrows, rapids, and falls of the Swát River in its passage through

the U'tmán Khél hills. The timber trade of Yúsafzáe is entirely in the hands of a few wealthy families of the Míán fraternity settled in the Hashtnagar and Khattak Districts. Owing to the disturbed state of the country generally, this trade is attended by many risks and vexatious delays. It can never successfully compete with that of the Kábal country on account of the irremediable obstacles to carriage for timbers of the larger dimensions.

From Málízáe, Birawal, and Bajáwar, the staple export is iron. It all goes to Péshávar, to the consignment of merchants of the Míán class. The metal is obtained by smelting the sands of mountain torrents in the Birawal, Maidan, and Oshaizáe villages. It is said to be of superior quality, and easily managed by native artizans. On its way to Péshávar most of the metal passes direct through the Momand hills, but a considerable quantity comes through Swát and the Yúsafzáe plain. The carriage is altogether by land upon bullocks and mules; the former return with salt, sugar, indigo, spices, cotton, &c., &c.; but the latter are mostly sold in the Péshávar market.

From Swát is exported rice for the Péshávar market. It all comes by mules, camels, or bullocks, over the Mallakand and Mora passes into the Yúsafzáe plain, and on to Péshávar by the Hashtnaggar (Charsadda) and Khattak (Naoshara) routes, respectively. By this route also come ponies from Shúkalam; hawks and precious stones from Kashkar; also fruits, as the walnut, amluk (diospyros) apple, apricot, &c., from Swát itself, and all the country northward to the foot of the Hindú Kúsh.

In return for their exports the hill tribes take back salt, indigo, spices, sugar, cotton fabrics, Múltán silks, and Kashmír shawls, &c., &c. From Kábal, Nangnahar and Kúnar they receive, in return for their fruits and iron, arms and ammunition, such as guns, swords, &c., nitre and sulphur, &c.

The trade of the Yúsafzáe plain is almost entirely with the Péshávar market. They export oxen, sheep, ghee, grain, sheep's wool, and latterly cotton, also oil, and a few horses. In return they import cotton fabrics, indigo, salt, sugar, spices, drugs, &c., &c.

The roads in Yúsafzáe are everywhere practicable for guns, and are as follows:—

Hótí Mardán to Naoshara.
" Tópí.
" Nawakalla and Permúlí.
" Rústam Bazár.
" Kátlang and Lúnkhór.
" Jalálá and Shérgarh.

Besides there are numerous passes leading into the territory of the independent sections of the Yúsafzáes in the hills.

From Lúnkhór to Swát there are three passes, *viz.*, Sháhkót, Charát, Morah.

From Lúnkhór to Búnér there are two, *viz.*, Bázdarrah, Kóh-i-tanga,

From Súdúm to Búnér there are three, *viz.*, one Sínawar, Salaisar, Malandara; and from Súdúm to Chamla there are three, *viz.*, Ambéla, Shérdara and Naringí. There are four passes into the Khúdú Khél country, *viz.*, Baghóch, Daran, Jahángírdara, Dakára. To the Jadún country there are roads from Maini and Tópí.

This account is taken almost wholly from Bellew's able report.

YU'SAFZA'ES—

A tribe of Afgháns, who inhabit the hills north of the Péshávar District and the Yúsafzáe Division of that district.

They are descended as follows:—

Shairun, Kund, Khakai, Mandai.

From Mundai are sprung all the Yúsafzáes: he had two sons, U'mar and Yúsaf; U'már died, and had one son, Mandau; from Mandau and Yúsaf therefore are the two primary divisions of the Yúsafzáes.

Mandau had seven sons, from whom are sprung all the subdivisions; thus—

- Mandau ...
  - U'smánzáe ...
    - Kamálzáe ...
      - Mishránzáe.
      - Kishránzáe.
    - Amázáe ...
      - Daolatzáe.
      - Ishmáílzáe.
  - U'tmánzáe ...
    - Alazáe.
    - Kamázáe.
    - Akazáe.

- Mandau ...
  - U'tmánzáe ...
    - Sadázáe ...
      - Abá Khél.
      - U'mar „
      - Mír Ahmad Khél.
      - Bezad „
      - Khúdú „
  - Razar ...
    - Ako Khél.
    - Malikzáe.
    - Khidrzáe.
    - Mamúzáe
    - Manízáe.

Yúsaf had five sons, from whom are sprung the sub-divisions of this section :—

U'ria, surnamed Bádí, from whom sprung the Bádí Khéls, now extinct :—

- Yúsafzáes ...
  - I'sá ...
    - Hasnzáe.
    - Akazáe.
    - Mada Khél.
  - Músa had a son, Iliás, from whom are the Iliászáe ...
    - Salázáe.
    - Gadézáe.
    - Makhózáe.
    - Ashaizáe.
    - Panjpáe.
- Yúsaf ...
  - Malízáe ...
    - Daolatzáe ...
      - Mandizáe.
      - Barkazáe.
      - Ishmáílzáe.
    - Chagarzáe.
    - Núrizáe.
  - Khwázózáe ...
    - Adízáe.
    - Shamozáe.
    - Naikh Khél...
      - Abá Khél.
      - Ashi „
    - Shámízáe ...
      - Sibbat.
      - Juna.
    - Malízáe ...
      - Súltán Khél.
      - Páendeh „
      - Naskdin „

Yúsaf	... Báezáe	...	Bábúzáe.
			Matúrízáe.
			Barát Khél.
			Abá „
			Músa „
			Azíz „
			Zangí „
	Ranízáe.		

The total population of the Yúsafzáes then is—

Mandau	... 140,000 souls	... 30,000	fighting men.
Yúsaf	... 106,000 „	... 43,200	„
Total	... 246,000 „	... 73,200	„

These will be found fully described under the heading of the different tribes.

Besides these there is a large mixed population composed of Gújars (which see), Awans, Kashmíris, Hindkís, Múlas, Slaves, and Hindús.

[There is no authority that I have heard of that gives so full and so able an account of the Yúsafzáe clan as Bellew, and I think it would be a farce to attempt to compile a better one from the comparatively meagre data at my disposal, and I therefore extract from Bellew's report from page 182 to 229.]

Of these, the Gujars demand the first notice. They are of the Jat or Rajput race, are Musalmans, and are divided into clans and khails, like the Afghans. They are a very numerous race, and form the entire population of many villages. They have no hereditary possession in the land beyond the British limits, but are merely the vassals of the Afghans. They follow no mechanical trades or handicrafts, but are entirely devoted to the rearing of cattle, and the cultivation of the soil, which they hold in lease from the Afghan owners, on fixed terms that vary in different localities. Generally they are these—to keep the land *ábád* ; to pay a land tax, either in cash or kind, to the Khan of the district, at the collection of each harvest, (the amount varies from Rs. 3 to Rs. 10 per plough) ; and to arm for military service at the call of the Khan or chief of the *tappa* they live in. Besides these they provide the Khan,or Malik, under whose protection they live, with certain supplies for the use of his *hujra*, such as ghí, barley, fodder, bedding, &c. They also pay the Khan, or Malik, a tax on the occasion of a marriage amongst themselves ; it is termed *Bakrai*, and the sum varies from Rs. 4 to Rs. 40, or more. They also are forced to provide *baigâr* labor when required. The above terms also apply equally to all the other settlers in this country, except the Mullahs

and Hindús. In fact the Afghans, as the possessors of country, are the only untaxed part of the population, excepting only the Mullahs, who, as will be mentioned presently, manage to tax the Afghans, after a fashion, in common with the rest of the population of the country.

All the foreign tribes thus settled amongst the Afghans and taxed, are termed Hamsaya, or Fakir, the Mullah and Hindú classes alone excepted. As a class, the Gujars are a fine, healthy, and athletic race, and in many points resemble the Afghans amongst whom they dwell. They are supposed to be the descendants of the possessors of the country previous to the arrival of the Afghans. In numbers they equal about the whole of the rest of the population not Afghan, and may be roughly estimated at 75,000 souls. As a rule, they are comfortably, if not richly off, according to their own standard of comparison, and maintain more independence than the other settlers.

The Awáns, Kashmiris, and other Hindkis, together number about 19,000 souls. The Awans may be taken at 3,000; they are only found in the Yúsafzáe plain. The Kashmiris may be taken at 6,000, and the Hindkis at 10,000, in round numbers. These tribes conjointly comprise the mechanics, artificers, and petty traders. They live in separate societies, according to their occupations, and only intermarry amongst themselves, as *Jolah* with *Jálah*, *Chamár* with *Chamár*, and so on. In Yúsafzáe they have the following trade guilds, or societies, *viz* :—

Bághwán.—Gardeners, fruiterers, &c.

Charikár.—Ploughmen, cultivators.

Chamár.—Tanners, curriers, or workers in leather.

Darzi.—Tailors, embroiders, &c.

Dúm.—Musicians, ballad-singers, and pimps, called also *Mírâsi*, or "Prince of Sinners."

Gadba.—Shepherds and cattle graziers. They are also called *Rawânri.*

Gholam.—Slaves (Masc. *Mrai*; Fem. *Windza*).

Jolah.—Weavers, rope-makers, &c.

Kullâl.—Potters and brick-makers.

Lodr.—Ironsmiths, called also *Taudi Kârigar.*

Musalli.—Sweepers, grave-diggers, &c., also called *Shahkhail.*

Nandáp.—Cotton dressers and cleaners.

Nangraiz.—Dyers, also called *Dobi.*

Nâi.—Barbers, dentists, cuppers, &c.

Pansâri.—Druggists, perfumers, &c.

Parâcha.—Carriers, pedlars, also called *Tattar.*

Taili.—Oil and soap-makers.

Tarkanr.—Carpenters, called also *Sari Karigar.*

Zargar.—Gold and silver-smiths, jewellers.

All the above classes, excepting the *Gholams*, are by the Afghans called by the generic term *Hamsaya* and *Fakir*, which mean "dependent," and "vassal," respectively. Though naturalized by many generations of habitation in the country, they have no possession in the soil in the tracts beyond the British border, and for the most part within the British limits as well. They rent their houses, and generally a patch of land as well, from the Afghan owners; for, as a rule, none of these classes can live entirely by their trades, the demand for their services being too small to yield a return sufficient for the support of a family; their dealings also are as much (in the state they are now) by barter as by cash exchanges.

The Gholam, or slave class, are very numerous, more especially beyond the British border, within which they are not now bought and sold. They are the descendants of former captives of war, or purchases from the hill tracts north of Kabul. They perform the household, farm, or agricultural labours for their masters, and are in return fed, clothed, and sheltered; and, as a rule, are much more comfortably off than many of the independent mechanic class. The men are termed *Mrai*, and are valued as faithful servants and body guards. They are said to be true, and brave in the defence of their masters. The women are termed *Windza*. They perform the household duties in the women's department, grind the corn, &c. They often serve as the concubines of their master, and sometimes rise to favour, are set free, and then legally married to their former master. Most of the Khans and Maliks still possess their hereditary slaves, and some of them own over a hundred of both sexes. They are, however, now fast diminishing by desertions, and the prohibition of new purchases within British limits.

The Mullah class is a very numerous and important one, and numbers in all about 34,000 souls. It consists of two great divisions, *viz.*, the *Astânadâr* and the *Mullah* classes.

The *Astânadâr* are, as the name implies, "place possessors;" those whose ancestors in remote or recent times acquired the title of *Zburg*, or *Buzurg*, or "Saint," by a notoriety for superior holiness and piety and the performance of miracles during life, and who after death left memorials of the same either in the shape of mosques, shrines, or other sacred spots, or merely traditionary accounts of their sanctity. In the present day, the descendants, by virtue of the sanctity of their ancient *Zburg*, and the present benefits dispensed at his *astan*, *zírat*, or "shrine," as well as by the unanimous accord of the people, enjoy, besides a superior and uncontested character for sanctity and righteousness, many secular and religious privileges. Any Mussulman may become the founder of a race of Astânadârs, provided he have the qualifications of the Zburg, and be acknowledged as such during life. With the Afghans, there are four different classes of the Astânadâr, *viz.*, 1, Sayad; 2, Pîr; 3, Mian; and, 4, Sahibzada.

The Sayad class are all of Arab extraction, and belived to be the direct descendants of the Khalifa 'Ali, the son-in-law of Mahomad. Their origin being from so holy a source, they are, of course, esteemed as uncommonly holy personages. Their bold, obtrusive, and continual

publication of their sacred character and descent draws from the ignorant a reverential and aweful respect, and at the same time gives them great influence over the mass of the population they dwell amongst. They use this to their own advantage, and manage to get from the Afghans considerable tracts of land in gift, as a perpetual and hereditary possession, besides the usual alms-offerings. The Astânadârs of this class are very numerous, and in some localities constitute entire village communities. In these they live peaceably and undisturbed as agriculturists, and enjoy the respect and good-will of their duped neighbours. The Sayad is always addressed by the title of Shâh.

THE PIR CLASS.—The Pîrs are the descendants of Afghans or Pukhtuns, whose ancestors somehow became recognized *Zburgs* during life, or got the title after death, through the cunning and exertions of interested parties. In the latter case, they are certainly fictitious characters; and, in the former, not a few must have been false "seers" indeed, if they in any way bore the character of their descendants of the present day. The memory of these *Zburgs,* whether fictitious or real, and whether of Pîrs or the other Astânadârs, is perpetuated by holy shrines that mark the supposed or real sites of some of their holy deeds or miracles, or they mark the place of their death or burial. Sometimes these spots are authentic, but most frequently they are discovered to religious devotees and bigots by angels! Whatever their origin, they are all held sacred, and each possesses its own peculiar virtues and qualities for benefiting both man and brute. Some shrines cure fever; others opthalmia, and so on. Some have the power of rendering women and cattle of the same gender prolific; others vouchsafe the desires of intriguing lovers. Some protect their devotees from the evil eye, and a host of calamities; others ensure riches and worldly prosperity; and so on *ad libitum.* Such shrines are named *ziarat,* and are named after the saint whose memory they perpetuate. Some saints dispense a multitude of blessings at their respective shrines; they are consequently greater favourites than others less distinguished, and are worshipped at many *ziarats* dedicated to them in different parts of the country. From the great multitude of these *ziarats*—for every village has two or three, or more, of them—the righteous in the good old days must have filled the land with the abundance of their numbers; and, with the Yuzufzais, these must, indeed, be degenerate times; for, even angels' visits are, now-a-days, few and far between, and the man of God seldom has his sleep disturbed by the ghostly visits, laments, and threats of injured and unremembered saints of former days. Such is the case at least within the British limits. As descendants of holy Pukhtuns, the Pîrs exact many exclusive and hereditary rights and privileges from their own people. Their hereditary share in the soil, the *daftar,* is rent free; their tribes are exempt from labor and taxes of every kind; and, in common with the rest of the "priest order," they receive a share of the produce of the fields and flocks. They claim the pre-eminence amongst their own religious orders, and the precedence amongst their own people, with its concomitants of respect and deference, wherever they move amongst them. The Pîr takes the front rank, and

leads the congregation in their prayers. He is addressed as *Badshàh* whenever spoken to ; and, on joining an assembly, is welcomed by the rising of the congregation, who remain standing till the Pîr is seated. Besides these, the Pîr has the entrée to the women's apartments, a portion of an Afghan's house most jealously closed to all others of whatever creed or caste. Most Pîrs are believed to possess some secret power or charm, termed *uhda* or *huda*, either inherited or newly acquired, by virtue of which they can by a prayer, a glance, a touch, the application of spittle, a charm, or the repetition of some gibberish incantation, cure all sorts of diseases, grant wishes, avert evils, &c., &c. As one would be naturally inclined to suspect, they have gained all this power by a clever play on the superstition and ignorance of their brethren, amongst whom cunning, deceit, and extortion, as long as cloaked by religion, or what is so styled, may be carried to any extent. Besides the many privileges they enjoy, the Pîrs, like the rest of the "priest order," to whom also most of the foregoing remarks equally apply, derive a very considerable income from their dupes amongst the general population. For their services, except when exercised with unnecessary ostentation towards the very poor, are by no means gratuitous. On the contrary, the amount of fee for the smallest service, either in cash or kind, or both combined, is more in proportion to the assumed sanctity of the Pîr than to the means of his dupe. All Pîrs are comfortably off, if not rich. Their social position and privileges are hereditary, and quite independent of individual merit ; for many can neither read nor write, and are equally ignorant of the religion they profess. Many of them are bad characters, and some of them are notorious highwaymen and burglars. In all his acts, the Pîr, as well as the rest of the Astânadârs, proves the truth of the Persian proverb *Mal i muft dil bai rahm.*

THE MIAN CLASS.—In descent, hereditary privileges, and qualities of sanctity, the Mians much resemble the Pîrs. Their ancestors, however, were not Afghâns, but *Hamsayahs*, or "vassals," dwelling amongst them. They enjoy much the same privileges and powers as the Pîrs, though in a less degree, but are debarred from entering the women's apartments. They hold extensive tracts of land in perpetual gift and hereditary in their families. Such lands are termed *sairai*, and are not bestowed by one individual, but equally by each individual of the tribe amongst whom they dwell. This will be explained in the next chapter. Like the Pîrs, the Mians (in either case not each individual, but only favoured ones) possess individual and special powers of *uhda* against pestilence, famine, floods, and other calamities. They also profess to discover thieves, liars, adulterers, murderers, &c., by means of incantations and ordeals. In worldly wealth and comfort, they rival the Pîrs, but are more numerous ; and, in some localities, form entire village communities.

THE SAHIBZADA CLASS.—Resembling the Pîrs and Mians in most points, the Sahibzadas rank after them, because their ancestors are supposed to have been a cut below their cotemporary saints. They are not so numerous as the other classes, but are more wealthy. The

Swat Sahib, or Akhûn, represents a *zburg* whose descendants will be styled Sahibzada.

The *Mullah* class, or "priest order," differs from the Astânadâr in being the active portion of the clergy. Abandoning the world for a religious life, they devote their energies to the study and teaching of the doctrines of Islám. The Astânadârs may or may not be devoted to a religious life, though, if they are, they rise in the estimation of their fellows. But the great majority, however, content with their happy lot, lead a comfortable and worldly life; those who do devote their lives to religion become classed with the community now under notice. The Mullah fraternity comprises four divisions, collectively styled *Mullayân*. They are—1, Imâm; 2, Mullah; 3, Shaikh; and, 4, Talib-ul-ilm.

The Imâm is simply the leader of the congregation belonging to a mosque, or *jumâat*, as it is here called. He is also the head official attached to the mosque, takes the front place in the prayers, and occasionally reads and expounds the Kurán to the congregation. Every mosque has its own Imâm, or Paishwa, as he is sometimes called. The office and title are both hereditary.

The Mullah is an ordinary priest. There are generally several attached to each mosque. They call the *azân*, and perform the prayers and other duties of the Imâm in his absence. They are mostly occupied in teaching the Talib-ul-ilm the Kurán, the forms of prayer, and the doctrines of Islám, and the village children how to repeat their "belief" and say their prayers. They often succeed to the office of Imâmât. The title and occupation is mostly hereditary.

The Shaikh is one who, relinquishing worldly pleasures, becomes the disciple, or *murîd*, of some *zburg* or saint. Neither the title nor occupation is hereditary.

The Talib-ul-ilm, or "Seeker of Wisdom," is the name applied to a mixed class of vagrants and idlers, who, under the pretence of devoting themselves to religion, wander from country to country; and, on the whole, lead an agreeable and easy life. The Taliban-ul-ilm wherever they go find shelter in the mosques, and can always get a sufficiency of food for the mere asking. As a rule, they are very ignorant and remarkably bigoted. Some of them, however, are very observant travellers, and pick up very useful information regarding the countries and peoples they visit.

All these divisions of the Mullah community are supported by the produce of rent-free lands attached to the mosques on which they quarter themselves. They also receive periodical presents of clothes and daily supplies of food from the people of the *kandi*, or quarter in which their mosques are situated.

The Hindús, if not the aboriginals, are settlers in the country from the remotest times. They are generally called Khattrí, and are reckoned at about twenty-two thousand in number. They are found in almost every village throughout the country, in perfectly distinct little societies of from a couple to fifty or more families. Though dwelling in the heart of a bigoted Mahomadan population, they retain

most of their religious rites and national characteristics undisturbed. As being the means by which all the money and business transactions of the general population are carried on, they enjoy the protection of the Afgháns, and are on the whole a very flourishing class. From individuals they at times suffer much oppression, but in the end they contrive to secure an equivalent; for the entire trade of the country, internal and external, is in their hands. The Hindús are a very important section of the general community. They are entirely devoted to trade and business pursuits, and under no circumstances bear arms.

The Yusufzais in their own country are altogether an agricultural people, and live entirely on the produce of their fields and flocks. In former times, previous to their emigration eastward into their present limits, they were shepherd tribes, more or less nomadic, and used to a hardy, open-air life, the charms of which were continual changes of scene and adventure as they roamed from country to country in search of fresh pastures for their cattle and flocks. The erratic life they thus led often brought them into contact with hostile tribes, who contested the country with them, whilst quarrels amongst themselves as to the extent of their respective grazing grounds, early inured them to the use of arms, and produced an inherent taste for a military life.

Like other barbarous peoples similarly situated, their nation was composed of a number of tribes, or great clans, each of which was split up into a multitude of lesser tribes made up of numerous small societies of members of the same family. Though collectively bound to each other by the relationship of a common descent, the tribes individually formed distinct communities, governed by separate tribal chiefs or patriarchs. Amongst themselves these several tribes had rival interests, that, continually producing feuds and jealousies, kept them estranged from, or opposed to, each other; but, in their relations with foreigners, putting aside their individual feuds and jealousies, the tribes all coalesced, and, for the time being, acted in unison under the guidance of the elders of their patriarchs or tribal chiefs.

When not threatened by a foreign enemy, the great tribal divisions formed distinct and rival communities, each possessing its own tract of the country, holding it by force of arms, and vigilantly guarding it against encroachment by the neighbouring tribes.

The progress of the Yusufzais from the west to their present quarters has been described in the preceding chapter. Since their arrival in these parts they have been a fixed population, wholly devoted to the culture of the soil and the tending of their cattle.

Their several tribes have been described in the previous chapter. Here it may be noted that each consists of a number of families who form separate but concordant societies, and who, in matters that affect the interests of all alike, confederate under the elders of the senior family.

The larger divisions of the tribe are termed *koum*, or "race," and bear the adjuct *zai* after the proper name of each, as *Yusufzai*, " the

sons of Joseph," *Iliaszai*, "the sons of Elias," *Musazai*, "the sons of Moses," *Isazai*, "the sons of Jesus," &c. The lesser divisions are termed *Khail*, or "clan," with the proper name of each prefixed, as, for example, *Akokhail*, "the clan of Ako," *Maddakhail*, "the clan of Madda," *Musakhail*, "the clan of Moses," and so on. Each *zai* and *khail* has its own representative chief. As many of them are generally associated together to form one tribe, the chief of the most powerful clan is recognized as the head of the tribe they collectively form.

Each great division of the Yusufzai tribe has its own separate tract of country; and each of these is, in the first place, portioned out between the primary divisions of the several tribes holding them, and after whom they are generally named, though, perhaps, possessing another designation as well. Thus the Yusufzai plain is named Mandaur, the Lunkhwar valley Báizai, the Sudhum valley Doulatzai, &c.

Each of these tribal portions of the country is next divided into districts, or *tappas*, for each of the secondary divisions of the tribe. As, for example, Razar into the *tappa* of Malikzai, Manizai, Ismailzai, &c.

Each *tappa* is in turn divided into lots termed *daftar* or "registered hereditary possession," as the Kamalzai tappa, into the Mishranzai *daftar*, and Kishranzai *daftar*.

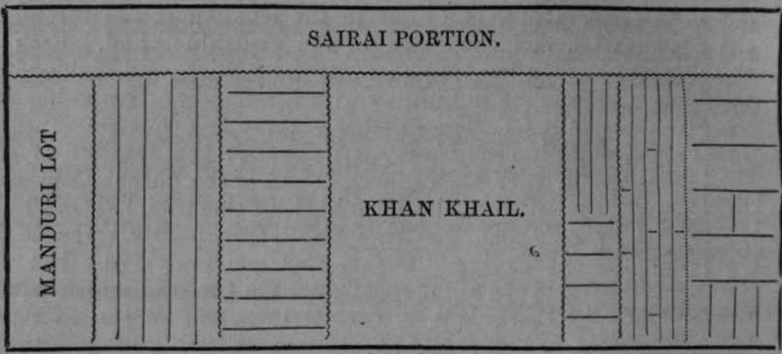
Again, the *daftar* is divided into family lots termed *brakha*, or "portion;" and these finally are divided into plots termed *patti*, for each of the several households, who are termed *brakha-khor*, whilst their individual share or *patti* is termed, according to the division, a *draiama*, *shpagama*, or *dolasama brakha*, or a "third," "sixth," or "twelfth portion."

By this arrangement, the Yusufzais are located in the country by societies lineally connected, and each family has its own possession in the soil, which is hereditary in the male descent.

To illustrate the division of the land, we will take those of one clan as a sample of the rest. At the time of the settlement and division of Yusufzai country by Shaikh Mali, the lands apportioned to the Kamalzai were divided into 400 equal lots for cultivation only, leaving the greater portion of their territory as pasture land for the cattle of the whole tribe in common. Of these 400 shares, 200 were allotted to the Mishranzai, or "elder branch," who settled at Toru, and the other 200 shares were allotted to the Kishranzai, or "younger branch" who settled at Hoti. The latter shares were subsequently divided into two equal portions of 100 lots each; one for Hoti, and the other for Mardan. These last were then distributed as follows: twelve lots were set aside as *sairai*, or "free gift" lands, for the support of various orders of the priesthood. The remaining eighty-eight lots were distributed amongst the *Pukhtun* community. Thus sixteen lots were given to the Mánduri tribe, whose ancestors came to the country as the military mercenaries of the Yusufzais, aud the other seventy-two lots were divided equally between the three divisions of the Kishranzai family settling at Mardan, each receiving twenty-four

lots as its share. Thus, one went to the Khankhail, the second to the Rustamkhail, and the third to the Badakhankhail. Each of these shares was then treated as an integral portion, and divided into equal lots corresponding in number with the families composing the *khail* to whose lot it fell. The number of these lots, and consequently their extent, varies in each *khail* share; but all the families of one *khail* share equally with each other. Thus, of the three Kishranzai divisions, above-mentioned, the Khankhail at this time happens to be represented by only one family, which consequently owns as its share the whole of the original twenty-four lots undivided. But the Rustamkhail consists of a number of families in two divisions, *viz.*, the Bahadurkhail and Bamokhail. Each of these owns a portion equal to twelve shares, or half of the twenty-four originally allotted to the Rustamkhail which they compose. The Bahadurkhail and Bamokhail shares are then divided into equal lots, corresponding in number with the families composing the khails respectively; and these family portions in turn are divided equally amongst the several brothers composing it, and finally by them amongst their children. When, owing to the increase of population or other cause and the consequent subdivision of the soil, each man's portion becomes insufficient for his support, then the village chief, in concert with the village *jirgah*, or "assembly of representatives," takes in a portion of the village grazing grounds that may be fit for cultivation, and, as in the first instance, divides it into 100 equal lots, or whatever the number may be into which the lands of the particular village were originally divided, for the number is a varying one in each different tribe. The Kishranzai number is 100, and the new land, thus lotted off, is distributed in the same manner as the first lots. Thus in the case of Mardan, twelve lots are assigned as *sairai*, sixteen lots for the Mândûris, and the remaining seventy-two lots equally between the three divisions of the Kishranzai, at Mardan, and, by these, amongst their respective subdivisions and families, as above described.

The division of the land is arranged in the following manner:—The *jirgah*, under the direction of the Khan, or, in his absence, the chief malik, proceed to the ground to be divided, and measure it off by means of a rope, which varies in length from fifty to a hundred or more feet. This rope is termed *purrai*, and the process of measuring, "casting the *purrai*," whilst the land measured off is termed a *wand*; it is generally of a square or oblong shape. The land thus measured off is then divided into equal lots for distribution amongst the khails to share in it. Thus, in the case of Mardan, the *wand*, after allotting the *sairai* and Mândûri shares, is divided into three equal parts, one for the Khankhail, one for the Rustamkhail, and the other for the Badakhankhail, whose respective maliks and elders then divide them amongst their respective divisions and families. The *sairai*, or "church lands," which sometimes, though rarely, are resumed by the original owners, are generally marked off by a line drawn parallel to one side of a *wand*, and across the other divisions, so that each share contributes an equal portion towards the "church lands," as is shewn in the annexed diagram representing a *wand*, and its primary divisions.



RUSTAM KHAIL. BADAKHAN KHAIL.

BAHADUR KHAIL. BAMO KHAIL.

The marginal straight lines in the above plan mark the limits of the *wand*, and the waved lines its primary divisions, and their distribution to the khail divisions. Thus, in the case of Mardan, after marking off the Sairai and Mândûri portions, the remainder is divided into three equal lots for the Khankhail, Rustamkhail, and Badakhankhail, respectively. Each of these is sub-divided according to the divisions of each khail, as the Rustamkhail lot into two equal parts, one for the Bahadurkhail the other for the Bamokhail, and these are divided into equal lots for their respective families, as above shewn. In the above plan, the Badakhankhail share is arranged to illustrate the ultimate division of the land. It is first divided into three equal shares for each of three divisions of the khail. One of these is halved for the two branches of one of these khail divisions. One of the branches is supposed to have four, and the other five, families. The next *khail* share is supposed to be divided between five families, and three of these shares are divided for the branches of three several families, *viz.*, one between three, another between four, and the third between two branches of the respective families to whose lot the share fell in the distribution. Similarly, the third khail is divided, in the first place, equally between six families. One sub-divides its share between the two branches supposed to compose it, and another into four equal shares, one for each of the four branches supposed to compose it. These divisions are yet further sub-divided between the various males of each branch of the several families.

After the measurement and primary division of a *wand*, its distribution is regulated by lot, or, as it is termed, "casting" the *pucha* or *hisk*. It is thus managed. The representative of each of the khails to share in the distribution selects a private mark (a piece of wood, or a rag, a grain of maize, or pellet of sheep's dung, or a stone, or any substance near at hand), which, in the presence of all, he hands over to the "greybeard" appointed to cast the lot, declaring it to be his token. The "greybeard" having collected all the tokens and seen them severally recognized, gathers them together in the skirt of his frock, and then walks round the *wand*, followed by the assembly;

and, as he passes them, throws out on each of the plots marked off the first token that comes into his hand. The several plots then become the possession of the khails severally represented by the tokens thrown out on them.

Each plot is then successively divided and allotted in a similar manner to the divisions of the khails and their several respective families. In the ultimate divisions the portions of land are often of very small extent, and are frequently styled *pucha,* after the process above described.

In thus dividing the land for cultivation, the *wands* are in detached plots all round the village, roads, water-courses, and wastes intervening. Each *wand* is known by a separate name, just like a farmer's fields at home, mostly expressive of some quality of the soil, or position, &c., as *irai wand, shigai wand,* "the ash field," "the sand field," &c. The division of the land, it will thus be seen, gives each section or tribe, or clan, a fixed possession in the soil. The land itself is termed *daftar,* or "register," but its amount in each case is termed *brakhah,* or "share," which, in individual shares, specified by prefixing the extent of sub-division, as *dirshama brakhah, attama brakhah,* or " thirtieth share," " eighth share," &c., as the case may be. It will also be observed that each individual's *daftar* is not in one unbroken plot, but scattered according to lot in the different *wands.* This is necessary, so that each shall share alike, as far as possible, in the good and bad land. Very often, and beyond the British border always, in one tribe where the several khails possess lands of varying quality, the lot of some having fallen on good and that of others on inferior land, it is customary to exchange places at fixed periods of five, ten, or more years. The land always remains the *daftar* of the original owners, but is mapped out afresh for distribution amongst the new owners, who all share equally with those of their own tribal divisions, without reference to rank. In these exchanges between the tribes, only the houses are left standing, and often these are deprived of their timbers. The effects of this custom are ruinous to the land, for no man cares to spend his labour and money on improvements which for years will become the property of others. The system of division of the land is equally a bar to its improvement, whilst it is besides a fruitful source of feuds and bloodshed ; for, in the smaller divisions, the several members sharing it, rather than divide the field, agree to divide the produce, and this is never effected without quarrels that frequently produce tribal feuds and the loss of many lives.

Where the majority of a village community have enough land for their support by cultivation, they do not take in portions of the pasture lands, nor can individuals at their will cultivate on such tracts. Individuals who cannot support themselves on their own lands by reason of its small extent, either lease it to others, and themselves seek a livelihood by foreign military service, or else, where several are in the same predicament, they found small hamlets within the limits of their own tribal lands. Such hamlets are termed *bânda,* and they often increase to the size of important villages. They are not the

property of the people founding and inhabiting them, but belong to the tribe in common, each khail and its several families receiving its own share of the land, which they can cultivate themselves or let to others, generally for a certain proportion of the produce, either a third or fourth of the crop. The tribal chief is also chief of all *bândas* that may be founded within the limits of the tribal lands. The founders and inhabitants of *bândas* are generally *Gujars* or *Hamsayas,* and they rent the land from the Pukhtun owners on the terms above stated. As a rule, there are few Pukhtun families settled in the *bândas,* though all the tribe in whose lands they are have their respective portions in it. The only exception is where the *bândas* inhabited by Mians, or Sayads, or other religious orders, become their hereditary possession by common consent of the tribes, who thus forego all claim to a share in the lands thus disposed of. The *bândas* of these religious orders are always flourishing little settlements, for they pay no taxes, and are never oppressed by the rest of the population. In some respects they resemble the "cities of the priests" of the ancient Israelites, and some of them become noted as sanctuaries for the refuge of criminals fleeing from justice. The spread of *bândas* in the plain of Yusufzai is a sign of the prosperity of the country under British rule.

The division and distribution of the lands forming the site of a village are made in the same manner as those for cultivation. A share in each forms a man's *daftar* or "*register,*" and the owner is termed *daftari.* The division of a village corresponding with the primary division of a *wand,* or the *brakhah* of a khail in the fields, is termed *kandi,* which may be divided into other *kandis,* according to the divisions of the khail. Each *kandi* is a collection of separate tenements of the individual families forming a khail or clan section. Each tenement is termed *kandar,* and consists of the house termed *kor,* and the court-yard termed *gholai*; these shelter the family as well as their dependents and cattle. Each *kandi* has its own *malik* or chief, whose authority is confined to it. His duties are to maintain order, settle disputes amongst the householders of his *kandi,* to collect the revenue, and see to the fair distribution of the crops, &c. Each malik is subordinate to the chief or *khan* of the tribe; to him he makes his reports, and from him he receives his orders.

Each *kandi* has its own church or *jumâat,* its own assembly-room, or *hujrah*; and, in villages beyond the border, its own tower of defence or *burj.*

The *jumâat* is under the care of an estabilshment of priests (*Mullah*), who are subordinate to a leader styled *Imâm.* They are supported by rent-free lands attached to the mosque, and receive besides daily supplies of food from the residents of their kandi. Their duties are to lead the congregation in their prayers, instruct the people in the doctrines and observances of Islam, to teach the young their belief and prayers, to perform marriage, circumcision, and burial services when required, to fix the times of the appointed feasts and

fasts, &c., &c. On each occasion of the marriage and other services, they receive presents of money, cattle, food, or clothes, &c., according to the means of the donor.

The *hujrah* is a public room with court-yard and stables attached. In most instances it is the property of the malik of the kandi, who is expected to feed and shelter all visitors and travellers; beds, bedding, and forage are provided by the *fakirs* or *hamsayahs* in rotation. In the *hujrah*, the malik meets the residents of the kandi for the discussion and settlement of their public business. Here also the residents and visitors assemble to smoke, gossip, learn the news of the day, and discuss politics. It is also the sleeping-place of all the bachelors of the *kandi*; for, as it is customary with the Afghans, no friend, nor traveller, nor relative, a bachelor, at manhood, is allowed to sleep in the house. This custom is possibly owing to the construction of the houses, which provide no privacy for the women.

The *burj*, or "watch-tower," now only exists in villages beyond the border. It is always attached to the house of the malik, and is in constant use as a place of refuge and observation in case of feuds between the different khails of a village community, as well as against enemies outside. In villages where a khan resides, there is, besides the *burj* of each *kandi*, a fort or *garrai*, which encloses the whole of the khan's *kandi*.

From the foregoing particulars, it will be observed that each family of the Yusufzais has its own patrimony in tenements and lands; that they live in village communities according to tribal or clan descent, and in these again in smaller societies of the families of the clan sections. These are governed by their own maliks, who in turn are subordinate to the tribal chief, or khan.

Both these offices are hereditary, except in the case of manifest incapacity from mental imbecility or physical deformity, or from some objectionable quality of temper or general conduct; but there is nothing to prevent a man of courage and ability raising himself to the position of either. The independent powers of these chiefs—for the terms merely represent different degrees of rank of the same kind—are very restricted indeed. In matters affecting the welfare or interests of the tribe or clan, they cannot act in opposition to the wishes of the general community. These are ascertained through the maliks by *jirgah*, or council, of the "elders" of each clan, and its sectional khails, separately first, and collectively afterwards. Each clan is a separate democracy. Their members are guided in their views by the greybeards or elders, the patriarchs of the different families, who, in concert with the malik, decide all matters relating to their own society. This is the regular course; but, in actual practice, the Yusufzais generally take the law into their own hands, and, on the principle that "might is right," generally act much as they please. Disputes between members of the same clan are sometimes settled by their friends, the injured party receiving an equivalent for the injury suffered, but very seldom without the assistance of the elders and the malik; and they in their decisions are guided by the usages of Pukhtunwali, a code framed on the principles of equity and retaliation. Thus A kills B's plough

bullock ; the matter is referred to the *jirgah* ; they decide that B shall kill one of A's plough bullocks ; he does so, and all parties are satisfied. Or A kills B's *charaikar*, or bondsman. B must be provided with another by A, and the matter ends. But if A kills B, then B's relatives demand the life of A ; and, if the *jirgah* succeed in handing him over to B's next of kin for revenge, the matter ends in A's death ; otherwise, if A escapes, and one of his family is not sacrificed, a feud breaks out till the injured party is revenged. Between members of the same clan, such disputes seldom lead to extremes ; but where members of different clans are the principals, their respective clan divisions take up the quarrel as a personal one, and a settlement is seldom effected ; for reprisals are made on both sides, and ultimately leads to a lasting estrangement or feud between the tribes ; for, barbarians as they are, they are most sensitive to any insult or slur on their honor and independence.

Each tribe under its own chief is an independent commonwealth, and collectively each is the other's rival if not enemy. The families composing each never render more than an allegiance to their khan in whose defence they arm and take the field. Previous to the British annexation of a portion of their country they never paid revenue regularly to any government.

When undisturbed from without, the several tribes are always opposed to each other ; feuds, estrangements and affrays are of constant occurrence ; the public roads and private property are alike unsafe. The men, although wearing arms as regularly as others do clothes, seldom or never move beyond the limits of their own lands except disguised as beggars or priests. Everywhere family is arrayed against family and tribe against tribe,—in fact, one way and another, every man's hand is against his neighbour. Feuds are settled and truces patched up, but they break out afresh on the smallest provocation. Such is the ordinary condition of Yusufzai beyond the border. But when danger threatens from without, all family feuds and clan jealousies are at once forgotten and all unite to repel the common enemy.

Previous to the British occupation of the Yusufzai plain, so rife were these feuds and disorders that men ploughed their fields with a rifle slung over the shoulder or a sword suspended at the waist, and watched the growth of their crops with armed pickets night and day. Similarly their cattle never went out to graze except they were protected by armed footmen or mounted guards. Happily all this is now altered, and the change is appreciated by the mass of the people. The cultivator now casts his seed on ground far away from his village and is troubled by no anxieties for the safety of the crop. Children now lead out the cattle to graze, and amuse themselves at play on the mounds formerly held as pickets. Men and women follow the tracks across the dreary and desert *mairah* wastes unhindered and undisturbed, and in their visits from village to village daily perform journeys their grand-parents never dreamed of. The tales of heroism and deeds of bloodshed, of which almost any mound and hollow in the country is the site, are now fast becoming traditions, and are only

heard of from actors amongst the old men, who in their village homes delight the youth untutored in the use of arms with thrilling recitations of the manly deeds of their fathers.

From the foregoing description it will be observed that the Yusufzais have no regular form of government. Every man is pretty much his own master. Their khans and maliks only exercise authority on and extract revenue from the mixed population, who besides paying a third or fourth of the produce of the land they cultivate to the owner, render certain fees and taxes to the chief of the tribe or clan they are settled with. These have already been detailed, with the services exacted from them. From Musalmans, not Pukhtuns or priests, the chief sources of revenue to the khans are the *bakrai*, or "marriage tax," and the *lwugi tawân*, or "hearth tax." The Hindus only pay the *juzia* or "poll tax." These are the recognized taxes, but in practice many other tyrannical exactions are made on frivolous pretences by chiefs who have the courage and power to do so.

Such are the main features of the government of the Yusufzais; let us now notice their customs and character.

Of the latter some idea will have been conveyed by the foregoing remarks; here it may be added that owing to the pastoral and agricultural life they lead, the Yusufzais are for the most part very illiterate; even their priests or educated class are as a body lamentably ignorant, though in the midst of the surrounding darkness they are shining lights.

Like the rest of the Afghan nation generally, the Yusufzais view themselves as a peculiar and favored people. The most notable traits in their character are unbounded superstition, pride, cupidity, and a most revengeful spirit.

Their superstition is incredulous and has no limits. Miracles, charms and omens are believed in as a matter of course. An inordinate reverence for saints and the religious classes generally is universal, and their absurdly impossible and contradictory dicta are received and acted on with eager credulity. The *ziarat* or "sacred shrine" is habitually resorted to by all classes and both sexes. At these the devotees confess their sins and implore forgiveness, unburden their hearts of all manner of secret desires, and beseech favours, all in the full belief of a sure hearing and answer. The wayfarer never passes one without checking his steps to render obeisance or invoke a blessing. The people pride themselves on these outward signs of a holy life, and boast of their love and reverence for their "pure prophet" and his "blessed religion," and congratulate themselves on their resigned obedience to his commands as conveyed to them through their holy men and priests. In all this they act sincerely from the heart, for they certainly do cherish and pamper a very numerous priesthood at considerable self-denial.

With all this, however, and as might be expected in a religion that, without appealing to the loftier and purer qualities of the heart, merely binds its followers to the observance of outward forms and ceremonies, they never allow their religion or its ordinances to stand

in the way of their desires when these run counter to them. In their religious tenets they are *sunni* Mahomadans, and distinguish themselves as *chárīáris*. In common with other Musalmans they hold the observance of prayer, alms, fasts, and pilgrimage to be the binding and fundamental duties of their religion. To omit any of these is considered a great sin, and if persevered in exposes the offender to excommunication as an infidel. The observance of prayer especially, with the appointed ceremonies and at the fixed periods, is deemed the most important duty, and is less neglected than any of the others. The prayers consist of two parts, termed *fard* and *sunnat*. The former must always be repeated, the latter may be omitted in case of pressing hurry. Before any prayer can be repeated the ablution by *aodas*, or in the absence of water the purification by *taiammum* must be performed; the place of prayer as well as the body and clothes of the person must be *pak* or "pure." A multitude of trifles are always conspiring to render either impure or *palît*. The religious man is consequently always on the look out and dodging about to avoid contact with imaginary impurities. The fixed prayers are *shr* at daylight, *mâzpakhín* at noon, *mâzdigar* afternoon, *mäzkhâm* at sunset, and *mâkhotan* at evening.

The distribution of alms is very generally observed by all classes according to their means. The priesthood, widows, orphans, maimed, blind, aged, &c., are the recipients. They are of two kinds, termed *zakât* and *khairât*. The former are appointed by the Kurán, the latter are according to the inclination of the donor. Alms are sometimes given in money, but more generally they are gifts from the produce of the fields or flocks, &c. None of the Yusufzais pay the *ushr*, or tithe for the support of the church, though its exaction has frequently been attempted. Their objection is that by so doing they would acknowledge themselves the subjects of a sovereign, whereas it is the glory of most of the tribe to boast of the independence they maintain. The fast is the Mahomadan *Ramazân*. It is very strictly kept from sunrise to sunset every day throughout the month, and is considered a meritorious penance, ensuring abundant future reward. Only travellers and invalids are allowed to eat during the fast; children are classed with the latter. Keeping the fast is termed *rozha*, and not keeping it *kozha*. Those who cannot keep the fast, in whole or part, during the month of Ramazân, must make up the difference afterwards before the arrival of the next Ramazân.

This is termed *haj*, when made to the proper place, Mecca. Those who cannot go themselves, or send a substitute—and with few exceptions they comprise the whole tribe—content themselves with periodical visits to the sacred shrines in their own limits. This is termed "doing the ziarat." Friday is the favourite day, and is, therefore, named "*ziarat day*." On this day whole villages turn out for the pilgrimage round their own ziarats. Sometimes pilgrims go the round of the noted shrines in the country. Hassan Abdul, Pir Baba in Buhnair, and the Kakakhail in Khattak hills, are the chief favourites in this country.

The pride of the Afghans is a marked feature of their national character. It is also a prominent one of the Yusufzais. They eternally boast of their descent, their prowess in arms, and their independence, and cap all by "Am I not a Pukhtun?" They despise all other races; and, even amongst themselves, each man considers himself equal to, if not better than, his neighbour. Hence most of the bickerings and jealousies so rife in every family throughout the tribe. In their bearing towards strangers of rank they are manly and plain-spoken, but towards the weak and low they are abusive and tyrannical. They enjoy a character for lavish, or at least liberal, hospitality. This they do deserve, but not to the extent they boast of; for what passes for hospitality is, in most cases, a mere customary interchange of services or favors. Owing to the disturbed and barbarous state of their society, and the absence of public places of accommodation for travellers, such as sarais, it is the custom of the several tribes to lodge and feed each other when travelling. Thus guests and strangers are fed and sheltered free of all charge in the village *hujrahs*, but both the accommodation and fare are of the simplest and least expensive kind. Strangers or foreigners generally receive neither food nor shelter, but beg the former from house to house, and find the latter in the mosques. In out-of-the-way and unfrequented localities, where the population is sparse and poor, there is a shew of greater hospitality and welcome; but it is not genuine, and as often as not, if the guest be worth it, he is robbed or murdered by his late host as soon as beyond the protecting limits of the village boundary, if not convoyed by *badraga* of superior strength. This *badraga* is merely an armed body of men who, for a consideration, agree to convoy travellers through their own limits. Any Musulman may act as *badraga*, but only the one supplied by the chief of the district is safe; any others are liable to be attacked by rivals or enemies. The convoy can only defend within their own limits; beyond these men of the next district take their place. Every tribe and their divisions have their own separate and distinct limits, within which they are quite independent of each other. A man of one district who drives off to his own home the cattle from a neighbouring district is only reached by the injured tribe making reprisals on the offenders. Thus, for example, if a man drives off a buffalo from the Salarzai district to his own home in the Gadaizai district, both in Bunair, he is safe until the owner of the stolen animal succeeds in tracing it. He cannot make the thief restore it, or punish him for the theft, but retaliates by seizing the first Salarzai man, or any of their cattle, that he may lay hands on. The matter then becomes a dispute between the two tribes, and is generally settled by each party restoring the other's property. The cattle first carried off is termed *dûrâ* or *dûrâ dopa*, and the reprisal made is termed *bota barampta*. Where a man of the tribe owes a man of another tribe money or other property, and refuses to make payment, then the creditor seizes and keeps the first man or any property belonging to his debtor's tribe until the debt be paid. Sometimes the tribes meet in *jirgah* for the settlement of these disputes; but generally individuals are allowed to settle their own disputes amongst

themselves. The consequence is the anarchy and disorder that characterize the life of the Yusufzais. The most remarkable illustration of the pride of the Yusufzais is their exaggerated notion of their own honor, *Nang i Pukhtâna* as it is termed, any slight or insult to which is instantly resented. The existence of such sentiments amongst them is very strange, for they glory in being robbers, admit that they are avaricious, and cannot deny the character they have acquired for faithlessness. The distinctive laws of *Nang i Pukhtâna* are very numerous, both as regards their dealings with their own race and with strangers. The chief are *Nanawatai, Badal,* and *Mailmastai.*

By *Nanawati,* or "the entering in," the Pukhtun is expected, at the sacrifice of his own life and property, if necessary, to shelter and protect any one who in extremity may flee to his threshold and seek an asylum under his roof. This applies even to the protector's own enemies, and by some tribes the asylum is extended to all living creatures, man or brute, or fowl; but the protection is only vouchsafed within the limits of the threshold or premises. Beyond these the host himself may be the first to injure the late protégé.

Badal, or retaliation, must be exacted for every and the slightest personal injury or insult, or for damage to property. Where the avenger takes the life of his victim in retaliation for the murder of one of his relatives, it is termed *Kisâs.*

The laws of *Mailmastai* bind the Pukhtun to feed and shelter any traveller arriving at his house and demanding them.

To omit or disregard any of these observances exposes the Pukhtun to the ridicule and scorn of his associates, and more especially as regards the *badal* and *kisâs.* These are never forgotten, and, whilst aptly illustrating the revengeful spirit of the people, shew the means by which it is kept up. It is a common thing for injuries received by one generation to be revenged by their representatives of the next, or even by those two or three generations further removed. Children in their infancy are impressed with this necessity as the object of their lives.

According to their neighbours, the Yusufzais are said to be naturally very avaricious and grasping, selfish, and merciless, strangers to affection, and without gratitude. They have all these faults, but the condemnation is too sweeping and severe. Though not always sincere in their manners, the Yusufzais observe many outward forms of courtesy towards each other and strangers that one would not expect in a people living the disturbed and violent life they do. The salutation *as salâm alaikum,* and the reply *wa alaikum salâm,* are always interchanged. Not to return the salam is always considered wrong, and not unfrequently is taken as a personal slight, and avenged accordingly. Friends meeting after a long absence embrace, and in fervent phrases enquire of each other's welfare, never stopping to give a due reply in the midst of their counter gabblings of *jor yai, kha jor yai, khushal yai, takra, taza kha takra yai, rog yai,* &c. Strangers passing each other on the high roads exchange courtesies as each plods on his way,

and *starai ma sha*, or "be not fatigued," (which corresponds with the *mandana bashi* of the Persians) is answered by *loai sha*, "be great," or *ma khwaraiga*, "be not poor." The visitor entering a village or its *hujrah* is greeted with *har kala rasha*, "always welcome," and replies, *naiki darsha*, "good betide you," or *har kala osa*, "may you always abide." There is no term exactly corresponding with our "thank you," but under similar conditions the usual phrases are *khudâia di obakha*, "God pardon you," or *khudâai di loai ka*, "God prosper you," or *khudâai di osâta*, "God preserve you." Friends parting commit each other to the care of God with the sentence *da khudâai pa âmân*, "to the protection of God," and its reply, *khudaâi dar sara naiki oka*, "God act well with you." Of the necessity of such a commission there is no doubt, and in this country the traveller invariably conceals his route and time of departure. Thus, if going direct from Murdan to Peshawar by night he gives out that he leaves for Nowshaira in the morning.

One other point connected with the character of the Yusufzais requires mention before proceeding to a description of their domestic habits, social customs and amusements. It is the estimation in which they hold their women. They are most suspicious and jealous of them. It is quite enough for a man to see his wife speaking to a stranger to arouse his passion. He at once suspects her fidelity, and straightway maltreats or murders her. The women are never allowed in public to associate with the men, though amongst themselves they enjoy a certain amount of liberty. The abuse or slander of a man's female relations is only to be wiped out in the blood of the slanderer, and not unfrequently the slandered one, whether the calumny be deserved or not, is murdered to begin with. The Yusufzais though so jealous of them treat their women with no respect or confidence, but look on them as so much property in which their honor is invested, and to be watched and punished accordingly. Nevertheless, elopements, termed *matiza*, are one of the most fruitful cause of feuds. In their domestic habits the Yusufzais are very simple. Their dwellings are mean mud and lath cabins, full of vermin and foul air, and surrounded by cesspools and heaps of every kind of filth. In their diet they are frugal and often abstemious; very few are intemperate. Their food is plain and wholesome, and almost entirely the produce of their cattle and lands. Milk in its various forms, the common cereals, vegetables, and meats, together with pot-herbs and edible fruits that grow wild, constitute the diet of the mass of the people. Sugar, and in some parts wild honey, is much used, but spirits are quite unknown. Tea is very little used and only by the rich, but coffee is not even known by name. Tobacco, for chewing, smoking and snuffing, is in too general use. Opium also is used to some extent, and so are the different preparations of Indian hemp, but mostly in the plain country and only amongst the abandoned and debauched, who are pointed at as disreputable characters and a disgrace to their names.

In their persons the Yusufzais are singularly indifferent to cleanliness. Their ablutions seldom extend beyond the *aodas* or *wûzû* appointed as the necessary purification before prayers. Many

wear clothes steeped in indigo to hide the dirt. The ordinary dress consists of a loose frock, or *kamíz*, and wide trowsers, or *partog*, with a *patka* to wind round the head. All are of coarse cotton cloth of home manufacture, and are frequently worn, without a change, till in tatters. The dress of the chiefs and well-to-do is of the same kind, but of better material, of English manufacture. The dress of the women only differs from that of the men in the substitution of the *oranai*, or chequered sheet, for the patka. This sheet is of the same material and pattern for the whole tribe.

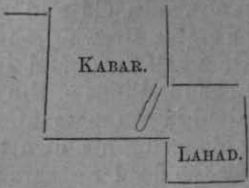
The Yusufzais, like most Afghan tribes, have a natural fondness for field sports, such as hawking, hunting with dogs, and shooting. Frequently they combine with these pleasures the more exciting business of highway robbery, cattle-lifting and burglary. With many, these are the ordinary means of livelihood; otherwise the population is more or less wholly devoted to the care of their flocks and fields. Many take military service under the neighbouring governments, but none ever engage in the industrial or mechanical trades, and few have the capacity to manage the business of a merchant. All such are the special occupations of different classes of the vassal population, as already mentioned. The workmanship is always of the most simple and coarse kind, such as is suited to the wants of a poor agricultural people.

At home the Yusufzais are of a lively and merry disposition, and and are very fond of music and poetry; to enjoy these, they have frequent social gatherings at their village *hujrahs*. The poetry possesses some merit, and is worthy of attention from us by way of encouragement. Their music, too, though noisy, and the result of vigorous performance, is not without its own peculiar merits, to judge from its exciting effects on a Yusufzai audience. In all cases the professional musicians belong to a distinct class, termed *Dum* and *Mirasi*. Their instruments are the *nagâra*, or drum, the *surnai*, or flageolet, and the *rabab*, or violin. The last is often accompanied vocally. The *mirasis* are improvisatores and actors. Their recitations are of an epic character, generally some departed warrior of the tribe being the hero; but love songs and burlesques are also common subjects. Some of the last named are clever and witty, and do not spare the British officials who have become noted in the country. Often, however, both the recitation and acting are of quite a different character. The obscenity and beastliness of these equally with the others draw loud plaudits from the audience. In their social gatherings and amusements, the men are never joined by their women. These have their own separate gatherings, were they sing and dance to the music of the *Dums* in an adjoining court. The women, however, except on the regular festival days, to be mentioned further on, have few gatherings for amusement or recreation. They are mostly occupied with their several household duties, but find time also to visit each other from house to house, gossip, talk scandal, and do other quarrelling. With rare exceptions, they are entirely uneducated, and are described as coarse and obscene in their conversation. In public they are silent, and always veil themselves before strangers. They are said to possess a martial spirit, and often

urge their men to many a deed of blood to gratify their own private piques, or to resent some imagined or real slur on their honour. Their daily occupations are the usual domestic duties of the household, such as fetching water, preparing butter, grinding corn, cooking, spinning cotton, &c. Often the wealthier classes engage in the lighter of these duties by way of occupation, but more frequently they are better employed with their dress, jewellery, and personal adornments, such as plaiting the hair, dyeing the hands and feet with *nakriza*, or "hinna," and painting the eyelids with *rânja*, or "surma." The women are even more superstitious and religiously disposed than the men, and their credulity it seems increases with the absurdity of what is offered for their belief. They are very fond of visiting the *ziarats* and the graves of departed relatives. On Fridays, it is a common sight to find the village graveyards and ziarat enclosures crowded with troops of women, old and young. Some in silence move about between the graves, strewing them with flowers, or pebbles, or bits of pottery. Others sit down and indulge their grief for a lost dear one in loud sobs and wailings of the deepest sorrow, and for hours together call to the dead in the most affectionate terms, mingled with loving rebukes for deserting his own to the cares and toils of a weary life. Mourning for the dead appears to be the special duty of the women. When a death occurs in a family, the women of the *kandi*, or quarter, and others in the neighbourhood, repair to the house, and gathering round the corpse, which is for the purpose laid out on a bed in the court, perform the *vîr*, or *wuzar*, the lamentation. It is a very mournful and impressive sight. The women, some twenty or thirty, if the deceased were a man of position, stand round the corpse and weep in concert, and in an accustomed manner and tone. They are led by the senior matron, who, advancing a step or two in front of the rest, slaps her face with both hands, and amidst loud sobs, exclaims in sharp, shrill, and hurried breaths, *hai hai! hûai!* "alas! alas! woe, alas!" and at the last syllable stamps one foot on the ground. They rest repeat in chorus after the leader, and continue the same exclamations and gestures with increasing vehemence and gesticulations for half an hour or more, by which time their faces are swelled from repeated slapping (at least those of the near relatives); the eyes are bloodshot and sore from the unusual drain of tears, the hair hangs in wild dishevelled locks, and the actors are more or less exhausted by the performance. The sound of the *wuzar*, or *vîr*, can be heard at a considerable distance. Often the weepers divide into two parties, who repeat the *vîr*, in rapid succession, but in different keys; the one party commencing at the cadence of the other's exclamation.

At the conclusion of the lamentation, the women retire. The body is then washed in the prescribed manner by one of the Shahkhail class, who for his labour gets his day's food and the clothes on the body. After the washing, the corpse is swathed in burial clothes—a winding-sheet, in two pieces of coarse cotton cloth. One piece is wrapped all around the body, and the other is spread over its back and front from head to foot. The two great toes are fastened together with a string. In this state, placed on a bed and covered with a

sheet, the corpse is carried off to the burial-ground, where round the grave are collected the priest of the quarter in which deceased resided, his relatives, friends, and a crowd of beggars and idlers. Women form no part of the assembly. On depositing the corpse near the grave, the assembly rise and stand in rows to its east and facing the west. The priest than advances a few paces and performs the prayers appointed for the burial of dead in an audible and solemn voice, and is followed by the congregation repeating after him. At the conclusion of the prayers, the body is lowered into the grave, which lies north and south, and is next laid in the *lahad* with the face inclined to the west. The *lahad* is a small sepulchre on the west side of the grave, or *kabar*, and a little below the level of its floor. It is roomy enough to allow the corpse to sit up when summoned by the angels *Nakir* and *Munkir* to render account of his life and deeds. After the body has been deposited in it, the *lahad* is shut off from the *kabar* by large flat bricks placed upright against its opening, as represented in the annexed section. The *kabar* is then filled up with earth, none of which reaches the corpse itself. Before lowering the corpse into the grave, the deceased's relatives disburse the *izkát*, consisting of money and sugar, to the priests and beggars around. The ceremony of burying the dead is termed *janáza*. At its conclusion the assembly disperses; but deceased's friends repair to his late home, and for three successive days perform the required mourning. During these the women repeat the *vír* or *wuzar*, friends drop in to repeat the *fatihah*, here called *lás niwah*, from the custom of holding the hands together in repeating "the condolence for the dead," and the priests and poor are fed. On the fourth day the women visit the grave in a body. This concludes the mourning ceremony for all, except the members of deceased's family, who continue to recieve condolatory visits of their friends, and themselves visit the grave, at least every Friday, till the fortieth day, on which they give a feast that concludes the ceremony for them also. Amongst the Yusufzais, although they are accustomed to violent deaths and murders, the death of a member, especially if a male, is always the source of sincere mourning and grief, and is a calamity generally very much dreaded. The people have all sorts of superstitious terrors of the mysteries beyond the grave; and, believing in good and bad omens, observe some curious customs to avert the dreaded calamity. On the filling up of the grave, it is believed that the angel Gabriel blows a terrible blast on the trumpet for the raising of the dead, who, waking from his death-sleep, finds an angel perched on each shoulder. The one taxes him with his evil deeds, reveals his hidden thoughts and secrets, and notes them all down in a book. The other recounts the meritorious deeds of his life, notes the prayers and other religious ceremonials that have been properly observed, and the fact of his having died in the true faith. The two records are then balanced against each other; and according



to the result, the soul is welcomed to paradise, admitted to purgatory, or despatched to hell. Amongst the numerous superstitious rites observed by the Yusufzais for the aversion of impending death, or in atonement for the soul thereafter, two are worthy of special note as being also Israelitish observances. In the one, resembling the "Passover," a healthy animal of the herds or flocks is sacrificed, and distributed to the priests, who sprinkle the blood upon the lintel and doorposts of the house to be protected. In the other, resembling the "scape-goat," a similar animal is conducted round the house or village, formally loaded with the sins of the people, and then driven off beyond the limits to become the property of anybody who may seize it. Always in the case of sickness, the afflicted, according to his means, feeds the priests and poor, and sacrifices sheep and oxen as sin-offerings. This is also done after the commitment and repentance of any great sin; and similarly thank-offerings are made on recovering from illness or escaping from any other impending calamity. All such offerings are generally termed *kurbáni*, or "sacrificial."

In their marriage contracts, the pride of the Yusufzais is again strongly marked. The rites and ties are for the most part binding according to the Mahomadan code. But in this there is much variation in the different divisions of the tribe. The majority are content with one wife at a time, many marry two, and the chiefs and wealthy take the full number of four, besides as many concubines as they can afford to keep. Frequently children are betrothed by their parents to maintain clan relationship or friendly alliances. Sometimes, as in out-of-the-way places, where the population lead a more simple and less restrained life, the contract is made by mutual desire of parties well acquainted with each other. Generally, however, the selection is made without previous acquaintance through the means of members of the *Dum* class, who are termed *raibar*, or *dallál*, *i. e.*, "go-between," or "agent." This class, both men and women, are the repository of the family secrets of the whole tribe; and, in their special calling, they play off the negociating parties upon each other, according as they are paid. They are very circumspect, however; and, for their own safety, keep their secrets to themselves. As soon as the parents of a girl have accepted the proposals of a candidate for their daughter's person, he visits the father in company with the *dallál*, and takes with him presents for the parents and the object of his desires. If approved of, he is invited to visit again, when the amount of dowry is agreed to. If in possession of the requisite means, the marriage day is fixed; if not, he is acknowledged as the betrothed, and a period fixed for him to collect the dowry. As soon as the terms are agreed to, the father and the wooer drink "eau sucré" out of the same vessel as a token that the compact is binding, and as a proof of good faith. After this ceremony the engagement is published, the friends of either party congratulate each other, and the hopeful benedict makes frequent or few visits according to circumstances, with presents for his affianced, though he never sees her. The engagement is termed *kozhdan*, the dowry *máhar*, the youth *zalmai*, or *chandghol*, the maid *paighla*, or *chandghála*, the ceremony *nikah*, the feast

wádah, the procession *janj,* the bride *náwai,* the bridegroom *sakhtan,* the mother *mairman,* the father *máirah,* the infant *máshúm,* the girl *jínai,* and the boy *halak.*

The *janj* consists of the friends of both parties. On the appointed day the bridegroom sets out with his friends, male and female, to the house of his bride; they go along in a divided procession, the men by themselves and the women by themselves, with music, singing, and firing of matchlocks, &c. This party is termed *janjián*; at the house of the bride they are welcomed by her party of friends, termed *manjian.* The two parties coalesce, and the men and women in separate associations pass the day and night in feasting, music, and gossip. During the night the bride and bridegroom are made man and wife by the priest, who, in the presence of witnesses, asks each party if they accept each other on the conditions he at the time names in detail. This repeated three times, and affirmative replies being received from each on all three occasions, the priest naming both parties, declares them man and wife, and asks a blessing on their union. This is the *nikah.* Next morning the bridegroom takes his bride to his own home, and is conducted thither by his own *janjián* with the usual demonstrations of happiness. The *manjian* remain at the bride's house to comfort the parents. At his own house the bridegroom keeps the guests three days and nights occupied in feasting, music, &c., then, dismissing them, unveils his bride, and sees her for the first time. All the expenses of the marriage are borne by the bridegroom. Both parties receive presents from each of their friends; but it is an understood agreement that they in turn will make presents of the same value to each of them when a similar festival occurs in their respective families. Failing to do this, and to return jewels borrowed for the occasion, is a fruitful source of feuds. The marriage expenses are very heavy. The lowest sum is fifty rupees, the average is about two hundred rupees for the common people. The rich require as many thousand rupees and more to get married respectably. Marriages are never performed during the Ramazan, or between it and the *loai akhtar* or *id-i-kurban,* because the first is a period of fasting, and the second the time for making pilgrimages.

The proper place of pilgrimage is Mecca; but, as few are able to undertake so great a journey, the mass of the people go the rounds of the ziarats in their own vicinity. There are three principal places of pilgrimage here, and each has its own fixed annual festival. These are the *Jandah* at Peshawar, *Kaka Sahib* in the Khattak country, and *Pir Baba* in Buhnair. The first two festivals are termed *maila,* and last three or four days each. Immense crowds of holiday folk assemble at these shrines, at appointed times, once a year; before the Ramazan at Peshawar for the *Jandah maila,* and after the Ramazan for the *Kaka Sahib maila.* Numbers of Hindus and petty traders attend at these festivals, and in temporary booths open out shops for the sale of a vast variety of merchandise. Bands of musicians, actors, &c., move about the crowd, delighting the women and children with their obscene jests and disreputable performances. The men are amused by wrestlers, conjurors, &c., vie with each other in equestrian exercises, *naiza bazi,*

trials of strength, and other athletic sports. Gamesters and prostitutes also are present, and reap rich harvests from their victims. In these festivals enemies often meet and settle their disputes with their swords. Previous to the British rule, these assemblages were always very unruly and disorderly crowds, and much blood was spilt. Now, however, they are better conducted, but still four or five deaths from violence always occur. At the Pir Baba ziarat there is no *maila* owing to the unsettled state of the country. It is a sober place of pilgrimage. In the spring, however, parties of both Mahomadans and Hindus collecting there set out for the ziarat of *Jogiano Sar* on the summit of the Tortaba spur of the Ilam mountain. Here they encamp for three days, and in separate parties enjoy a season of recreation, described as a mixture of religious devotion and debauchery. The people going to this festival (which is termed by the Hindus *Ramtakht*) collect a sum of four or five hundred rupees for the chief of the district before he ensures their safety. Frequently, when the country is actively disturbed, the festival is altogether passed over.

Amongst the Yusufzais, the occasion of the birth of a male child is one of great rejoicing and feasting amongst the friends of the happy mother, who does not, however, partake in them till the forty days of her purification be accomplished; for, during this period she is kept strictly secluded, ministered to by female friends, and made to observe the most absurdly superstitious rites before the final ablution that restores her once more to society. The birth of a female child is in no way noticed, except as a misfortune.

About the eighth year, often much earlier, the boy is admitted into the fold of the Mahomadan church by the outward sign of circumcision. The ceremony involves some days of music, feasting, and rejoicing. After the final dinner, it is customary for the guests to contribute money, according to their means, for the expenses of the entertainment. The general result is profitable to the host, if a man of rank; but it is otherwise with the poor. After circumcision, the young Yusufzai is taught his creed and the ordinary forms of prayer, and is instructed in the principal tenets and observances of the Mahomadan religion; and this, with but few exceptions, is all the education he receives. At twelve or fourteen years of age, he joins his father in out-door work, either tending the flock or working in the fields. From this time, also, he is obliged to sleep away from the rest of the family, and either spends the night in the *hujrah* of his *kandi* with the rest of the bachelors, or, if the season allows of it, sleeps at his father's *khirman*, or threshing-floor, or his *harat*, or irrigation well. At twenty years of age, or thereabouts, he receives a portion of his father's land as his share of the patrimony, and seeks a wife if about to settle at home; otherwise he leaves his home and seeks a livelihood by military service in foreign countries. In the decline of life, he returns to his home, resumes his share in the land, and spends the rest of his days, if old, in idle ease, under the shade of his own fig tree, and seeks to make amends for the sins of his youth by a punctual performance of the stated prayers and extra devotions at the mosque of his forefathers. His last wishes are to be buried in the

family grave in his own village cemetery. The Yusufzais are very particular on this point, and it is considered a point of honor to convey the bones or bodies of relatives dying in foreign lands, or distant places, to the village graveyard. If already buried in another place, the relatives travel down, however far it may be, and, exhuming the body, carry up the bones for interment in their own village burial-ground.

The life led by those who live and die at home has been described in the preceding pages. In brief words, they are occupied in the culture of the soil and the rearing of cattle; and vary the monotony of their daily pursuits by family feuds and tribal fights and reprisals, or by the exciting ventures of cattle-lifting, highway robbery, or plundering raids into the lands of their neighbours. In every village the alarm-drum is always ready to warn the tribes of approaching danger. Its unmistakable roll warns the women and children to keep within doors, and calls the men together to defend their rights and honor. The drum is an effectual and speedy means, especially at night, of warning the tribes scattered over an extensive country of the approach of danger from without. The first village alarmed at once sounds the well-known roll, only used on such occasions, from the top of the highest house. The warning is at once repeated by the next village, and then by the next to it, and so on, till in a few minutes the whole country is aroused and on the alert. In each the chiefs are surrounded by the men all armed and ready for action, guards are posted at the entrances to the villages, pickets are thrown out to defend the approaches, and spies are sent off for information. Meanwhile, messengers pass quickly between the nearest villages, and in a few hours the intelligence is spread all over the country; the tribes are all at once armed and hasten with their support wherever assistance is required, or stay at home to defend their own loved hearths.

Such are the Yusufzais in their government and customs. These conditions have in a measure become changed for the better in that portion of the tribe under the British rule. To outward appearance, the turbulent, restless, and savage Yusufzai of but a few years ago is now a peaceful, well-behaved, and industrious agriculturalist--a remarkable contrast to his still savage and faithless brother in the hills, beyond the influence of British rule. Than this fact there is not needed stronger proof of the blessings conferred by a strong, just and merciful Government, under which life and property are secure, the fruits of industry reaped by the labourer, and liberty of speech and action, so far as not seditious or criminal, unhindered; whilst a justice, such as was before unknown to them, is now available with equal facility to all, of whatever tribe, creed, or rank.

That these blessings are appreciated by the people, is made apparent by the improvement of their condition during late years, and the influx of settlers from beyond the border; indeed, they themselves, though owning many discontented characters, admit the blessings of their present condition as compared with their former state of life. The villager now never troubles himself with anxieties as to the safety of his cattle or crops, and is not always on the watch for an

enemy in every corner. The alarm-drum now is never heard, and the youth are untutored in the use of arms. Owing to their long enjoyment of peace and ease, and their confidence in the strength of the Government, many have sold their arms to tribes beyond the border. Despite all these advantages, the mass of the people would gladly revert to their former state of barbarism and anarchy, for they have not yet learned to like their beneficent rulers, though they cannot deny being satisfied with the results of their government.

In a description such as this, where brevity is necessary, it is difficult fully to illustrate the benefits the Yusufzais have reaped under the British Government during the past fourteen years, and I will not attempt it. That great improvements have been effected is indubitable; that the people are happy, protected, and rapidly getting rich, is equally so; and that serious crimes, though still very prevalent, are greatly on the decrease, is a fact. But there is no doubt, also, that much remains to be done. Canals for irrigation and district roads are much wanted, as are bridges on the roads already laid out. The sanitary improvement of villages and rules for their regular conservancy are urgent necessities; and, with the necessary authority, could be, without difficulty, carried out. The planting of trees and construction of sarais and wells also demand attention. For the want of some of these, nearly half the plain is an uncultivated waste.

The time for initiating these improvements has now arrived. Of the certainty of this, every day's converse with people gives proof.

The Yúsafzáes are, as has been said above, descended from Mandau, son of Kkakai. From a second son of this Túrk are descended the Túrkalánís of Bajáwar; and from a third, Makh, who had a daughter, Kakí, are descended the Kakiánís, or Gigianís, or Khúgíánís. The Khakai clan originally came from Ghwara Margha, in the Ghilzáe country. Expelled from this they went to Kábal, from which they were again driven, and, after wandering about the north slopes of the Súféd Kóh, they came to the Péshávar valley. Here, after much fighting, they drove out the Delazáks, and then proceeded to take possession of Swát and Bajáwar from the Swátís. Here they have remained ever since. The Yúsafzáe clans have always been famed for turbulence and rebellion wherever they have settled, and on occupying the lands they now possess they did not improve. They gave equal trouble to Akbar, Aurungzeb, Sháh Alam, Nádar Shah, to the Dúránís and to the Sikhs. In the articles on Panjkóra, Swát, Búnér, &c., and the tribes (sections of the Yúsafzáe) who inhabit this country will be found as much of the history of this tribe as is of interest or importance for Government purposes. Those who wish a more full account of the never-ending wars of the Yúsafzáes before the date of British rule will do well to turn to Bellew's Report.

Khash Alee's list of Yúsafáe villages in the Sama, and in Swát, Búnér and the Chamla Valley, is as follows:—

Section.	*Village.*	*Number of f. m.*
Aba Khél	Zeyda	800 foot, 60 horse.
Taju Khél	Haryam	50 foot.

Section.	*Village.*	*Number of f. m.*	
Taju Khél	Sala	50 foot.	
Ditto	Nabí	60 „	
Ditto	Dekí	60 „	
Apa Khél	Lahour	1,100 „	20 horse.
Doulat Khel	Kunda	100 „	
Ditto	Shah Mansur	200 „	
Aba Khél	Hiind jagir of Assulla	200 „	
Ditto	Kaddí	60 „	
Ditto	Panch Pír	80 „	
Omar Khél	Topai	72 „	
Bizad Khél	Kalabut	200 „	
Ditto	Kala	80 „	
Omar Khél	Darra	80 „	
Ditto	Swahí	80 „	
Ditto	Menerí Khél	500 „	
Bizad Khél	Bajar	50 „	
Ahmed Khél	Margoz	250 „	
Bít Khél, Mír Ahmed Khél	Ser Munara	100 „	
Ditto	Baja	50 „	
Bam Khél, Khúdú Khél	Bárá Marghóz—		
Budula Khél	...	60 „	
Enús Khél	...	70 „	
Zafur Khél	...	60 „	
Mada Khél	...	70 „	
Kasim Khél	...	25 „	
Osman Khél	...	60 „	
Músa Khél	...	25 „	
Mír Ahmed Khél	Tankúí	200 „	
Kanazáes, Abazáes, and U'tmánzáes	Kota	400 „	
U'smanzáes	Mainí	300 „	
	U'tmanzáes of Topí—		
Nekazáes	...	100 „	
Alazáe	...	100 „	
Mareazáe	...	200 „	
U'tmanzáes	Pehúd	40 „	
Ditto	Munara	200 „	
Allezáe, Kanazáe, and U'tmanzáe	Bírí	150 „	
	Sardar Futteh Khan—		
	Khúdú Khél—		
Bam Khél	Tentale	100 „	
Osman Khél	Dagai	100 „	
Mada Khél	*Khali Kilí*	50 „	
Mada Khél and Badalla Khél	Gurgustí	50 „	
Kasim Khél	Kasim Khél	60 „	

Section.	*Village.*	*Number of f. m.*
Osman Khél	Panchtar	450 foot. 40 horse.
Kasim Khél	Ditto	40 „
Osman Khél	Dakada	100 „
Kasim Khél and Osman Khél	Damaner	50 „
Bam Khél	Dargali	100 „
Osman Khél and Bam Khél	Gází Kót	100 „
Ditto	Chinjlí	300 „
Bam Khél	Ditto	150 „
Kasim Khél	Swahí	80 „
Bam Khél	Dadar	60 „
Syads	Mangal Thana	100 „
Ditto	Kangalí	50 „
Bizad Khéls	Kalah	50 „
U'tman Khéls	Kaya	500 „
Kanazáe	Kanazáes—half Zer Kaya	100 „
Akazáe	Ditto	100 „
Alazáe	*Khabal*	50 „
Ditto	Kalagur	100 „
Ditto	Chalai	50 „
Ditto	Mungal Chhai	60 „
Ditto	Tálorí	40 „
Salar Khél, and Makazáe Jadúns	Pabení	200 „
U'tazáe	Gandap	200 „
Jadúns	Badí, Kúlangar, Chalai, Mangalchhai, Talorí	500 „
Mansurtuppa Jadúns	Baisak and Dewal Key Bainí, Garrí, Talí, Utala, Ghaví, Chatara Pola, Kádará, Sanang Doap Newal	80 „
Ditto	Bade	100 „
Ditto	Baisak	100 „
Akhún Khéls	Chanai	200 „
Amazáes	Chandúí hills	150 „
Ditto	Parahe	50 „
Ditto	Dígara	150 „
Ditto	Behatgalí	200 „
Mada Khél	Mahawara	100 „
Ditto	Bahekar	100 „
Ditto	Maira	200 „
Ditto	Sona	600 „
Ditto	Maza Kót	500 „
Hanzáes	Tuhara	100 „
Ditto	Maidan	200 „
Ditto	Kinara	50 „

Section.	*Village.*	*Number of f. m.*
Hanzáes	Khan Karún	400 foot.
Ditto	Kadar	300 „
Kamalzáes	Hótí	100 „
Ditto	Ditto	100 „
Nawal Khél	Ditto	100 „
Madú Khél	Ditto	100 „
Azí Khél	Hótí	100 „
Ditto	Mardan	300 „
Ditto	Baghdád	100 „
Ditto	Gaddar	200 „
Ditto	Gujar Gaddí	300 „
Ditto	Fatama	50 „
Ditto	Hamza Khan	400 „
Ditto	Saidabab	400 „
Azí Khéls	Pírabád	500 „
Kamalzáes	Túrú	200 horse.
Rawan Khél	Ditto	100 foot.
Búsí Khél	Ditto	100 „
Sadí Khél	Ditto	100 „
Amú Khél	Ditto	100 „
Maní Khél	Sahamatpúr	100 „
Amar Khél	Ditto	50 „
Sadí Khél	Ditto	60 „
Kambar Khél	Ditto	50 „
Aka Khél	Ditto	50 „
	Amazáes—	
Ishmáíl Khél	Garhí-Kapúrí	600 „
Ditto	Ghumat	100 „
Ditto	Kót	100 „
Ditto	Daolatzáe	300 „
Ditto	Ditto	300 „
Daolatzáes	Kót	50 „
Ditto	Bargadí	200 „
Ditto	Sarbazgad	200 „
Ditto	Ala dher	100 „
Ishmáílzáes	Bashkalí	250 „
Ditto	Gujar	100 „
Daolatzáes	U'ría	100 „
Ditto	Machái	300 „
Ishmáílzáes	Súdherí	200 „
Ditto	Bazar	100 „
Ditto	Barígúl	200 „
Ditto	Kaotarpan	100 „
Ditto	Alí dher	100 „
Ditto	Núr alí	100 „
Ditto	Chair gulie	200 „
Ditto	Hamza kót	50 „
Ditto	Chína	100 „
Khidrzáes, Bara Khéls	Sema	1,000 „

Section.	*Village.*	*Number of f. m.*
Khidrzáes	Tulandai	300 foot.
Ditto	Akúva	200 „
Ditto	Khalíl kilí	100 „
Ditto	Hamza dher	100 „
Aka Khél	Imalia	400 „
Ditto	Dína	500 „
Ditto	Bazar	200 „
Ditto	Mír Alí	100 „
Ditto	Naikilí	300 „
Ditto	Sota	200 „
Malakzáes	Yár Húsén	1,000 „
Ditto	Dhohyan	200 „
Ditto	Tarachína	300 „
Manízáes	Khazana	400 „
Ditto	Dagai	200 „
Ditto	Narjí	200 „
Ditto	Tarkar	300 „
Ditto	Ispín Kaní	100 „
Mahamadzáes	Akúba	300 „
Ditto	Kalú Khan	100 „
Ditto	Mankót	100 „
Ditto	Sappú gadí	50 „
Ditto	Gulama	200 „
Ditto	Baisa	50 „
Ditto	Shér Darra	150 „
	Total, horse	420.
	Total, foot	28,412.
	Swát—	
Durús Khél	Talak	200 „
Ditto	Chapryal	300 „
Ditto	Agíl	150 „
Ditto	Lalapúr	200 „
Ditto	Sakha	200 „
Ditto	Kalakót	50 „
Mahamad Khél	Dewal	250 „
Ditto	Zerdoul	150 „
Ditto	Salagram	90 „
Ditto	Aladher	150 „
Ditto	Baidarra	250 „
Ditto	Sanabat	150 „
Khaja Khél	Galíbágh	300 „
Ditto	Garra	150 „
Samozáe	Bargadhí	150 „
Ditto	Sonípúr	50 „
Ditto	Banakal	150 „
Ditto	Abúzáe	200 „
Ditto	Durust Khél Bálá	150 „
Ditto	Ditto	500 „

Section.	*Village.*	*Number of f. m.*
Samozáe	Sarúna	100 foot.
Ditto	Sarúna talí	100 „
Ditto	Takú	100 „
Ditto	Takú Talí	100 „
Ditto	Namgír	100 „
Bar Bam Khéls	Bam Khél	300 „
Ditto	Nonípúr	500 „
Ditto	Sanapat	700 „
Ditto	Kharedí	500 „
Nikí Khéls	Nikí Khél	...
Ditto	Zer	500 „
Ditto	I'sá Khél	400 „
Ditto	Khaha	500 „
Ditto	Zerdherí	300 „
Ditto	Bardherí	400 „
Ditto	Salakí	300 „
Bar Bahúzáes	Kesawar	500 „
Ditto	Tarrí	400 „
Ditto	Peshín	100 „
Ditto	Banpút	100 „
Ditto	Sagalpúr	500 „
Ditto	Jamal	100 „
Ditto	Kukura	100 „
Ditto	Deyra	200 „
Ditto	Pana	200 „
Ditto	Shah Alam	200 „
Ditto	Bardher	100 „
Solúzáes	Munara	200 „
Ditto	Gala	100 „
Ditto	Baríkót	400 „
Ditto	Abúa	500 „
Ditto	Kótgram	400 „
Ditto	Hedhí	400 „
Ditto	Balgíram	400 „
Ditto	Sakara	300 „
Báezáes	Bakhta	400 „
Ditto	Thana	700 „
Ditto	Bazdarra	300 „
Ditto	Kotal	200 „
Ditto	Lund Khúd	500 „
Ranazáe	Totaken	200 „
Ditto	Matkan	200 „
Ditto	Jola	200 „
Ditto	Dherí	400 „
Ditto	Barangola	300 „
Ditto	Ditto	100 „
Ditto	Badawan	200 „
Ditto	Khar	600 „
Ditto	Ditto	100 „
Ditto	Bhat Khél	400 „

Section.	*Village.*	*Number of f. m.*
Ranazáe	Aladand	500 foot.
Ditto	Shalkót	200 „
Ditto	Dargahí	200 „
Ditto	Kharkahí	100 „
Ditto	Garí	200 „
	Total, horse	0.
	Total, foot	19,890.
	Valley of Chamla—	
Mahamad Khél	Amahela	200 „
Ditto	Nakarí	250 „
Mahamadzáes	Sorag	200 „
Ditto	Nawayar	200 „
Ditto	Kólí	150 „
Ditto	Kót	200 „
Ditto	Makhadín	200 „
Khúdú Khéls	Bhús Dherí	200 „
Ditto	Charodí	200 „
	Total, horse	0.
	Total, foot	1,800.
	Valley of Búnér—	
Barakzáes	Bayra	350 „
Ditto	Koliarí	400 „
Ditto	Matanai	500 „
Ditto	Banshatta	400 „
Ditto	Kalpaní	700 „
Múrzáes	Gagra	200 „
Goryan Khél	Agrai	600 „
Ditto	Konga	400 „
Ditto	Súmegram	300 „
Ditto	Kayan	250 „
I'sazáes	Torsak	800 „
Ditto	Anyapúr	500 „
Ditto	Itai	500 „
Khél Imszáes	Salbandí	700 „
Ditto	Amanapúr	500 „
Ditto	Dayram Janpáes	500 „
Ditto	Dherí	400 „
Ditto	Kata Kót	300 „
Ditto	Bhús Dhera	200 „
Ditto	Takhta Band	0 „
	Total, horse	0.
	Total, foot	8,450.
	Horse	420.
	Grand Total, foot	50,947.

YARU'NA—Lat. Long. Elev.
A village, Hasn Khél Afrídí country, which can turn out 300 fighting men. (*Coke.*)

Z.

ZA'EMU'KHT—Lat. Long. Elev.

A tribe of Afgháns who inhabit the hills between Míranáze and Kúram. They are divided into Kaldád Khél and Watízáe. The country of the Záemúkht Afgháns may be described as a tract about 25 miles long, lying between two ranges of mountains which are connected by a watershed line having three slopes, each with its distinct line of drainage. The first forms the Schalli stream, and has on its banks the villages of Towawarí, Dúmbakí, Yastai, Zowar, Spekeyt, and Tanail; the second forms the Sangroba rivulet, near the sources of which are the two largest villages in the district, Manattú and Chinarak, besides Tannah, Sangroba, Ashmeylah and Duraghah, sprinkled along its banks; while the third slope contains the villages of Gawakhi, Lurahmela and Doleragah (the two last belonging to Orakzáe tribes) on the deep ravines which fall into the Kúram river in Makhezáe.

The *Záe*múkht Afgháns can at their utmost need only muster some 3,000 families; but have always been supported by their Orakzáe neighbours in any struggle with other tribes.

Their country is generally covered with jungle, and cultivation is only to be seen in the immediate vicinity of villages, owing chiefly to the number of internal blood-feuds in this clan, which preclude the possibility of agricultural operations being carried on at any distance from support. Travellers save a day's march by taking the route through this country in going from Kóhát to Kúrram, but they have to pay heavily for a safe conduct through (called badragga). The Záemúkhts are physically a fine-looking, powerful race, forming in this respect a striking contrast to their Túrí neighbours. They are on the Sámal side of politics, and are said to be the descendants of a tribe of Tór Taríns who immigrated from their own country and colonized this nook.

Coke says the Záemúkhts have 5,000 infantry and 400 cavalry, the last the best he had seen on the border. Agha Abbas says they have from 20 to 30 forts, and breed large numbers of mules. The Záemúkht country is easily accessible to troops either from Míranzáe or Kúram. There is a bitter blood-feud between the two sections of this tribe; but a truce was concluded between them in 1866, by the efforts of the Míranzáe people. The Kaldád Khél own the village of Torawarí in Míranzáe, and pay a revenue of Rs. 1000 to Government. They are responsible for their clansmen living in independent territory. They have never given much trouble, except on one occasion when the Torawarís refused to pay their revenue, but their conduct doubtless is owing to the very considerable hold we have on them. Trade with Kúram and Kábal by the Péwar route almost

entirely passes through the Záemúkht hills, and the tribe derives considerable benefit from the fees levied for the safe conduct (badragga) of caravans. (*H. B. Lumsden.*)

ZA'KA' KHE'L—
See Afrídís.

ZAKHA—Lat. Long. Elev.
A ravine in the Kábal Khél country, which drains into the Kúram River at Shiva. There is a road by it from Maidání to Shiva. (*James.*)

ZAKHE'L—Lat. Long. Elev.
A village in Péshávar District, 16 miles south Péshávar.

ZARA'H KHE'L DARA—Lat. Long. Elev.
A tributary glen of the Panj Kóra valley to the east, and between the U'sherí and Drál Daras. It contains a number of small hamlets having but few inhabitants, and is dependent on the chief of Dír. (*Raverty.*)

ZI'A'RAT-I-SHE'KH ALA'DA'D—Lat. Long. Elev.
A village in the Zéra subdivision of the Khatak division of Péshávar, six miles west of Shádípúr, and containing 60 houses. (*Lumsden.*)

ZI'RTA—Lat. Long. Elev.
A village, Derá Ishmáíl District, 54 miles in the Gomal valley Derâ Ishmáíl at mouth of Gwalarí Pass. Supplies very scarce. Wood, water and camel forage abundant. (*Broadfoot.*)

ZERKI—Lat. Long. Elev.
A village in the Nasratí division of Khatak, Kóhát District, about six miles south-east of Kamr under the Lowaghar range. (*Taylor.*)

ZEYRA—Lat. Long. Elev.
A petty sub-division of the hill portion of Khatak division of Péshávar, containing six villages, *viz.*, Towstaní, Mandoní, Darshákhél, Khózakhél, Ziárat, Shékh Aládád and Shádípúr. (*Lumsden.*)

ZEYRA—Lat. Long. Elev.
A valley, Kóhát District, separated from Khwara by the Nílábgash range, and from Kóhát by the Hangú Kúla range. All the villages in it have water from springs or running streams, and it is filled, except in the vicinity of the villages, with thick underwood. The shrine of Shékh Alláhdád is at the head of this valley which joins the Jowákí Afrídís. The shrine is a place of great resort to Jowákí Hasn Khél and Khataks. It was inhabited by Khataks until they were driven out by Jowákís, but the Khataks were reinstated by Major Coke. There is a road into the Hasn Khél country by this valley by which a force could enter, also into Jowákí country. (*Coke.*)

ZEYRA—Lat. Long. Elev.
A village in the Sipáh Orakzáe country, the most west of all. It consists of three hamlets, which together number 50 houses. The largest of the three has a small fort. (*Cavagnari.*)

ZI'A'RA'T SHE'KH RAHI'MKA'R—Lat. Long. Elev.

A town in the Khatak division of Péshâwar, nine miles south of Akóra; contains 450 houses chiefly inhabited by people calling themselves the descendants of the Saint. (*Lumsden.*)

ZI'RA KHE'L—Lat. Long. Elev.

A village in Swát, Afghánistán, on the opposite side of the river to the Landehkey mountain. (*Raverty.*)

ZIZHI'—Lat. Long. Elev.

Some hillocks near Kót Mángí in the Gomal valley, Derá Ishmáil District, 49 miles from Derá. (*Broadfoot.*)

ZO'RMANDA'I—Lat. Long. Elev.

A village in Báezáe, 12 miles north-north-east of Lúnkhór, on the road from Mardán to Swát by the Moráh Pass. It was burnt in December 1849 by a force under Colonel Bradshaw.

ZALI' KHE'L—Lat. Long. Elev.

A section of the Ahmadzáe Vazírís. They do not migrate in winter from the slopes of the Súlimán range like other sections. (*James*).

ZANI'ZA—Lat. Long. Elev.

A pass leading from the Múlazáo division of the Banú District 8 miles west of Baín Dara into the Bitaní hills. It is small and unimportant. It is connected with the Largan Pass on the north, between which and the Gúlráh Pass it is situated. It is occasionally used by Vazírís for carrying off stolen cattle. (*Urmston.*)

ZANGI' BA'NDA—Lat. Long. Elev.

A village in the Núrizáe, Búnér, about two miles from the north foot of the Malandara Pass. There is no water near it, and the inhabitants bring their water from a spring at the foot of the hills two miles off to the north. It has 130 houses. (*Aleemoola.*)

ZANGI' KHE'L—Lat. Long. Elev.

A section of the Báezáe Akozáe Yúsafzáes. They have no villages in Swát, and are altogether settled in the country south of the Ilam range. (*Bellew.*)

ZANGARA—Lat. Long. Elev.

A ravine in the Vazírí country, which comes down from the Káfar Kót Range to the Kúram opposite the junction of the Kétí. The road along its bed is much used by the Vazírís in the salt traffic. Brigadier-General Chamberlain's force, during the Kábal Khél campaign, used its bed as a road to Chaparí. Anything more dreary can scarcely be conceived, the hills rising abruptly on either side to a height of a hundred feet, and at the head they close in so much as to convey the impression of subterranean galleries. (*James.*)

ZARGU'N KHE'L—Lat. Long. Elev.

A village in the Galí Afrídí hills, 11 miles from Kóhát. There are two tanks at the back of the village, and one well—out of repair. The village has a tower at each of its four angles. It can turn out 200 fighting men. (*Coke, Agha Abbas, Edwardes.*)

ZAIKANI'—Lat. Long. Elev.

A pass leading from the Draband, in District Derá Ishmáil Khán, to the hills of the Sheoránís. It leads up the bed of the stream, and is about five miles from the village of the same name in Draband. It is from this pass that the majority of the Sheoránís issue to harass the Gandéhpúrs of Kóláchí. The village of Zaikaní is the exclusive property of a colony of Shékhs. A stream of purest water reaches the village from the pass, and its course is marked by several noble "sheeshum" trees which give it a picturesque appearance. Zirkaní is rendered still more remarkable by its sacred ground, containing the cemeteries of the Povindáhs, in the south-west that of the Mían Khéls of Draband, and in the north-west that of the Násars who haunt the pastures of Kóláchí. The Shékhs of Zarkaní, notwithstanding their sacred character, live in great fear of the Sheoránís, to whom they pay blackmail. It is by the Zarkaní Pass that caravans go to Kandahár; after passing the Sheoráni hills they get into the Zhób route. There is a frontier post here. (*Edwardes.*)

ZARGARI'—Lat. Long. Elev.

A village in Kóhát District, upper Míranzáe. It is a banda of Nariáb, situated in very difficult ground north-east of Nariáb. *Coke.*

ZURROBIE—*Lat.* *Long.* Elev.

A village of 195 houses in Yúsafzáe, Péshávar district, *11 miles* south-east of Manérí, in the open coutry. Water is supplied from two wells and from the Indus. (*Lumsden.*)